A

CRITICAL and PRACTICAL

EXPOSITION

OF THE

PENTATEUCH,

WITH

NOTES, THEOLOGICAL, MORAL, PHILOSOPHICAL, CRITICAL, and HISTORICAL.

To which are Subjoin'd

TWO DISSERTATIONS,

The FIRST on the

MOSAIC HISTORY of the CREATION,

The OTHER on the

DESTRUCTION of the SEVEN NATIONS of *CANAAN*.

LONDON:

Printed for J. and P. KNAPTON, in Ludgate-ſtreet; T. LONGMAN and T. SHEWEL, and C. HITCH, in Pater-noſter-Row; C. DAVIS, oppoſite Gray's-Inn, Holborn; J. HODGES, on London-Bridge; A. MILLAR, oppoſite Katharine-ſtreet in the Strand; and J. and J. RIVINGTON, in St. Paul's Church-yard. MDCCXLVIII.

MVSEVM
BRITAN
NICVM

PREFACE.

THE following ſheets were deſigned to have been only a ſmall part of a much larger work, which, if duly executed, might have proved of very extenſive uſefulneſs; for it was to have been a compleat Expoſition of the Bible, compiled from the labours of the beſt interpreters ancient and modern. The Proſecution of that Plan may, perhaps, be reſumed at a more ſeaſonable conjuncture. At preſent the attention of the public is too much engaged another way to give ſuitable encouragement to ſo laborious and expenſive an undertaking.

Meantime the five books of Moſes make a *whole* by themſelves; and, tho' no more ſhould be publiſhed, an expoſition of them being in a manner a key to the whole Bible, may not perhaps be deemed loſt labour. Moſes is by far the moſt ancient writer in the world, and, tho' religion and inſpiration were out of the queſtion, would be eſteemed as an hiſtorian and legiſlator by all who have any love of learning, or deſire to be acquainted with antiquity. We have no where ſo true a picture of primeval manners as in his writings. The hiſtory of the Patriarchs is the only authentic deſcription of the paſtoral and golden age, when men lived according to nature's ſimple laws, when princes were ſhepherds, and the daughters of kings ſhepherdeſſes. And how little ſoever we may think ourſelves concerned in his hiſtory of the Jews, it is but too true a repreſentation of human nature in general. How apt are all the ſons of men, like that ſtiff-neck'd people, to grow wanton, profane, and irreverent towards the Deity, in their days of proſperity, and, like them, to fawn upon him with ſervile adulation and ſuperſtitious grimace, when viſited with calamity and diſtreſs. In their hiſtory is exhibited a model of the conduct of providence towards ſtates and kingdoms in general; tho' the revolutions of fortune that happen to others, may not be ſo ſudden and remarkable as thoſe that befel the Jews, yet they depend upon the ſame cauſes, and, generally ſpeaking, will be found to keep pace with the riſe and decay of national virtue.

Moſes has been greatly miſrepreſented by heathen writers, who were very little acquainted with Jewiſh affairs. Some of them aſperſe him with authorizing the worſhip of an aſs, the image whereof he had conſecrated in the holy place. Plutarch charges him with teaching the Jews to worſhip a hog, the creature in the world which, of all others, they moſt abhorred. He aſſigns a whimſical reaſon too for this worſhip, namely, gratitude to that animal, for its having taught Men to plough the ground. Porphyry alledges, that the Jews, in their daily ſacrifices, burned the whole animal in haſte, as being afraid leſt he who ſees all things, ſhould take notice of their crime in killing his creatures. Plutarch fancies the Jews were the worſhippers of Bacchus, for no other reaſon that I can find, but becauſe they kept the feaſt of tabernacles, at the end of the vintage, with ſongs of joy, in honour of God; which ſongs bore ſome reſemblance to the *epilenion*, or the *ſong of the wine-preſs*, which the Gentiles, about the ſame time ſung, in honour of Bacchus. Juvenal ſatirizes Moſes, for having taught the Jews to be ſo ſelfiſh and moroſe, as not even to ſhew a ſtranger his way, when travelling through their country:

Non monſtrare vias eadem niſi ſacra colenti.

But if we will form our judgment of Moſes from his own writings, we ſhall have no reaſon to think ſo meanly of him, or of that ſyſtem of religion and laws which he taught.

The

The wiſdom of every conſtitution is to be learned from the particular Deſign of it. Now the firſt and principal intention of the Jewiſh conſtitution was to put a ſtop to the abounding polytheiſm and image worſhip of the times. See *Ex.* xix. 3, 4, 5, 6. and *Deut.* xix. 10, 12, 13. In order to bring about this great and important end, the Jews are to be kept a ſeparate people, to have as little intercourſe as poſſible with the idolatrous nations. The principal means of keeping them ſeparate was by circumciſing all the males, in ſign of their being the worſhippers of the true God, appointing them to obſerve a peculiar diet, and to diſtinguiſh between clean and unclean meats. *Lev.* xx. 24. This took away the very foundation of all commerce with idolaters; for thoſe who can neither eat nor drink together are never likely to become intimate. The Jews having lived long in Egypt, were particularly fond of Egyptian ſuperſtitions; therefore particular care is taken that they have no dealings with that people; the king is even prohibited to eſtabliſh a cavalry, becauſe it cou'd not be effected without ſending his people into Egypt, *Deut.* xvii. 16. Indeed the Jews, during their abode in that country, had imitated the Egyptians in almoſt all their abominations, *Ezek.* xxiii. 3, 8, 19. Therefore Moſes found it a very hard taſk, even with all his auxiliary ſupport of miracles, to accompliſh ſo entire a reformation of religion as he intended. His firſt intention probably was to lay aſide all that load of ceremonies with which the public religion was encumber'd. For if we may judge of his religious ſentiments from thoſe paſſages which are ſcattered up and down in his writings, he appears to have had very juſt and exalted conceptions of the Deity; as that he is the ſelf-exiſtent, independent, eternal and unchangeable being, *Ex.* iii. 14. The creator, proprietor, and governor of the univerſe, *Gen.* i. 1. *&c. Deut.* x. 14, 17. A Being of a ſpiritual, incorporeal, and inviſible nature, that can be likened to none of thoſe things that are ſeen in heaven or on earth, *Ex.* xx. 4. *Deut.* iv. 16, 17, 18. Of a benevolent character, merciful, gracious, long-ſuffering, and abundant in goodneſs, *Ex.* xxxiv. 6, 7. Friendly to men, and deſirous of their happineſs, *Deut.* v. 29. xxxii. 29. Of unrivalled glory, and therefore the ſole object of ſupreme love and adoration. *Ex.* xv. 11. xx. 3. *Deut.* vi. 4, 5. Suitable to theſe juſt apprehenſions of the divinity, the ſubſtance of that religion, which he teaches, is comprehended in theſe two unalterable duties of natural religion, namely, ſupreme love to God, and univerſal love and benevolence to men, *Deut.* vi. 5. *Hear, O Iſrael, the Lord our God is one Lord: and thou ſhall love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.* And in the xixth *chap.* of Leviticus, *ver.* 17, 18. *Thou ſhalt not hate thy brother in thine heart—thou ſhalt love thy neighbour as thyſelf.* And if we wou'd know who is meant by neighbour and brother, we need but compare *Deut.* xxii. 1, 2, &c. with *Ex.* xxiii. 4, 5. In the former paſſage Moſes delivers himſelf thus: *Thou ſhall not ſee thy brother's ox or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt, in any caſe, bring them again unto thy brother.* In the other, the ſame precept runs thus. *If thou meet thine enemies ox, or his aſs going aſtray, thou ſhalt ſurely bring it back to him again. If thou ſee the aſs of him that hateth thee, lying under his burden—thou ſhalt ſurely help with him.* Which two paſſages compar'd together, ſhew plainly, that under the general appellation of brother and neighbour, all mankind are included, ſtrangers as well as their own countrymen, enemies as well as friends. To the ſame purpoſe is that precept, *Lev.* xxv. 35. *If thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him; yea, though he be a ſtranger, or a ſojourner. that he may live with thee.* Which precept looks as if it had been written on purpoſe to teach the narrow-minded Jews to be kind to ſtrangers, and to regard all mankind as brethren.

Theſe are the great and ſubſtantial duties of religion, on which the chief ſtreſs is laid in the Moſaic ſyſtem. As to ſacrifices, and other external rites, it is obſerved by Spencer and others, that there are no inſtructions given to the Iſraelites concerning them, for a conſiderable time after they had come out of Egypt, namely, 'till they had ſet up the worſhip of the golden calf, and were bent upon revolting again to their former ſuperſtitions. And this opinion ſeems countenanced by the manner in which Moſes receives his inſtructions concerning ſacrifices, *Lev.* i. 2. *Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the Lord, ye ſhall bring your offering of the cattle, &c.* or rather, altering the punctuation: *If any man of you bring an offering, unto Jehovah ye ſhall bring your offering, &c.* which is not ſo properly a precept, as a permiſſion. i. e. If they will offer ſacrifices, let them be no longer offered to the fooliſh Gods of Egypt, as before, *Lev.* xvii. 7. but in honour of Jehovah the true God.

And this is likewiſe the opinion of Maimonides, and others of the Jewiſh writers. And, what is of much more weight, it has the authority of the prophet Jeremiah to confirm it, in theſe remarkable words: *Ch.* vii. 22. *Thus ſaith the Lord of Hoſts, the God of Iſrael, Put your burnt-offerings unto your ſacrifices, and eat fleſh.* i. e. Take thoſe victims which you are wont to burn upon my altar for your own uſe, feaſt upon them as you do upon the fleſh of your peace-offerings: *For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices. But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people;—but they hearkened not, nor inclined their ear, but walked in the counſels and in the imagination of their evil heart.* Which paſſage ſeems plainly to intimate, that God gave them no command about ſacrifice, but only a permiſſion; that as he gave them a king in his anger, becauſe they would needs have it ſo, ſo he bound them in that yoke of ceremonies, from which they would not be free.

We may obſerve further, that as Moſes, in compiling the Jewiſh ritual, humoured the genius of the people, ſo he ſeems to have had a regard to ſuch rites as were become venerable by antient uſage among the patriarchs. Thus he derived the rite of circumciſion from the fathers, as our Saviour intimates, *Jo.* vii. 22. And the ſame may be ſaid as to the laws about ſacrifices, waſhings, purifications, change of garments, tythes, and other religious rites, which appear to have been of the earlieſt antiquity. *Gen.* iv. 4. viii. 20. xiv. 20. xv. 9. xxxv. 2. Theſe he adopted into his ſyſtem, only laying them under ſuch proper reſtrictions as might prevent their abuſe, directing them all to be performed in honour of the true God, and allowing only of one tabernacle, or place of public worſhip, that all might be done under the immediate eye and inſpection of the miniſters of religion. Other ceremonies, which were of as great antiquity, and equally indifferent, as conſecrated groves, private altars, and other by-places of worſhip, he ſet aſide, as more liable to be abuſed by a people ſo prone to idolatry.

Neither is this any objection to Moſes's acting by divine authority and commiſſion; for in all caſes, without exception, when men are left to their liberty, as they muſt be in matters of religion, they are to be govern'd and inſtructed in a way ſuitable to their capacities. Children think childiſhly, and can only be influenced by childiſh motives: men of weak and childiſh conceptions muſt be treated accordingly. Now, that the Jews in Moſes's time had very groſs and childiſh apprehenſions of the Divine Nature, appears from numberleſs paſſages of ſcripture. That expreſſion, *Ye ſaw no manner of ſimilitude*, implies that the vulgar Jews conceived God to have a ſimilitude and viſible ſhape. And, indeed, the whole foundation of their imperfect ſervice appears to be laid in their groſs apprehenſions of the Deity; for had they conceived of him as a pure incorporeal ſpirit, they might ſoon have come to our Saviour's concluſion, *They that worſhip him, muſt worſhip him in ſpirit and in truth.* Therefore thoſe of them who attained to juſter conceptions of God, ſpeak very ſlightingly of ſacrifices, and recommend ſpiritual worſhip, as that alone which is fit for men to offer, and for God to accept.——*Will I eat the fleſh of bulls, or drink the blood of goats? Offer unto God thankſgiving.* Pſ. l. *Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee but to do juſtly, to love mercy, and to walk humbly with thy God?* Micah vi.

Now, in condeſcenſion to theſe puerile notions of the Deity, he is repreſented to them in the Moſaic ſyſtem as a prince reſiding amongſt them, whoſe tabernacle or courts they were to keep clean; whoſe preſence they were never to approach, unleſs they were clean in their perſon and decent in their garb; to whom they were to offer gifts and oblations, as to an earthly monarch, who delegated his prieſts, his courtiers, or miniſters, to receive what he did not uſe himſelf. Incenſe is conſidered as being received in God's noſtrils, giving him a pleaſant ſenſation, and ſo appeaſing his anger, which before was ſhewn in his noſtrils. Hence that notion of theirs, that evil ſpirits flew away at the odour of ſweet ſpices. The ſacrifice is conſidered as God's meſs, his bread, or food. *Lev.* iii. 11. *Num.* xxviii. 2. *Ezek.* xliv. 7. *Mal.* i. 12. Which expreſſions ſeem to have been underſtood literally by ſome of the groſs people: hence might ariſe the expreſſion of God's *ſmelling a ſweet ſavour*. They had probably conceived God to be united to a fiery or luminous vehicle, which fed upon the effluvia of the incenſe or burnt fleſh.

The wiſdom of the Moſaic ſyſtem will further appear, if we conſider it in a political light; for the ſame ceremonial laws which were conducive to the purpoſes of religion, were alſo made ſubſervient to the civil intereſts of the community. Thus ſacrifices, which were offered in honour of God, ſerved as mulcts or fines for legal pollutions, and to prevent ſuch offences as fell not under the cognizance of the civil magiſtrate. For as in thoſe times their riches conſiſted chiefly in cattle, inſtead of paying money for delinquencies, they were commanded to pay a ranſom or fine out of their herds or flocks; and the poorer ſort, who could not afford the larger fine, were allowed to bring for their treſpaſs an offering of bread or flour, what we call a *meat-offering*. *Lev.* i. 11. iv. 27. *v.* 6, 7, 11. So *cleanlineſs* was enforced upon the Jews by the ſanction of religion, in thoſe precepts concerning waſhings and purifications; for they were obliged to bathe themſelves in water as often as they had contracted any legal uncleanneſs. The ſame law obliged them to keep their cloaths, all their utenſils, their ovens, their pots, their eating and drinking-veſſels, as well as their eatables and drinkables, extremely clean and ſweet. *Lev.* xi. 32, 33, *&c.* *Deut.* xxiii. 12, 13, *&c.* Particularly theſe purifications were of great uſe to prevent and baniſh from them the leproſy, a diſeaſe to which they were extremely liable. Thoſe meats which are pronounced unclean, on a religious account, are reckoned unwholſome food, and ſuch as the Jews and inhabitants of warmer climates ought to have abſtained from, for natural reaſons. In like manner the ſabbath, which was conſecrated to religion and the honour of God, was alſo intended for the relief of ſervants, and to give reſt to their labouring cattle. The public miniſters of religion were maintained, and other public charges defray'd, out of the tythes, the firſt fruits, and ſacrifices which were offered to God. The ſabbatical year ſerved for the improvement of the land, for the eaſe and relief of the poor, as well as for the inſtruction of the people in the knowledge of the law; and the ſame might be ſhewn in many other inſtances. Thus their religious and civil intereſts were happily united.

The Moſaic ſyſtem may alſo be conſidered as typical of a more perfect inſtitution. The wiſdom of the legiſlator is to be obſerved, in making the ſame rites anſwer the purpoſes both of the legal and evangelical diſpenſation. Thus outward circumciſion betokened that of the heart, the cutting off the luſts of the fleſh, *Deut.* x. 16. compared with *Rom.* ii. 28. Their external waſhings and cleanſings figured internal purification, *Gen.* xxxv. 2. *Ex.* xix. 10. *Pſ.* li. 7. *Pſ.* xxvi. 6. *Heb.* x. 22. The pure and white linnen with which the high prieſt was robed on the day of atonement, was an emblem of that integrity and innocency wherewith the miniſters of religion ought to be adorned. *Lev.* xvi. 23. with *Rev.* xix. 8. What was the meaning of thoſe ſevere prohibitions againſt the people's touching the ark, the ſymbol of the Divine Preſence, and approaching the ſanctuary with any legal uncleanneſs upon them, but to remind ſinful creatures of their diſtance from God, and of that humility and profound veneration with which they ought to be cloath'd in his preſence?

Laſtly, their ſacrifices of expiation, tho' they had no virtue in themſelves to take away ſin, yet being conſidered as gifts or offerings which God was pleaſed to accept of at the hands of the ſinner, in teſtimony of his repentance, they ſerved to make the conſciences of the people eaſy; by giving them a notion that the Deity was reconciled to them, *Judg.* xiii. 23; and being accompanied with a ſolemn confeſſion of ſin, by the party laying his hand on the head of the victim, whoſe blood was conſidered to be ſhed in lieu of his, they ſerved to impreſs their minds more ſtrongly with a ſenſe of the evil and demerit of ſin.

And on theſe accounts the expiatory ſacrifices of the Jewiſh law were types and ſhadows of the great goſpel-ſacrifice, which takes away the ſins of the world. Hence moſt, if not the whole, of thoſe expreſſions in the New Teſtament, which repreſent Chriſt as a ſacrifice, are borrowed from the Old; ſuch as that Chriſt is our paſſover, or paſchal lamb; that he is our propitiation, or atonement; and that he was made ſin for us. Which expreſſions, whether applied to the Jewiſh ſacrifices, or to the Chriſtian ſacrifice, are not to be underſtood literally; for the guilt of ſin is a perſonal thing; it ariſes from conſciouſneſs, and can no more be transferr'd from one perſon to another, than conſciouſneſs itſelf; but they are popular expreſſions made uſe of, in condeſcenſion to the vulgar notions which then prevailed among the Jews. Nothing can be more repugnant, both to reaſon and ſcripture, than to imagine that the end of Chriſt's coming into the world, and particularly of his death, was to *ſatisfy* God, or to render him favourable and propitious to men:

men: on the contrary, becauſe God was favourable and propitious to men, he ſent Chriſt into the world. *Joh.* iii. 16. His errand was not to reconcile God to men, but to reconcile men to God. This is the true notion of making ſatisfaction to God; for *he* is always friendly, benevolent, and propitious to men; *i. e.* he always deſires their happineſs. But, in order to their attaining to all that happineſs which he deſigns for them, ſin muſt be removed, their moral indiſpoſitions muſt be corrected; theſe are ſuch a bar to their happineſs, that wicked men would be miſerable in heaven itſelf, in the company of ſaints and angels, and amidſt the ſplendors that encompaſs the throne of God. In order to their being partakers of ſuch pure, ſuch intellectual, and divine joys, they muſt be partakers of a divine nature; they muſt be purified from ſin, and made holy. Now the death of Chriſt, to all who apply it rightly, is a very efficacious means of promoting theſe ends. And, conſidered in this light, it is a proper ſacrifice for the ſins of the world; not that this, or any thing elſe which Chriſt has done, can expiate ſin in the ſenſe that ſome underſtand it, to make thoſe to be innocent who are guilty; but it fully anſwered all the ends and uſes of the Jewiſh ſacrifices, holding forth the placability of the Divine Nature more evidently than all the ſacrifices in the world ever did or could do; *for if God ſpared not his own ſon, but delivered him up for us all, how ſhall he not, with him, alſo freely give us all things?* And then the death of Chriſt has fully anſwered the other end of ſacrifice, namely, the imprinting on the minds of men a deep ſenſe of the heinouſneſs of ſin, having ſet forth ſuch an inſtance of its malignity as to make men and angels ſtand aſtoniſhed. It is not here an innocent animal that bleeds, but the innocent ſon of God, whom ſin puts to death: him the cruel rage of frantic bigots, with wicked hands, crucified and ſlew. Can any thing paint the wickedneſs of men in more odious and blacker colours!

Thus have I attempted to give a ſhort ſketch of the deſign of the Moſaic ſyſtem; and when it is conſidered that theſe books are a part of that ſacred volume, on which the public faith and national religion is eſtabliſhed, it will no longer be a thing indifferent, with every friend to virtue and his country, whether they be eſteemed or diſregarded. For religion is the great pillar of ſociety; and he who goes about to weaken that ſupport, is actually undermining the foundation on which the whole fabric of public virtue and public happineſs is built. Therefore the wiſeſt men in all ages have been the moſt ſtrenuous abettors of the inſtituted religion of their country; as well knowing that, when once diſregard to the eſtabliſh'd religion becomes faſhionable, profaneneſs and vice become predominant; the very principles which inſpire fortitude and greatneſs of ſoul are deſtroy'd; and the nation growing effeminate and baſe, ſinks of courſe into ſlavery and wretchedneſs. This is evident, not only from the example of the Jews who were under an extraordinary diſpenſation, but from the hiſtory of nations in general. 'Tis remark'd by one of the Roman writers, who was far from being ſuperſtitious, that the Romans owed all their greatneſs to their piety and reverence for the Gods.——*Dis te minorem quod geris, imperas.* On the contrary, when they caſt off their religion, public diſorder and calamity ruſhed in like a flood.

Hoc fonte derivata clades
In Patriam populumque fluxit.

THE

P R E F A C E.

A

CRITICAL and PRACTICAL

EXPOSITION

OF THE

PENTATEUCH.

A PRELIMINARY DISCOURSE ON THE NATURE *and* EXTENT OF THE Moſaic Hiſtory of the Creation.

IN explaining the Moſaic Hiſtory of the Creation, interpreters are greatly divided, and have been led into various hypotheſes. It is the opinion of the generality, who look no farther than the letter, that the whole frame of nature comes within the compaſs of theſe ſix days creation; that not only the ſun, moon, and planets, but the immenſe ſyſtem of the fixed ſtars, are here deſcribed as coeval with the formation of our earth. Conſequently they muſt hold, that till about ſix thouſand years ago the Deity exiſted alone, reigning over an abſolute void, without either worlds or inhabitants. But as the contrary opinion may be fairly deduced from other paſſages of ſcripture, ſo it is much more agreeable to our juſteſt apprehenſions of the Divine Nature to ſuppoſe, that the Fountain of Power and Goodneſs had created worlds, and communicated being to many orders of creatures, long before our earth or its inhabitants had an exiſtence. Therefore others more moderate confine the Moſaic creation within the limits of our ſolar ſyſtem. This opinion is much more reaſonable and conſiſtent with philoſophy, than the other; yet both of them are liable to very material objections, as will appear in the ſequel. The hypotheſis which we go upon in the following Expoſition is, that the ſix days creation, properly ſpeaking, extend no farther than to the formation of this earth, with its appendages and various inhabitants. But at the ſame time that the ſacred hiſtorian, in order to eſtabliſh this fundamental article of the Jewiſh religion, that there is but one God, the Creator of all things, and conſequently but one object of religious worſhip, judged it neceſſary to declare explicitly, that the heavens and heavenly bodies, as well as this earth, are the work of the ſame Jehovah, the God whom the Iſraelites adore. Mean while, we hope the following conſiderations will juſtify us in not adhering too cloſely to the letter of the text on this occaſion. 1. That the ſcripture all along accommodates itſelf to the vulgar apprehenſions of men, with relation to ſuch points of natural philoſophy as they were not able to comprehend; and in particular, with relation to the ſite, diſtance, magnitude, uſe and motions of the heavenly bodies. Though theſe be really very diſtinct, as well as diſtant from the earth, with all its dependences; yet are they all along repreſented as fiery luminaries placed in our atmoſphere, and as much belonging to, and depending on the earth, as the clouds, Meteors, or other aerial *Phænomena:* And ſo it is no wonder, that in the hiſtory before us, they are included among the reſt of their fellows, and come within the verge of the Moſaic creation, notwithſtanding its proper limits be no larger than are here aſſigned.

This obſervation is confirmed by the firſt mention that is made of theſe luminaries in this hiſtory. When God ſaid, *Let there be light*, or when the light firſt diſplayed itſelf; notwithſtanding thoſe numberleſs advantages accruing to the whole world therefrom, none are taken notice of but ſuch as reſpect our ſublunary world. It was intirely with regard to our day and night, that all was done, as far as can be collected from the words of Moſes. Thus, as ſoon as the heavenly bodies are made, though they be univerſally uſeful, and belong to the whole ſolar ſyſtem, yet are they here placed in the firmament of our heaven (a phraſe uſed in this hiſtory for our air only) to divide *our* day from night, to be *to us* for ſigns and ſeaſons, *&c.* Agreeably to this, when our air is clogged with groſs vapours, ſo as to hide or diſfigure their faces to us, the ſun is ſaid to be turned into darkneſs, and the moon into blood, *Act.* ii. 20. The ſun and moon, as if they were two globes of fire pendulous in our air, and hanging over certain places, are

are ordained to *ſtand ſtill*, the one on mount *Gibeon*, the other *in the valley of Ajalon*, *Joſ.* x. 12. The ſun is repreſented as *ſet in a tabernacle, rejoicing as a giant to run his race, his going forth*, is ſaid to be *from the end of heaven*, or the horizon, and *his circuit unto the ends of it*, Pſal. xix. 4, *&c.* All which expreſſions, with many others through the whole bible, plainly ſhew that the ſcripture did not intend to teach men philoſophy, or accommodate itſelf to the true Pythagoric ſyſtem of the world. The deſign of ſcripture was quite of another nature, than required a nice adjuſtment and philoſophic explication of the natural world; theſe the capacities of the people could not bear, nor were the holy penmen themſelves, being ſeldom or never philoſophers, capable, unleſs overruled by that ſpirit which ſpake by them, of repreſenting theſe things otherwiſe than they, with the vulgar, underſtood them; even ſtill, thoſe who believe the true ſyſtem of the world, are forced, among the vulgar, and in common converſation, to ſpeak as they do. Beſides theſe obſervations, which are uſually, with good reaſon, inſiſted on in the preſent caſe; this juſt account is to be given of the true origin of ſuch notions and expreſſions, made uſe of, as by moſt other writers, ſo eſpecially by the ſacred ones: Namely, that God has ſo formed the eyes of men, that when the diſtance of bodies, and their proper magnitude is very great, they ſhall both be imperceptible to us. On which principle it is certain, that till philoſophy rectify men's notions, all bodies beyond the clouds, muſt be eſteemed at the ſame equidiſtant ſuperficies with the clouds, and appear among them. So that theſe heavenly bodies are, and muſt needs be to our ſight and imagination, at the ſame diſtance with the clouds --- ſince their viſible magnitudes, ſituation, motion and habitudes, are all one with reſpect to us, as if they were fiery balls rolling upon the clouds; ſince their apparent changes, figures, effects and influences would be *on this earth*, and *its inhabitants*, the ſame as were to be expected from ſuch fiery balls revolving at the preſumed diſtance. It is not then to be wondred at, that the heavenly bodies are accounted appendages of our earth, and agreeably thereto made mention of in the Moſaic creation.

Hence it is eaſy to tell what is meant by the creation of theſe bodies in the caſe before us, *viz.* their firſt becoming viſible to men on earth, or their original appearance there.

This expoſition is quite agreeable to the ſcripture ſtile, which often affirms things *to be* in a certain manner, when only thoſe effects we feel are ſuch as would actually be, were they ſo indeed; as in the inſtances above mentioned, the ſun is ſaid *to ſtand ſtill*, *to move*, to be turned into darkneſs, and the moon into blood; when they ſo appeared to the inhabitants of this earth. And in like manner, God is ſaid *to make all things new*, Rev. xxi. 5. and *to create a new heavens and a new earth*, Iſ. lxv. 16. when he ſo changes the conſtitution and ſtate of our earth, as to render thereby this whole ſublunary world very different from, and much excelling that which formerly appeared.

But leaſt this doctrine ſhould be abuſed, it is to be obſerved, that ſuch a liberty is not taken by the ſacred penmen on all occaſions; but peculiarly when the ſublimity of the matter, the capacities of the people, the more eaſily inſtilling uſeful truths into men, or ſome other weighty reaſon, requires ſuch an accommodation. And therefore, it is evident that the ſacred books ought not to be eluded, as to their obvious ſenſe, on every occaſion, under pretence that ſome particular texts are to be conſtrued another way. That SACRED RULE ought for ever RELIGIOUSLY to be obſerved, *That we never forſake the plain, obvious, eaſy and natural ſenſe, unleſs where the nature of the thing itſelf, parallel places, or evident reaſon, afford a ſolid and ſufficient ground for ſo doing*. And whether there be not ſubſtantial reaſons for the preſent expoſition, and for receding from the Letter in this caſe, the impartial reader will judge, after weighing the following arguments.

1. The Moſaic Chaos, which is allowed to be the ſingle ſource and promptuary of the ſix days productions, could not include the ſun and fixed ſtars; becauſe juſt before the extraction of light from it, as it is uſually explained, it is ſaid to have been dark and caliginous: But how is ſuch a darkneſs conceiveable, ſince (whether we take in the entire ſyſtem of the world, or the ſolar ſyſtem only) more that ninety nine parts of an hundred muſt have been fiery corpuſcles, and the very ſame from which all the fixed ſtars, or at leaſt the ſun were conſtituted. Let every unbiaſſed perſon judge how that *Chaos* could be *dark*, where the obſcure parts were ſo inconſiderable in compariſon of the light.

2. The now undoubted property of the univerſal gravitation of matter, overthrows this fancy of the heavenly bodies having been originally included in, and, at the creation, extracted from the chaos of which we are ſpeaking. For on this hypotheſis, in caſe they were once mingled with the parts of our earth, they muſt have fled off every way from their former place, and in a ſmall ſpace of time have thrown themſeves to thoſe vaſtly remote ſeats which they have ever ſince poſſeſſed. Now if the laws of nature were reverſed, and inſtead of the *vis centripeta*, a *vis centrifuga*, inſtead of mutual attraction, a mutual avoidance were found to be the ſtanding property of matter, this might have looked at leaſt like a poſſible,

poſſible, if not a probable hypotheſis. But ſince the contrary force of mutual tendency, attraction, or gravitation obtains, and that, as far as we have any means of knowing, univerſally, which Sir Iſaac Newton has demonſtrated; there is no foundation in nature for ſuch an imagination, eſpecially if we conſider the prodigious velocity of their motions; ſince, according to the vulgar hypotheſis, but a few hours can be allowed the heavenly bodies to have waſted themſelves to theſe immenſely, yet variouſly diſtant ſeats which they were for ever to poſſeſs.

3. The vulgar notion, that all the heavenly bodies proceeded originally from the terreſtrial *Chaos*, and caſt themſelves off from it every way, ſuppoſes the earth to be the center, not only of the ſolar ſyſtem, but of the ſyſtem of the univerſe; which to any one who conſiders the immenſe extent of the univerſe, muſt appear extremely abſurd and incredible. In that account, which would only include the ſolar ſyſtem within the ſix days creation, the ſun, its known and undoubted center, ſeems the only proper place for ſuch a Chaos as was to be the common promptuary of the whole: But in the vulgar account, where all the fixed ſtars and planets are ſuppoſed at a center together, it is impoſſible for us, who know not the bounds and circumference of the world, to pitch upon a center proper for ſo immenſe and ſtrange a Chaos. Only we may venture to affirm, that the earth, a ſmall moveable planet revolving about the ſun, is one of the moſt unfit that could have been pitched upon.

4. The Moſaic creation is confined to our earth and its appurtenances, becauſe otherwiſe the time of the creation of each body was ſo extremely diſproportioned to the work itſelf, as is perfectly irreconcileable to the divine wiſdom of its Creator, and to the account of the works themſelves, as ſet down by Moſes.

And here let it be conſidered that we are capable, within certain bounds, to determine what is rational, wiſe and becoming, even with relation to the operations of God himſelf in the world. In reflecting on the ſyſtem of nature, we obſerve many tokens of the wiſdom and art of the great Creator, which ſuppoſes that we are in a good meaſure competent judges in ſuch matters. And indeed, it is but changing the ſcene, and conſidering what is rational, fit and proportional among men; what on the one hand are tokens of prudence and foreſight; what on the other of heedleſſneſs and folly in the common affairs of life: And we ſhall not be wholly at a loſs what to think of ſeveral analogous actions relating to God himſelf; due allowance being made for the infinite diſtance, and different ſtate of the Supreme Governor of the world from thoſe of finite beings. Thus we collect our ideas of the Divine Attributes, by conſidering what is good, great and valued, lovely and venerable among men, and aſcribing every ſuch thing, in the higheſt and moſt eminent manner, to the Divine Nature. By the ſame way of reaſoning we may collect, that God cannot, in the formation of things, act abſurdly or diſagreeably to reaſon. Put the caſe, that a certain maſter-builder ſhould ſo diſproportionably parcel out a piece of work, that *nine* parts of *ten* were done in one day, but the other ſingle part had a month's ſpace aſſigned to it; and yet *nine* parts of *ten* of the workmen were to club together for that work to be done in the month, while only every tenth man was permitted to aſſiſt at the day's taſk; what opinion would a ſpectator have of the prudence and abilities of ſuch an architect? Or, put the caſe, that an ordinary huſbandman, who had two plots of ground, the one of *twenty feet* in circumference, not very capable of cultivation, the other of *a thouſand acres* of good land, ſhould ſpend two thirds of every week about this little ſpot of indifferent ground, and allot no more than the remaining third for the management of the other ſpacious field; 'tis eaſy to imagine under what character the huſband-man would paſs in the world.

Theſe familiar inſtances ſhew what we ought to judge in parallel caſes where God himſelf is directly intereſted. The change of the perſon is ſo far from altering, that it confirms theſe dictates of reaſon, and makes thoſe ſuppoſitions which were *harſh*, with regard to Men, to become *intolerable* and *impious* when applied to the Deity. Whatever looks like confuſion, folly, and wild diſpoſition among men, and I am induced with difficulty to imagine of an imperfect creature like myſelf, I find much more hard, or rather impoſſible to believe of God. 'Tis true, there is ſo great a difference between the ſtate of creatures, and the Creator bleſſed for ever, that we ought to be very wary of arguing from man to God, without due allowance. But this warineſs is chiefly, if not only, concerned in ſublime myſterious points; ſuch as the incomprehenſible nature, or unſearchable Providences of God, which doctrines are ſo much above the preſent ſcene of things, depend on ſuch other ſyſtems of beings, or circumſtances of the inviſible world, that we ſhall never be fit to paſs our judgment on them, till we arrive at higher means of information, and opportunities of looking through the whole chain and ſyſtem. But the caſe before us, not being of ſo exalted a nature, as to tranſcend our faculties, we may judge of it much in the ſame way as we do in human affairs; that whatſoever is prepoſterous, abſurd, or diſorderly, cannot without great indignity

be believed of God. To proceed then in the argument; according to the vulgar hypotheſis, the earth with its furniture, how inconſiderable ſoever, takes up at leaſt *four entire days* of thoſe *ſix* which were allotted to the whole creation; while the ſun, moon, and ſtars, thoſe vaſtly greater, and more conſiderable bodies, are crouded into *one ſingle day* together. Now in order to our paſſing a rational judgment in this matter, I ſhall repreſent to the reader's view, a ſhort compariſon between the earth on the one hand, and the reſt of the world on the other.

This earth then, on which we live, though it be in diameter not much leſs than 8000 miles, and ſo a vaſt globe, if compared with thoſe bodies we daily ſee; is yet one of the leſſer of the primary planets, and revolves round the center of our ſyſtem *the ſun*, in a years time. If we compute the true magnitude or quantity of matter in the earth, it will appear upon a moderate eſtimate, that ſhe is not the two hundredth part ſo big as Jupiter, nor the ninetieth ſo big as Saturn, nor the 200 and twenty thouſandth ſo big as the Sun: So that ſhe is very inconſiderable, if compared with the reſt of the ſolar ſyſtem only; but if with the intire univerſe, or ſyſtem of fixed ſtars, in the elegancy of the prophet's expreſſions, ſhe is but *as a drop of a bucket, as the ſmall duſt in the balance*, Iſ. xl. 15, 17. As to the main uſe of this earth, it is to afford habitation to a lapſed race of creatures, only a ſort of priſon or confinement, which is to be our lot while we are ſinful and miſerable, but no longer. And is this the only darling of nature, the prime object of the Creation and Providence of God? Can the original of ſuch a globe claim four parts in ſix of that entire ſpace which the wiſdom of God allotted for the formation of all things; while the origin of the ſun, moon, and numberleſs ſyſtems of ſtars, has ſo ſmall a part allotted to it? Will a wiſe builder beſtow twice as much time in fitting up and adorning one by-cloſet of inferior uſe, and that only for ſome of the meaneſt ſervants too; as on the royal palace, with all its ſtately rooms and apartments intended for the king himſelf and his courtiers?

It may here indeed be alledged, that the earth muſt be of all the reſt the moſt conſiderable, becauſe to its inhabitants *alone* belonged that ſtupendous method of Divine Providence, the incarnation of the eternal Son of God. In anſwer to this, 1. It is not *ſo certain* that the Son of God was *alone* concerned with the inhabitants of this earth in the mighty deſign of his incarnation. St. Paul ſays, *That in the diſpenſation of the fulneſs of times, he might gather together in one, all things in Chriſt, both which are in heaven, and which are on earth*, Eph. i. 10. And again, *It pleaſed the Father, that in him ſhould all fulneſs dwell; and (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf; by him, I ſay, whether they be things* in earth, or things in heaven, *Col.* i. 19, 20. But, 2. Though the advantages of our Saviour's incarnation ſhould be wholly confined to the inhabitants of this earth, it does not follow that the other parts of God's creation are not equally regarded by him; but only that the *peculiar circumſtances* of our fallen race, required ſo wonderful a method of recovery. If the French king ſhould ſend the Dauphin into Languedoc to quell a rebellion, this would only prove, that the circumſtances of the country required ſo extraordinary a treatment, not that the king had a leſs concern for his other provinces.

V. The vulgar ſcheme of the Moſaic creation, repreſents all things from firſt to laſt, ſo diſorderly and unphiloſophically, that it is entirely diſagreeable to the wiſdom and perfections of God. For, 1. Bodies alike in nature have an unlike original. Our earth, which is but one of the planets, is the ſubject of the ſecond, third, fifth and ſixth days works, while the reſt are all included in the fourth day. 2. Bodies unlike in nature, have a like original. The ſun, a glorious body of light, with his fellows the fixed ſtars, are joined in the fourth days work with the opake and dark globes the planets. 3. Bodies moſt conſiderable in themſelves, have the moſt inconſiderable account given of them. 4. The light appears before the creation of the ſun, from whence it is derived; that being the work of the firſt, this of the fourth day.

VI. The *Moſaic* creation does not extend beyond this earth, becauſe the alone *final cauſe* of all therein contained is the advantage of mankind. That the alone *final cauſe* of all the particulars mentioned in the hiſtory before us, is the advantage of mankind is ſo univerſally acknowledged, that I ſhall here take it for granted. But is it conſiſtent with Divine wiſdom, to make thouſands of glorious bodies for the ſole uſe of a few fallen rebellious creatures, who were to live a little while upon one of the moſt inconſiderable of them? To create an innumerable multitude of ſuns and planets, and place them at prodigious diſtances from us, and from one another, moſt of which were never ſeen till the late invention of the teleſcope, for the mere convenience of one little earth? To make the ſun more than two hundred and twenty thouſand times as big as that earth it was to ſerve, only that it might be placed above eighty millions of miles off, when a ſmall fiery ball placed over us would have done as well? To make a vaſt number of planets, only for the ſake of us on earth, that we might in the night time view and calculate

culate their poſitions and motions? To place five ſecondary planets about Saturn, and four about Jupiter, that after five thouſand years, a few aſtronomers might peep at them with their glaſſes? *&c.*

Upon the whole, to make the univerſal frame of nature concerned in the particular fates and revolutions of our earth, is to demonſtrate either very mean thoughts of the ends of the Divine workmanſhip, or elſe very proud extravagant conceits of our own worth and dignity. 'Tis much ſuch another wiſe notion, as it would be to ſuppoſe the whole terraqueous globe concerned in the *fates* and *revolutions* of one ſingle fly or worm. And we may as fairly allow the intire dependence of this ſublunary world on the fortune of ſuch a ſingle animalculum; that on its peeping into the world, the whole earth muſt ariſe out of nothing to afford it a reſting place; while it was growing, all things muſt ſpring and flouriſh; on its decay, all things muſt put on a mournful countenance; and on its deſtruction, univerſal nature here beneath expire together. This repreſentation will, I imagine, ſeem bold and extravagant; but I may appeal to aſtronomy, whether the earth can be ſhown to bear as conſiderable a proportion to the univerſe, as ſuch a poor *animalculum* certainly bears to the earth.

Not that I would be thought, by any thing I have ſaid in this diſcourſe, prone to depretiate mankind: Neither do I deny, that in ſome ſenſe, all the viſible world, heaven and earth, are ordained for our uſe and advantage. But though I look upon mankind as one ſpecies of very noble and glorious creatures, yet they are but one; and I ſuppoſe there may be millions of others, at leaſt, not inferior to them. I do not think thoſe ſyſtems of the univerſe we are here ſpeaking of, are ever a whit the leſs uſeful to us, or leſs worthy of our admiration and gratitude to God, becauſe they are alſo ſubſervient to other noble purpoſes. If we duly reflect on the unlimited perfections of the Divine Being, as well as on the number, vaſtneſs and glory of thoſe his works, which are within our view, we ſhall ſee reaſon to confeſs, there may be millions of nobler intellectual beings interpoſed between God and man. If therefore we are unwilling to exclude ourſelves from a ſhare in the intentions and deſigns of heaven, let us not exclude any other rational creatures from the ſame; but be willing to ſuppoſe, that as this earth was formed in ſix days for the ſake of man, ſo were the heavenly bodies formed at other proper times, for the ſake of others of God's creatures, of whom Providence ought to be allowed to have taken a proportionable care, and made a ſuitable proviſion for them, as we find has been done with regard to us and our affairs. Let us learn humble and modeſt ſentiments of ourſelves from the contemplation of the immenſity of the works of God. Which uſeful leſſon we are taught by the holy Pſalmiſt, with whoſe pious reflection in this very caſe I ſhall conclude this diſcourſe: *When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained: Lord! what is man, that thou art mindful of him! and the ſon of man, that thou viſiteſt him! O Lord, our Lord! how excellent is thy name in all the earth!* Pſ. viii. 3, 4. ult. See *Whiſton*'s *Theory of the Earth*, p. 1, &c.

THE

THE BOOK OF GENESIS.

The ARGUMENT.

The five Books of Moſes are called THE PENTATEUCH, *or* five-fold volume, *becauſe antiently all five made but one book. This firſt book is called* Geneſis, *i. e.* Generation, *becauſe it declares the true origin or generation of the world, and contains the hiſtory of the primitive ages.*

CHAP. I.

IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. An. ante C. 4004.

EXPOSITION.

As the main deſign of Moſes's writings, and of that whole ſyſtem of laws whereof, under God, he is the author, was to eſtabliſh the Jews in the worſhip of the one true God, in oppoſition to the polytheiſm and idolatry of the nations; ſo he introduces this hiſtory by ſtriking at the root of thoſe popular errors, aſſerting the true origin of the world, and laying the foundation of religion in the belief of one ſupreme ſelf-exiſtent Being, the Maker and abſolute Lord of all other beings in the univerſe. For it appears to have been the fatal error of the idolatrous unthinking world in thoſe early times, that the heavens and heavenly bodies, eſpecially the ſun, moon and planets, were a kind of independent beings, the ſovereign diſpoſers of good and evil, whoſe benign or malignant influence ſhed down bleſſings or calamities on mankind at pleaſure; and conſequently that they were the juſt objects of religious worſhip. On the other hand, thoſe who had not fallen off from the primitive patriarchal religion ſtrenuouſly aſſerted that there was but one ſole object of religious worſhip, That God who *created the heavens and the earth*, and who holds an abſolute empire over the whole univerſe.

We may therefore conſider this and the two following chapters, as the *patriarchal Creed*, or a ſum of the principal articles of faith, to which the worſhippers of the true God adhered in oppoſition to polytheiſts and idolaters. See *Maimon. more Nev. p.* 11. *c.* 30. *Spencer de leg. Heb. l.* 1. *c.* 4.

In the beginning.] This expreſſion is applied by St. *John* to the eternal generation of the Son of God, *Jo.* i. 1. And to the eternal ſubſiſtence of wiſdom in the divine mind, *Prov.* viii. 22. St. *Baſil* underſtands by it here that God made the matter of the heavens and the earth inſtantaneouſly, or in a moment, which is *the beginning* of time. But in reality it ſeems to mean no more but that all creatures had a *beginning*, in oppoſition to thoſe who hold the world to be eternal. As if Moſes had ſaid, What time the heavens and earth began, they had their *beginning*, or were produced into being by God. *Heb.* i. 10. See *Le Clerc.*

God created.] Here the original word *Elohim* is of a plural termination, importing the ſame as *the Mighties* or *mighty powers*, and being joined with a verb ſingular has given ſome a handle to fancy that they had here found out the myſtery of the Trinity. But thoſe who are well skilled in the Hebrew conſider it as a mere idiom of the language, of which there are many ſimilar inſtances in the ſacred writings. And it is to be obſerved that not only the nominative, but the verb too is ſometimes plural, even when ſpeaking of the one true God, as *Gen.* xx. 13. xxxv. 7. 2 *Sam.* vii. 23. So that one might as well infer from thoſe texts that there is a plurality of Gods, as from this, that there is a Trinity of divine perſons. But that there are no intimations of the Trinity in Moſes's writings, is probable from this, that the Trinity does not appear to have been a doctrine ſo much as known to the antient Jews. See *Burnet's Archæol. c.* vii.

An. ante 4004. C. The word *Elohim* is a relative term expreſſive of *dominion*, power, and authority, and is therefore given to *angels*, *Pſ.* viii. 5. Sometimes to judges and magiſtrates, *Ex.* xxii. 28. *Pſ.* lxxxii. 1. So that it appears to be of the ſame import with the word *God* in Engliſh, or Θεος in Greek. For the Greeks call the ſouls of men *mortal gods*, θεοι θνητοι, on account of that ſuperiority which reaſon gives them over the brute creation. And to thoſe ſuperior intelligences whom we call angels, they gave the name of θεοι αθανατοι immortal gods. But the ſupreme God they called by way of eminence ὁ θεος *the God*, or θεος θεων the God of Gods. See *Hierocles in Pythagor. aur. carm.* In like manner, ſome learned interpreters are of opinion that the word *Elohim* when appropriated to the ſupreme God, muſt be underſtood elliptically for *El* or *Eloah*, *Elohim*, the God of Gods. See *Grotius in Exod.* xx. 2. *Le Clerc* conjectures, that tho' the Hebrews uſe this word in a ſingular ſignification, to denote the one true God, yet it had probably taken its riſe among the antient inhabitants of *Paleſtine*, who worſhipped a plurality of gods, and ſo had frequent occaſion to ſpeak of *Elohim*, the gods. Be that as it will, it is evident that Moſes here meant the one ſupreme God, becauſe the ſame being, whom in this chapter he ſtiles *Elohim*, and to whom he aſcribes the creation of the world, is in the ſecond chapter, where he recapitulates the ſame hiſtory, called *Jehovah*, which is the incommunicable name of the ſupreme God, the God of Iſrael. See *Ch.* ii. 4, 7, 19.

Created] The word *Bara*, *created*, admits of two ſenſes. 1. To produce out of nothing, or call things into being which had none before. So the word is underſtood here by Maimonides and other Commentators antient and modern. See *Crit. Sacr. in loc.* 2. To diſpoſe of thoſe things which before exiſted into new forms. In this laſt ſenſe it is moſt frequently uſed in ſcripture. Thus *v.* 21. God *created* great whales——which the waters brought forth. Where 'tis plain, the Word *created* ſignifies only, that God formed them out of pre-exiſtent matter.

The heaven and the earth.] According to ſcripture-language, there is a *heaven* which extends no farther than our atmoſphere, or the lower region of the firmament, as *v.* 8. And God called the firmament *heaven*. So the birds of the air are called *the fowls of heaven*, Job xxxv. 11. Sometimes *heaven* ſignifies the higher region of the firmament, in which the ſun, moon and ſtars are fixed: as *v.* 17. *And God ſet them* (the ſun and moon) *in the firmament of heaven*. So *Pſ.* xix. 1. In other places there is mention of the third heavens, or heaven of heavens, whither St. *Paul* was caught up in viſion, 2 *Cor.* xii. 2. So Solomon ſays in his addreſs to God, 1 *Kings* viii. 27. *Behold, the heaven, and heaven of heavens, cannot contain thee.* i. e. The Divinity is preſent not only in the moſt diſtant regions of the univerſe, but beyond the utmoſt verge of the creation. The word here is underſtood by ſome of the beſt interpreters in its greateſt latitude, ſo as to comprehend under *the heaven and the earth* the whole univerſe, *ſuperiora & inferiora*, ſays Maimonides, *i. e.* all things above and below: For altho' Moſes's narrative be confined to the particular formation of this world of ours, yet, very agreeably to his main deſign, he premiſes a general declaration, that not only the earth but the heavens too, comprehending under theſe two the whole ſyſtem of the univerſe, all things viſible and inviſible, owe their original to the ſame *Jehovah*, the God of *Iſrael*, whoſe works he is going to relate. For which reaſon we have placed this verſe by itſelf, as a proper preface or introduction to the following hiſtory.

2 And the earth was without form and void, and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters. 3 And God ſaid, Let there be light: and there was light. 4 And God ſaw the light, that it was good: and God divided * the light from the darkneſs. 5 And God called the light Day, and the darkneſs he called Night: † and the evening and the morning were the firſt day.

* Hebr. *between the light and between the darkneſs.*

† Heb. *and the evening was, and the morning was,* &c.

EXPOSITION.

2. *And the earth was without form and void.*] Moſes, having thus introduced his hiſtory with a general aſſertion, that the whole univerſe is the work of God, now comes to that which was his principal deſign, namely, to give a particular account of the formation of our ſublunary world. The firſt part of this verſe is a ſhort deſcription of the *chaos*, ſo famous in antiquity, wherein the elements of things lay blended together in confuſion. The words *Tohu*, *Vabohu* ſignify *emptineſs* and *confuſion*, *If.* xxxiv. 11. *Jer.* iv. 23. Thus the earth was without form, or was *confuſion*, i. e. a confuſed maſs of matter, without order or regularity; and void, or *emptineſs*, i. e. having neither beaſts, trees, nor any of thoſe beautiful works of nature wherewith it is now adorned. See *Patrick.* The LXX render it αορατος and ακαταστατος, i. e. *unſightly* and *ſhapeleſs*, which is of the ſame ſenſe with our verſion.

And darkneſs was upon the face of the deep.] The heavy parts, called *earth*, having ſunk down according to the law of gravity which God originally impreſſed on matter, the lighter parts, here called *the deep*, and afterwards waters, roſe up and overſpread the ſurface of the chaos or elementary maſs. Upon the face of this *deep*, or *turbid abyſs*, as the word *tehom* implies, there was darkneſs, which, to uſe the image of ſacred poetry, involved the *infant* world like a *ſwaddling band*, Job xxxviii. 9. This darkneſs is eaſily accounted for, according to the common hypotheſis, that neither ſun, moon nor ſtars, nor any luminous bodies, as yet were formed. But Mr. Whiſton, who undertakes to explain the Moſaic creation more conſiſtently with philoſophy, thinks this darkneſs might be owing to the groſſneſs of the atmoſphere, which in that confuſed ſtate, being choaked up with opake earthy corpuſcles, quite excluded the rays of the ſun, and involved the face of the abyſs in night, and thick darkneſs. See the *preliminary diſcourſe.*

And the ſpirit of God moved upon the face of the waters.] By the *ſpirit of God*, ſome of the Jewiſh interpreters underſtand *the wind*, which, on account of its vehemence, is called a *wind* or *ſpirit of God*, according to the Hebrew idiom, which in order to heighten an object, joins it with the name of God; as high mountains are called *mountains of God*, Pſal. xxxvi. 6. tall cedars *the cedars of God*, Pſ. lxxx. 10. But how could the wind blow when the atmoſphere was not formed till the ſecond day? *Gen.* i. 8. Beſides, the wind muſt have been moved by the ſpirit or power of God, or by ſome agent under God, who by means

means of that boiſterous element heaved and agitated the fluid maſs. Therefore it is more reaſonable to underſtand it, with others, of the divine ſpirit, power, or energy, which *moved* or exerted its influence in diſpoſing and reducing the chaos into form and order. The word which we render *moved*, is thought to ſignify *brooded*, as a bird over her eggs or young, ſo as to imply not only the impreſſing on matter, ſuch laws of motion as were neceſſary to reduce the chaos into order, and on which the frame of nature was afterwards to depend; but the communicating a vivific virtue to the earth, to produce all plants and animals in the proper time and order appointed by God. Which is thus expreſſed by Milton:

——————Darkneſs profound
Cover'd th' abyſs: but on the wat'ry calm
His brooding wings the ſpirit of God outſpread,
And vital virtue infus'd, and vital warmth
Throughout the fluid maſs.

3. *And God ſaid, Let there be light, and there was light.*] The ſublimity of this paſſage is juſtly admired by one of the beſt judges of writing among the antients. See *Longinus of the ſublime*, ch. vii. What can give a more exalted notion of the power of God, than thus to conceive light ſtarting into exiſtence at his word! *He ſpake and it was done.* And as the ſentiment is ſublime, ſo it is moſt beautifully and juſtly expreſſed. The expreſſion is quick as thought, keeps pace in ſome meaſure with the celerity of the action, and ſhews the inſtantaneous tranſition from the command to the execution. The original is ſtill ſhorter than our tranſlation: *Be light; and light was. Fiat lux, & fuit lux.* Therefore thoſe moderns who queſtion Longinus's judgment in this particular, have only betrayed their own want of taſte. See *Boileau, vol.* iii. *Reflex.* x.

God ſaid] Words being but ſigns to expreſs the thoughts and purpoſes of the mind, hence *to ſay* is often put for to *will* or *command:* as *Ex.* i. 17. xix. 8. *Lev.* x. 5. So the meaning is, that God commanded the light to ſhine; and not only ſo, but with that command conveyed power, which forthwith produced the effect. For inanimate bodies not being capable of obſerving a law or verbal command, there muſt needs be ſome immediate power or agency exerted to produce every effect in nature. See *Cudw. int. ſyſt. p.* 147. *Boyle's chriſtian virtuoſo.*

From this verſe ariſes a very material queſtion, namely, How we can ſuppoſe *light* to have been, when the ſun and ſtars were not made till the fourth day; ſince light, according to the beſt philoſophers, is only an emanation from the ſun or other luminaries? By this *light*, Dr. Patrick underſtands beams darting from the elementary fire, which the almighty ſpirit produced at firſt, as the great inſtrument for the preparation and digeſtion of the other matter. Some think it was *a lucid cloud*, like that mentioned *Exod.* xiv. 19. which being lighted up in the airy region ſupplied the place of the ſun for the three firſt days, and by revolving round the earth, diſtinguiſhed day and night: which is thus deſcribed by Milton:

Let there be light, ſaith God, and forthwith light
Ethereal, firſt of things, quinteſſence pure,
Sprung from the deep; and from her native eaſt
To journey thro' the airy gloom began,
Spher'd in a radiant cloud, for yet the ſun
Was not: ſhe in a cloudy tabernacle
Sojourn'd the while. *Par. loſt.* vii. 243.

Others underſtand by it luminous particles of matter widely diffuſed through the atmoſphere, and then on the fourth day collected in the body of the ſun.

This variety of opinions ſhews to what hard ſhifts men have been driven, in order to reconcile the vulgar explication of the Moſaic creation with reaſon and philoſophy. A noted author (*Burnet Archæol. l.* ii. *c.* 8.) boldly alledges, that Moſes, in this and many other particulars of his narrative, accommodates himſelf to the childiſh conceptions of thoſe for whom he wrote, and, *leſt God ſhould be thought to have worked in the dark*, takes care to inform the people that he produced *light*, juſt as he was entering on his work. But this, I doubt, is cutting the knot which he could not looſe. A much more philoſophic and rational ſolution of the difficulty, is that offered by Mr. Whiſton in his *Diſcourſe on the Moſaic hiſtory of the creation, prefixed to his theory*, who conſiders the Moſaic account of the creation as an hiſtorical journal of the mutations of the chaos, and of the viſible works of each day, ſuch as an obſerving ſpectator on the earth would have recorded, nay, and believed to be the truth and reality of things. According to that hypotheſis, by the creating of light in this verſe, and of the heavenly bodies in the 14th, is meant their original appearance on the earth. And light is ſaid then firſt to be, when the ſuperior regions of the chaos were become ſo far clear, that the rays of the ſun in ſome degree could penetrate through the ſame, enough to render a ſenſible diſtinction between night and day. An. ante C. 4004.

But in which ever way philoſophers and divines may explain this expreſſion, as it refers to the Moſaic hiſtory of the creation, ſtill it is proper to remember that the ſun and other luminaries derived their original from the ſame God who laid the foundations of this earth. And it is but carrying our thoughts ſome ages, or if you pleaſe, ſome thouſands of ages, farther back (for with reſpect to God, longer or ſhorter makes no difference) to the time when the whole material univerſe was wrapt in uneſſential night. In this ſituation let us repreſent to ourſelves the Almighty ſaying: *Let there be light*, and at his command the light ſtarting into being; ſo ſhall we conceive the true greatneſs and ſublimity of this expreſſion.

4. *And God ſaw*, &c.] Here the Creator is repreſented as making a pauſe to ſurvey the work that he had made. He beheld the light with complacency, and pronounced it *good*, i. e. uſeful and fit for all the purpoſes to which he deſigned it: *pleaſant* and delightful, *for truly light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun*, Eccl. xi. 7. *Fair* and *beautiful* in itſelf, and the ſource of thoſe beautiful colours which adorn the face of nature, and from a melancholy dungeon, transform the world into habitations gay and joyous.

Of all material things, light, the firſt-born of the creation, moſt reſembles its parent in purity, power and brightneſs, and is therefore often conſidered in ſcripture as an emblem of the divine nature: *God is Light, and in him is no darkneſs at all*, 1 John i. 5. To this purpoſe Milton has given us a fine deſcription of this prime work of God:

Hail holy light, offſpring of heaven, firſt-born;
Or, of th' Eternal, co-eternal beam:
Bright effluence of bright eſſence increate, &c.
Par. Loſt, iii. 7.

In the ſame ſublime ſtrain another of our poets thus ſings the praiſes of light:

Prime chearer light,
Of all material beings firſt and beſt,
Efflux divine! nature's reſplendent robe,
Without whoſe veſting beauty all were wrapt
In uneſſential gloom. *Thomſon's Sum.* v. 80.

An. ante C. 4004.

Divided, &c.] *i. e.* Distinguished time by light and darkness, and appointed that they should constantly succeed one another. St. Augustin, who was of opinion that the angels were formed on the first day, and that the bad angels fell on the very day of their creation, understands by these words, *God separated the good angels from the bad.* See *Calmet.*

It is a remark of the pious Mr. Henry, that God has thus divided our time into day and night, light and darkness, to put us in mind that this is a world of mixtures and changes. In heaven there is perfect and perpetual light: *No night is there.* Hell is said to be a state of utter darkness, without one gleam of chearful light: in this world night and day are interchanged, and we pass alternately from the one to the other.

God called, &c.] *i. e.* Appointed that it should be natural day, so long as the light prevails, and that the remaining time should belong to the night. See *Junius & Tremell.* Or he settled them in such a constant course as gave men occasion to call them by distinct names. See *Patrick. Calmet.* It is observed that the names of things in the Hebrew are expressive of their natures; thus God, or Adam by God's direction, called the day *Jom*, because of the tumult and business that attends it; and the night *Lailah*, because of the yelling of the wild beasts that then creep abroad. See *Ainsworth.*

Le Clerc thinks this expression denotes God's dominion over the day and night, as Adam's giving names to the brute animals signifies also his pre-eminence over them. See *Dan.* i. 7. This consideration taught the Psalmist to make grateful acknowledgment to the Deity for visiting man with the sweet returns of day and night: *The day is thine, the night also is thine, thou hast prepared the light and the sun*, Psal. lxxiv. 16. Perhaps Moses designed by this phrase to intimate, that God in some supernatural manner taught Adam the use of speech, by giving him the first names of things.

And the evening, &c.] The evening and morning are here put, by a known figure, for the whole day, or νυχθημερον; for among the Jews, as among us, all the forenoon was accounted *the morning*, and the afternoon *the evening*. The evening is put first, either because darkness was prior in time to light, or because at the meridian of paradise the first day of the creation began with the sun setting, or coming on of the night. See *Whiston's theory, p.* 122.

Were the first day. By day in this history of the creation, Mr. Whiston understands a year; for he thinks the diurnal revolution of the earth about the sun, did not begin till after the fall of man. See *Whiston's theory, p.* 87.

The Persians have a tradition, which they pretend to have received from Zoroaster, that God created the world not in six natural days, but in six times or spaces of different length, making in all 365 days, or a year. See *Univers. hist. vol.* i. *p.* 32. But whether this or the other hypothesis be embraced, this much seems plain, that *day* here is not to be measured by the length of what we call a day; for not only is the day mentioned before the formation of the sun, which makes the day; but what is chiefly to be observed, several things are said to have been done in one of these days, which according to our way of thinking, could not possibly be crouded into so short a time as that of twenty-four hours. I speak not here of the works of creation, which are the immediate works of God himself, and are conceived to be as easily effected in a moment as in a thousand years; but of the works of the creatures, or what we commonly call the works of nature. For, as Bishop *Patrick* well observes, though God can do what he pleases in a moment, yet the creatures cannot. Thus, tho' God can create the sun in a moment, yet the sun must take time to revolve round the earth. Tho' God can make man in an instant, yet that man, after he is made, must do his works in time and by degrees. Now we are told that Adam, between the time of his formation and the formation of Eve (who yet were both formed upon the sixth day, *Gen.* i. 27. with ch. ii. 2.) had all the creatures brought before him, and gave names to them. But before he could do this, he must have acquired some knowledge of his Maker, and of the world about him; he must have got the ideas of things, and learned to express those ideas in words, and to put those words together in sentences; and if the names which he gave to the creatures were expressive of their natures and qualities, he must have had experience of those natures and qualities. After this he was seized with a deep sleep, during which interval Eve was formed. Upon his awaking, he receives his bride, and weds her as his companion for life, giving her a name which carries a plain allusion to the secret history of her formation, and shews him perfectly acquainted with it. Now how all these particulars could be brought about, how this perfection of knowledge could be acquired, in the space of a day, or even of many days, is hard to conceive: for allowing him to have improved ever so fast in knowledge, and to have had all imaginable advantage of an angelical or even a divine instructor, yet reason tells us that he must have acquired his ideas by degrees; and to be so much master of language, as to form words and names correspondent to those ideas, must have been a work of some considerable time.

† Heb. *expansion.*

6 And God said, Let there be a † firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was so. 8 And God called the firmament Heaven: and the evening and the morning were the second day.

EXPOSITION.

And God said, Let there be a firmament, &c.] The meaning of these two verses is shortly this: That God, probably by means of the light and heat of the first day's creation, made the vapours that were incumbent upon the surface of the earth, to mount up and stand suspended in the clouds, thus dividing the waters above the clouds, from the waters in the seas and lakes below. The firmament in its largest acceptation signifies the whole concave or ætherial space, including the sun and stars, (*v.* 14.) whose diameter is at least one hundred thousand times as long as that of our earth. But here it comprehends no more than our atmosphere, and the airy regions wherein fly the fowls of heaven, (*v.* 20.) The Septuagint renders it στερωμα (to which our word *firmament* answers) according to a notion, says *Le Clerc*, which prevailed in the ages of simplicity, that the sky was a solid body, as *Elihu* represents it, *Job* xxxvii. 18. *Hast thou with him spread out*

the sky, which is strong, and as a molten looking glass? But others think the original is better rendered by *expansion*, from a word that signifies *to extend:* See *Grotius* and *Junius*. Whence comes the expression of *stretching* out the heavens as *a curtain* or canopy, *Ps.* civ. 2. *Is.* xl. 22.

And divided the waters, &c.] By the waters above the firmament some of the Jewish Rabbins understand a collection of waters somewhere above our atmosphere, as much higher than the clouds, as the clouds are higher than the earth. And some have fancied that the æther itself was of a pellucid watery substance: See *Vossius de idol. l.* ii. *c.* 39. But as it is obvious, that by the waters under the firmament is meant those that float upon the earth, so by those above it is natural to understand the waters suspended in the clouds, between which and the earth the firmament or airy expansion is stretched out. An. ante C. 4004.

If we may believe Mr. Whiston, there not only would be clouds on the second day, but those probably thicker and denser than any ever since. See his *Theory*, *p.* 248.

We may observe, that 'tis not said of this, as of all the works of the other six days, *God saw it was good:* for which this reason is alledged, that the work begun on this day is not quite finished, the waters not being yet separated from the earth: and therefore in the next day's work, when God gathered the waters together, *v.* 10. and commanded the earth to bring forth vegetables, *v.* 12. these words, *God saw*, &c. are twice repeated. See *Patrick*.

Called.] See this explained *v.* 5.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry-land appear: and it was so. 10 And God called the dry-land Earth, and the gathering together of the waters called he Seas: and God saw that *it was* good.

EXPOSITION.

9. *Let the waters*, &c.] The air being thus disentangled from the other elements, there remained in a great body only water and earth, hitherto undistinguished. It was the work therefore of the Almighty on this third day, to make a separation between them, by raising the earth above the waters which had covered its superficies, *Ps.* civ. 6. and by preparing such cavities in it as were sufficient to receive the waters into them. This some suppose to have been effected by means of an earthquake, which would both raise the mountains and form receptacles for the waters to run into. To this the Psalmist is thought to allude, *Ps.* civ. 7. *At thy rebuke the waters fled, at the voice of thy thunder they hasted away.* See *Ray on the creation*, and *Patrick*.

Mr. Whiston pretends to explain this effect in a natural way, alledging that the earth, by reason that its columns were of different density when its surface was first formed, would settle into the abyss in different degrees, according to the law of specific gravity, and thereby become distinguished into seas and lakes, mountains and valleys. See *Whiston's theory*, *b.* iv. *c.* 1. Be that as it will, it is with the strictest philosophical truth, that the sacred historian ascribes this wonderful effect to the efficiency of God himself: for who but he established these laws of nature? who but he presides over and directs inanimate matter in its operations? By whatever mechanical laws the author of nature might work this effect, still the work itself is his, since he is the original, *i. e.* the only proper cause, and first mover.

Some interpreters have observed, that the word here rendered *gathered* comes from *kav*, a square rule or perpendicular line, and therefore denotes the wisdom of the Creator, in poising the waters, and setting just bounds to this unruly element; agreeably to those sublime expressions of holy writ: *He hath compassed the waters with bounds, until the day and night come to an end.—Shut up the sea with doors,—and broke up for it his decreed place, and set bars and doors, saying, hitherto shalt thou come and no further, and here shall thy proud waves be staid*, Job xxvi. 10. xxxviii. 8, &c.

11 And God said, Let the earth bring forth † grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in it self, upon the earth: and it was so. 12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in it self, after his kind: and God saw that *it was* good. 13 And the evening and the morning were the third day.

† Heb. *tender grass.*

EXPOSITION.

11. *Let the earth*, &c.] The waters under the heaven being now gathered together, the dry land appeared, and became fit for the production of vegetables; which was the second part of this third day's work. The vegetable tribes are here ranged under three general heads. 1. *Grass* which springs up annually without sowing. 2. *Herbs yielding seed*, under which we may comprehend, besides plants, all sorts of corn, and whatever is sown. 3. *Trees bearing fruit*, Heb. *of fruits*, i. e. either capable of bearing fruit, or whose boughs were actually loaded with fruit. See ch. iii. 6. Whence it has been inferred, that the world was made in the autumnal season, meaning with regard to the regions about paradise: which is farther proved from the Jews and most ancient nations beginning their year about the autumnal equinox. See *Pat. & Calmet's comment.*

Yielding seed.] This expression teaches us that God not only made all plants and vegetables at first, but by communicating to them a virtue of propagating their species, established the course of nature in the vegetable kingdom, which was to continue to all generations; it being found by microscopical experiments, that the seeds of plants (and the same holds with respect to animals) are no other than the entire bodies of those plants in miniature; and that every one of them contains the same parts and members with the compleat bodies themselves when grown to maturity: Hence 'tis supposed that God at the beginning made the seeds of all plants and animals whatsoever; and consequently, that generation is nothing else but nutrition and augmentation of parts. See *Ray's wisdom of God*, *p.* 300. *Whiston's theory*, *p.* 290.

Whatever be in that, since the origin of seeds

An. ante C. 4004.

will ever be found inexplicable by the laws of matter and motion, 'tis but juſt and philoſophical to conclude them to be the immediate work of God, eſpecially ſince it is confirmed by experience, that no herb nor plant can be raiſed without *ſeed*, by any formative power reſiding in the ſoil; Malpighi and other accurate enquirers having found, by incloſing a quantity of earth in a veſſel ſecured by a fine cloth from the ſmall imperceptible ſeeds of plants that are blown about by the winds, that no ſpecies of plants can be produced out of the earth without a pre-exiſtent ſeed. See the diſſertation on the creation.

12. *And the earth brought forth graſs*, &c.] *i. e.* At the command of God it brought them forth. For the ſcripture juſtly aſcribes all theſe effects to the power of God, from whom it is originally derived, and in whom alone it reſides as a cauſe; material things being only the paſſive inſtruments of his power. See on *v.* 3.

14 And God ſaid, Let there be lights in the firmament of the heaven, to divide * the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years. 15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo. 16 And God made two great lights; the greater light † to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo. 17 And God ſet them in the firmament of the heaven, to give light upon the earth. 18 And to rule over the day, and over the night, and to divide the light from the darkneſs: and God ſaw that *it was* good. 19 And the evening and the morning were the fourth day.

* Heb. *between the day, and between the night.*

† Heb. *for the rule of the day*, &c.

EXPOSITION.

14. *Let there be lights*, &c.] The word here uſed is different from that in *v.* 3. and ſignifies luminous bodies. The ſenſe, according to the generality of interpreters, is this: That the light which God had produced at firſt, having for three days circulated about the earth in a radiant cloud, was on the fourth day collected into the body of the ſun, and other luminaries, which God removed to a proper diſtance from the earth. But as this is extremely unphiloſophical, the words are by others explained in the ſenſe above mentioned, *Let there be lights*, i. e. Let them appear and ſhine forth conſpicuous. See *Pyle's paraph.*

"As *light*, ſays Mr. Whiſton, is then ſaid "firſt to *be*, when the ſuperior regions of the "chaos were ſo far clear, that the ſun could pe"netrate the ſame enough to make a ſenſible "diſtinction between day and night: ſo the ſun, "moon and ſtars, are here ſaid firſt to be *made*, "when afterwards the air was rendered ſo tran"ſparent, that theſe luminaries became conſpi"cuous upon the earth." See his *diſcourſe on the Moſaic creation.*

For ſigns and for ſeaſons.] This is a Hendyad, a figure common to all languages, the ſame as, for ſigns of the ſeaſons, *i. e.* to mark out the ſeaſons for human actions, particularly for ploughing, ſowing, planting, pruning, reaping.

And for days and years.] The beneficent Deity appointed the ſun, by his diurnal courſe, to divide our time into the agreeable viciſſitudes of *day* and *night*, the one for labour, the other for reſt; and in his annual revolution, to viſit the ſeveral regions of the globe by turns, in order to produce in every climate a delightful variety of ſeaſons ſtill ſucceeding one another in a perpetual round; by the gradual approaches of his heat ripening the fruits of the earth to perfect maturity; and then as gradually retiring, that the earth may have time to reſt and recruit her ſtrength againſt his next return.

16. *And God made*] As it is highly probable that the ſun and ſtars ſubſiſted long before the formation of our earth, the words might be rendered by the *pluſquam-perfect* inſtead of the *perfect*, *God had made*, theſe two tenſes being the ſame in the Hebrew, as *Gen.* ii. 2, 3, 5, 6, 7, 8, 9 and 19; in all which places the *perfect* has the ſenſe of the *pluſquam-perfect.*

Two great lights.] Here let it be obſerved once for all, that the ſcripture, in phyſical matters, ſpeaks according to vulgar apprehenſion. Thus the moon is ſaid to be *a great light*, tho' it be not great either in reſpect of the earth, or of the fixed ſtars, nor hath any light in itſelf; but it is great to our eyes, and furniſhes us with much more light than the fixed ſtars, however theſe may perhaps be equal in real magnitude to the ſun itſelf. See *Patrick.*

To rule the day.] i. e. To exert his power and influence in diſpenſing light and heat over the hemiſphere of day, which he enlightens. See *Jer.* xxxi. 35. In like manner he appointed the moon *to rule the night*, by reflecting the ſolar beams to our globe, thus diſpelling the horrors of the night, and ſupplying in ſome meaſure the abſence of the ſun.

[*He made the ſtars alſo.*] In the Hebrew it is only *the ſtars alſo:* So that the words might be better rendered thus: God made the greater light to rule the day, and the leſſer light, together with the ſtars, to rule the night; agreeably to *Pſ.* cxxxvi. 9. See *Pyle.*

17. *And God ſet them*, &c.] *i. e.* God placed and ranged them at ſuch convenient diſtances, in proportion to their bigneſs and the powers they have on other bodies about them; and ordered the revolutions between them and this *earth* with ſuch perfect wiſdom, as compleatly anſwered all the good purpoſes his providence foreſaw and graciouſly intended them for. See *Pyle.*

'Tis probable that Moſes, by dwelling ſo much upon this act of divine power, had a mind to ſtrike at the root of idolatry which then conſiſted chiefly in the worſhip of the heavenly bodies; by fixing in the peoples minds this notion, that however reſplendent and uſeful theſe bodies are, yet they are the creatures of God, and *ſet* or appointed by his order to give us light; and therefore, that He alone is to be worſhipped, not they. See *Pat. Le Clerc. Calmet.*

Glorious, indeed, are the effects of theſe luminaries, inſomuch that mankind, in admiration of their powerful and benign influences, deified them; and in all probability the firſt gods whom the blinded nations worſhipped, were the ſun, moon and ſtars. But what is the ſun himſelf but a ball of fiery matter? What could he do were he not guided and directed in his courſe, were he not placed in a due ſituation with reſpect to the earth and planets? The moon too we juſtly admire, and acknowledge its powerful influence on this terraqueous globe; witneſs the regular ebbings and flowings of the ſea, which are found to depend chiefly on the periodical approaches and receſſes of that orb. But who that thinks can aſcribe this influence to the mere matter of that luminary?

luminary? call it attraction or gravitation, it is impoſſible to explain the effect without the interpoſition of power; and in whom can ſuch power reſide but in the Almighty? Therefore the great philoſopher, who carried his reſearches into theſe matters farther than any man perhaps ever did, is forced, by the conviction of truth, to acknowledge, that God is the immediate cauſe of gravitation; that all the beautiful and regular effects of this univerſal law are owing to his inviſible agency. Thus we may conclude, in the words of the *Wiſdom of Solomon*, xiii. 1, &c. *Surely all men are vain by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is: neither by conſidering the works, did they acknowledge the work-maſter; but deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven to be the gods which govern the world. With whoſe beauty, if they being delighted took them to be gods; let them know how much better the Lord of them is: for the firſt author of beauty hath created them. But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them. For by the greatneſs and beauty of the creatures, proportionally the Maker of them is ſeen.* ante C. 4004.

20 And God ſaid, Let the waters bring forth abundantly the ‖ moving creature that hath * life, ‡ and fowl *that* may fly above the earth in the † open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God ſaw that *it was* good. 22 And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day.

‖ Or, *creeping.*
* Heb. *ſoul.*
† Heb. *face of the firmament of heaven.*

‡ In the Hebrew it runs thus: *Let the flying kind fly above the earth.*

EXPOSITION.

20. *And God ſaid*, &c.] The earth being thus prepared, and commodiouſly furniſhed for the reception and preſervation of its future inhabitants, our benevolent Creator proceeds to the formation of the animal-world, beginning with the loweſt ſort, *viz.* fiſh and fowl; and ſo advancing in a regular proceſs to more illuſtrious diſplays of his power and goodneſs. The fiſhes are here called the *moving* or (as in the Hebrew) *creeping creatures that have life*, becauſe they move upon their bellies in the waters, as reptiles do on the earth. As fiſh and fowl were deſtined to live in ſimilar elements, the ſacred hiſtorian claſſes them together as the production of the waters on the fifth day; and philoſophers obſerve a remarkable congruity between theſe two ſpecies of animals, in the make and ſtructure of ſeveral of their parts, which ſhew them to have had the ſame original; particularly the eyes of both are formed ſimilar, being admirably adapted to the various refractions of their reſpective medium: For the air, as well as the water, varies the refractions of the light, according as it is rarer or denſer, more or leſs compreſſed. Beſides this conformity in general between the eyes of birds and fiſhes, there is a ſingular conformity in that of the Cormorant, namely, the *cryſtalline* is globous, as in fiſhes, to enable it to ſee and purſue its prey under water; which it is obſerved they do with wonderful ſwiftneſs, and for a long time. Again, as the poſture of fiſhes in the water reſembles that of birds in the air, ſo it is obſerved, that the conformation of the brain of birds and fiſhes differs from that of men and beaſts, but agrees with one another: As the bodies of birds are nicely poiſed to fly in the air, ſo are thoſe of fiſhes to ſwim in the waters, every part of the body being duly balanced, and the center of gravity accurately fixed. See *Derham's phyſ. theol. b.* ix. *c.* 2. It is further obſerved, that both birds and fiſhes are oviparous, which makes them more fruitful than the beaſts of the earth. See *Pat.*

21. *Great whales*] The original word *thaninim* ſignifies alſo ſerpents or dragons, *Exod.* vii. 9. there being ſome affinity between the ſerpentine and fiſhy race. It ſignifies the crocodile, *Ezek.* xxix. 3. xxxii. 2. Here it ſeems to be put for all great fiſhes in general, particularly whales, ſome of which are like huge moving mountains in the ſea, and therefore juſtly ſtiled *great*. Pliny tells us, that in the Indian ſea there are whales *quaternûm jugerûm*, i. e. 960 feet; and he mentions whales 600 foot long, and 360 broad, that came into a river of Arabia. See *Hiſt. Nat. l.* ix. *c.* 3. *l.* xxxii. *c.* 1.

22. *God bleſſed them*] *i. e.* Gave them a faculty to increaſe and multiply, which is conſidered as a bleſſing in ſcripture, *Gen.* ix. 1. *Pſ.* cxxvii. 4, 5. cxxviii. 3. The bleſſing of man is barely a good wiſh, but the bleſſing of the Almighty actually beſtows the object. And therefore, by virtue of this divine benediction, all the various ſpecies of fiſh and fowl which were at firſt created, are preſerved to this day.

24. And God ſaid, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beaſt of the earth after his kind: and it was ſo. 25 And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

EXPOSITION.

24. *God ſaid, Let the earth*, &c.] The animals are here divided into three claſſes; *Behemah*, the cattle or tame animals; *Chaja*, wild beaſts; and *Remeſh*, reptiles. Now whether we believe that theſe animals were immediately formed in a mature adult ſtate, or give into the opinion of thoſe who hold, that both plants and animals aroſe from ſeeds, we muſt ſtill acknowledge here the finger and power of God: For ſince the organization of animal bodies, whether in embryo, or full maturity, and much more their life and ſpontaneous motion, is by the greateſt philoſophers acknowledged to be quite inexplicable by the mechanical laws of matter and motion, what can be more

juſt

An. ante C. 4004.

juſt than to acknowledge them, with the ſacred hiſtorian, to be the immediate work of the Author of nature. If plants and animals were immediately formed in their mature full-grown ſtate, then the Deity muſt at leaſt have accelerated the courſe of nature, ſo as to enable her to perfect each production in the appointed time. If only the ſeeds were formed at firſt, and the earth ſupplied the place of a mother, to nouriſh and ripen them to perfection by the ſeveral ſteps of generation, then what power but the hand of God could form thoſe ſeeds, which are found by microſcopical experiments to contain the plants and animals themſelves in little? Who but God communicated to the earth ſuch a prolific generating virtue? By whom was matter ſo ordered and diſpoſed, that in the ſpace of ſix days the whole creation ſhould be finiſhed; that every thing ſhould follow thus regularly in its own time and place: that firſt the ſeeds of vegetables on the third, then of fiſh and fowl on the fifth, then of terreſtrial animals on the ſixth day, ſhould be placed in their reſpective ſoil, all exactly fitted to correſpond with the diſpoſition of external nature?

The Atheiſt's only refuge here is, in the fancy of what is called equivocal or ſpontaneous generation, which ſuppoſes the earth of itſelf, by the mere influence of the ſun, to produce inſects, and conſequently other animals. But this abſurd doctrine is now fully exploded, it being found by numberleſs experiments, that thoſe inſects which were ignorantly believed to be ſpontaneous accidental productions, did really ſpring from ſeeds or eggs in the ordinary way of generation. Franciſco Redi, in particular, made repeated tryals with putrid fleſh of all ſorts of beaſts and fowls, with corrupted cheeſe, *&c.* and ſtill found, that all theſe kinds of putrefaction did only afford a neſt and aliment for the eggs and young of thoſe inſects he admitted to come there. For when he ſuffered theſe things to putrefy in hermetically ſealed glaſſes, and (leſt the excluſion of the air might be ſuppoſed to hinder the experiment) in veſſels covered with fine lawn, ſo as to admit the air, but keep out inſects, no living thing was ever produced; and when the veſſels were left open, no other ſpecies were produced, but ſuch as he ſaw go in and depoſite their eggs there. Like obſervations have been made by Malpighi, Swamerdam, Dr. Liſter, and others, particularly as to tumours and excreſſences of plants, out of which iſſue worms or flies: it is found that the parent of theſe inſects firſt wounds the tender bud with a hollow trunk, and then depoſits her egg, which cauſeth a ſwelling in the leaf, and ſo cloſeth the orifice. As for the vulgar ſtories of ſhowers of frogs, their abſurdity appears from this, that thoſe who made experiments upon them found their ſtomachs full of meat, and their inteſtines of excrements. Laſtly, that there is no accidental ſpontaneous generation appears from this convincing argument, that no new ſpecies of inſects or other creatures is ever produced, as would certainly be now and then if ſuch a thing were. See *Bentley's ſermons, ſerm.* iv. and *Ray on the creation, p.* 301, &c.

26 And God ſaid, Let us make man in our own image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him: male and female created he them.

EXPOSITION.

26. *Let us make man*, &c.] We now come to the laſt and beſt of God's works in this lower creation:

Sanctius his animal mentiſque capacius altæ
Deerat adhuc, & quod dominari in cetera poſſet.

As yet intelligence was wanting, a being of a nobler rank, endued with reaſon, contemplative, and capable of adoring the Creator in his works. When therefore all things were prepared for his entertainment, the air pure and fit for reſpiration, the waters above and below regularly diſpoſed; the earth diverſified with mountains, rivers, and verdant plains, adorned with plants, trees, and flowers; the lamps of heaven lighted up to gild the various landskip of nature; and all the elements ſtocked with animals for his uſe and pleaſure; then, and not till then, was man produced: His preeminence above the other creatures is marked in the ſolemn manner with which the Deity ſets about his formation. Whereas the earth and ſeas are commanded to produce the other animals, God aſſumes this as his peculiar work, and takes counſel, as in an enterprize of greater moment, *Let us make man*; which ſome of the fathers explain of the Father holding counſel with the Son; and others, with his angels. Dr. Patrick, and others, take it to be an intimation of the Trinity. M. *Le Clerc* is of a contrary opinion, and quotes paſſages where ſingle perſons ſpeak of themſelves in the plural number, 2 *Sam.* xvi. 20. *Cant.* i. 4. *Dan* ii. 36. Theſe who refer it to God in council with his Angels may alledge, in ſupport of their opinion, that in all or moſt of the divine appearances upon earth, God was attended with a retinue of Angels: See *Gen.* xviii. 1, 2. xix. 1. *Ex.* xix. 20. xxxii. 1, 9, 30. with *Gal.* iii. 19. *Heb.* ii. 2. *Jud.* vi. 12, 14. And that paſſage in *Job* xxxviii. 7. makes it probable, that the Angels were preſent at the formation of the earth and its inhabitants. Plato, in his *Timæus*, has a ſentiment which ſeems to have been derived from theſe words of Moſes; he introduceth the ſupreme God thus beſpeaking the junior gods: Το δε λοιπον υμεις αθανατων θνητων αποτελειτε, απεργαζεσθε ζωα και γενεσιν. It is your work now to adapt the mortal to the immortal, and to generate and make terreſtrial animals. Then he adds, μετα τον Ορκον, τοις νεοις παραδωκε θεοις Σωματα πλατειαν θνητα. After the ſowing of immortal ſouls he committed to theſe junior gods the task of forming mortal bodies.

In our image, &c.] All creatures in a certain ſenſe, are images of the Deity, being formed after the ideas of the divine mind, and ſtamped with ſignatures of his wiſdom, power, and goodneſs. But man is ſo in a peculiar ſenſe; he is endued with reaſon, which is a ray of the eternal wiſdom; he is made partaker of a ſpiritual and immortal nature; he has the honour to be conformed to his Creator in moral perfection, *Eph.* iv. 24. Whereas it is natural among other animals, for the ſtrongeſt to prey upon the weakeſt; the nature of man, on the contrary, teaches him to be juſt, kind, and benevolent. To which purpoſe we have a remarkable paſſage in Heſiod's *Works and Days*:

Τωδε γαρ ανθρωποισι νομον διεταξε Κρονιων.
Ιχθυσι μεν και θηρσι και οιωνοις πτερυγεσσιν
Εσθειν αλληλους, επει ου δικη εστι μετ' αυτοις·
Ανθρωποις δε δωκε δικην.

Some

Some traces of this image are ſtill diſcernible upon the mind of man, eſpecially in that benevolence and compaſſion which every man feels in ſome degree, and which exerts itſelf moſt ſtrongly in the beſt natures; in that conſcience or ſenſe of right and wrong which tends directly to reſtrain men from doing miſchief to each other, and leads them to do good.—It does not appear, that there ever was a man who would not have approved an action of humanity rather than of cruelty, intereſt and paſſion being quite out of the caſe.—This makes every man by nature a law to himſelf. There is indeed much left for us to do upon our own heart and temper, to cultivate, to improve, to call this virtue and moral goodneſs forth, to exerciſe it in a ſteady uniform manner: and for want of this due culture, we vitiate our nature. But neither the perverſeneſs of men, nor malignity of devils, ever will be able entirely to deface the image of God on the ſoul. See *Gataker proleg. ad Antonin.* And let it be conſidered, that however men may deviate from the noble end of their being, yet there is no principle in human nature, but what is good in itſelf. That ſelf-love which is ſo ſtrongly implanted in every man, is in itſelf a right affection, and ſhews the proviſion which God has made for the preſervation of the individual. In a word, all the affections God has implanted in our breaſts either reſpect private or publick good; even envy itſelf aims at a lawful end, namely, equality or ſuperiority; and conſequently, to do *miſchief* is not the end of envy, but merely the means it makes uſe of to attain its end. See *Butler's ſerm. on human nature.* Hence it is that Solomon pronounces *man*, every man, notwithſtanding the fall, *upright* as he comes into the world, *Eccl.* vii. 29. See *Dr. Clarke's ſerm. on this text, vol.* ii. *p.* 481. Ant. ante C. 4004.

27. *So God created man in his own image.*] This is repeated to put us in mind of our dignity, and ſhould excite us to live ſuitably to our divine Original.

Male and female] We learn from this verſe, that Adam and Eve were both created on the ſame day, tho' the particular manner of Eve's creation is only mentioned in the ſecond chapter.

28 And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that † moveth upon the earth. 29 And God ſaid, Behold, I have given you every herb * bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat. 30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* ‖ life, *I have given* every green herb for meat: and it was ſo.

† Heb. *creepeth.*
* Heb. *ſeeding ſeed.*
‖ Heb. *a living ſoul.*

EXPOSITION.

28. *And God bleſſed them,*] What a lovely idea of the Deity this exhibits! to ſee the benevolent parent of the univerſe thus bleſſing his children upon their coming into the world. It ſtrongly marks the pleaſure he takes in our happineſs, and his deſire that we ſhould rejoice in our being. And as by virtue of this divine benediction, our firſt parents were made capable of raiſing up a numerous progeny to be the heirs of immortality; ſo, by virtue of the ſame bleſſing, the human race has been preſerved from generation to generation.

Increaſe and multiply,] As a natural indication that this is the will of our benevolent Creator, he has implanted in the human ſpecies, as in all other creatures, the appetite towards the means of generation; which, however, man ought not indiſcriminately to indulge, but as the law of reaſon, the order of the world, and happineſs of ſociety direct. It appears from this paſſage, that Adam was to have propagated his ſpecies tho' he had never ſinned.

And have dominion] What farther ſhews the benevolence of the Creator, the human pair are conſtituted lords of this lower world; the earth is given to their peculiar uſe and poſſeſſion, and dominion aſſigned them over the inferior animals, which in their ſeveral kinds are made ſubſervient to the exigencies and conveniencies of man. But ſurely reaſon tells us, that we ought to exerciſe this dominion with mild and gentle ſway, thankfully acknowledging our ſubjection to our common parent, *who hath taught us more than the beaſts of the earth, and made us wiſer than the fowls of heaven*; and imitating him in the exerciſe of our delegated power. What a diſgrace is it to human nature, that man, who claims to be heaven's vicegerent, ſhould abuſe his Maker's bounty into downright tyranny, ſo as wantonly to torment the innocent uſeful creatures; and not only put them to death to feed his appetites, but put them to pain and agony to afford him ſport, or to gratify mere gayety and wanton humour. On account of this haughty deſtroyer of the works of God, the whole creation groaneth and travelleth in pain. Could the brute animals expreſs their juſt complaints, might they not loudly exclaim againſt our race in the words of the poet:

O man! tyrannic lord! how long, how long
Shall proſtrate nature groan beneath your rage,
Awaiting renovation? When oblig'd,
Muſt you deſtroy? *Thomſon's autumn* 1090.

29. *Every herb and every tree—to you it ſhall be for meat.*] This is generally thought to be all the allowance which God made our firſt parents; and it is ſuppoſed, that the firſt ages confined themſelves very ſtrictly within the limits of it, abſtaining wholly from animal food. See *Pool's ſynop.* And of this tradition the poets have preſerved ſome traces, in their accounts of the golden age or primitive ſtate of nature:

Ante etiam ſceptrum dictæi regis, & ante
Impia quam cæſis gens eſt epulata juvencis,
Aureus hanc vitam in terris Saturnus agebat.
Virg. Geo. ii. 536.

Perhaps the antediluvian vegetables were more juicy, nouriſhing, and wholſome, not only than fleſh, but than themſelves have ſince been; which the better and more fertile ſoil, out of which they grew then, gives ſome reaſon to conjecture. See *Whiſton's theory, b.* iv. *c.* 3.

30. *And to every beaſt,* &c.] Some render the words thus: *Nay, alſo every beaſt,* &c. extending this grant to the eating of animal food as well as vegetables; which is the opinion of *J. Capel, Cocceius, Bochart,* and others. And indeed the particle ל, which we render *to* every beaſt, ſignifies

An. ante C. 4004

fies often *with* or *together with*; as 2 *Sam.* xvii. 16. 2 *Chron.* xxiii. 6. See *Heidegger's hiſtor. patriarch. exercit.* 15. and on *Gen.* ix. 3. According to our verſion, we ſee God has made proviſion for the whole animal creation, for the beaſts as well as the human race, agreeably to the character of the divine Goodneſs, which is univerſal, and extends to all beings without exception; *Pſ.* xxxvi. 6. cxlv. 9.

This care of Providence towards the brute creation ſhould check that pride of the human heart which leads us ignorantly to imagine, that God has made all his creatures entirely for our pleaſure or paſtime. 'Tis true, God has made this ſublunary world chiefly for man, who is the only rational inhabitant; but then it is as true, that he made all his creatures to be happy in themſelves, as well as to be uſeful and beneficial to each other. So that the poet juſtly argues:

Has God, thou fool! work'd ſolely for thy good,
Thy joy, thy paſtime, thy attire, thy food?
Who for thy table feeds the wanton fawn,
For him as kindly ſpread the flowry lawn.
Is it for thee the linnet pours his throat?
Loves of his own, and raptures ſwell the note.
Is *thine alone the ſeed that ſtrows the plain?*
The birds of heaven ſhall vindicate their grain.
Pope's Eth. epiſt. ii. 24.

31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

EXPOSITION.

Very good.] To ſhew us that we ought not to be raſh in cenſuring the works of God, it is added at the finiſhing every day's work, *God ſaw it was good.* And here, upon the conſummation of the whole, *behold it was very good*, i. e. the beſt: for as the Hebrews have no degrees of compariſon, they expreſs the *ſuperlative* either by repeating the *poſitive*, *tob tob*, *good*, *good*, or by adding ſome particle of augmentation, as *tob meod*, *very good.* Thus the words import, that the Deity made all things *the beſt* in their kind; that he endued all his creatures with all perfections ſuitable to their ſeveral natures, and admirably adapted them to that particular way of life for which they were deſigned; which I cannot explain better than in the words of Plato, in his *Timæus:* "The Architect "of the world had a model by which he pro- "duced every thing, and this model is himſelf. "As he is good, and what is good has not the "leaſt tincture of envy, he made all things, as "far as was poſſible, like himſelf; he made the "world perfect in the whole of its conſtitution; "perfect too in all the various parts that compoſe "it, which were ſubject neither to diſeaſes nor "decay of age. The Father of all things, be- "holding this beautiful image of himſelf, took a "complacency in his work, and this compla- "cency raiſed in him a deſire of improving it to "a nearer likeneſs to its Model."

And if God takes complacency in his works, ought not man to do the ſame? Indeed the reaſon of our being ſo much diſſatisfied and out of humour with the works of God is, that we underſtand not the thouſandth part of that wiſdom and goodneſs which is poured out upon them. Had we but a juſt inſight into the glorious plan of the univerſe, we ſhould then ſee the whole to be perfectly good, and with our Creator, *rejoice in all his works.*

Sixth day.] According to this number of days in the creation of the world, the Hebrew doctors have gueſſed at the number of years that the world ſhould continue, namely, ſix thouſand years. See the *Talmud.* But with equal reaſon might they have ſuppoſed it to laſt ſix millions of years or ages.

CHAP. II.

THUS the heavens and the earth were finiſhed, and all the hoſt of them. 2 And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. 3 And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God † created and made.

† Heb. *created to make.*

EXPOSITION.

1. *And all the hoſt of them.*] *i. e.* All their ornaments, garniture, or apparatus, as in the LXX. (See *Patrick.*) The word *ſaba*, *hoſt*, imports, that all the creatures of the univerſe are marſhalled like an army in comely order, ready to execute the divine commands; *for all are his ſervants*, *Pſ.* cxix. 91. See *Ainſw. Le Clerc*, *Calmet*, *Junius*, &c. Hence the ſtars and furniture of the viſible heavens are called God's hoſt, *Iſ.* xxxiv. 4. *Deut.* iv. 19. The Angels too are of this army, and are called the multitude of the heavenly hoſt, *Lu.* ii. 13, 15. See *Ainſw.* But as it is conſonant both to reaſon and ſcripture, *Job* xxxviii. 4, 6, 7. to refer the time of their creation to ſome of the days of eternity, long before the formation of our earth, they cannot well be underſtood here, where Moſes is only recapitulating the hiſtory of the ſix days work, particularized in the former chapter. Spencer gives another reaſon why nothing is ſaid of the creation of Angels, namely, that they were not as yet become the objects of idolatrous worſhip; and therefore Moſes needed not ſay any thing of their creation, to prevent the Jews from falling into that idolatry. See *De leg. Heb. l.* i. *c.* iv. § 7.

2. *Ended*] i. e. *Had ended*, (See ch. i. 16.) for God did not work on the ſeventh day, but as it follows, *He reſted on the ſeventh day.* See *Druſius.* The LXX and Samaritan verſion render it, *On the ſixth day he ended*; but this ſeems to be only their own explication, for *on the ſeventh*, appears to be the true reading.

And he reſted from all his work.] It is obvious that this is ſpoken after the manner of men, and implies not any wearineſs in God; *for the Creator of the ends of the earth fainteth not*, *neither is weary*, Iſ. xl. 28. See *Ainſw.* Therefore the Heathen writers very unreaſonably took a handle from ſuch expreſſions as this to ridicule the Jews, as if they believed in a ſoft effeminate deity, who was fain to reſt himſelf after the toil and fatigue of his works, according to theſe noted verſes of Rutilius:

Septima

Septima quæque dies turpi damnata veterno
Tanquam laſſati mollis imago Dei. See *Le Clerc.*

He reſted, means no more but that he *ceaſed from his works of creation*; for as to his works of providence, in preſerving and governing the world, every man who believes a Deity will own, that he ſtill continues to work as at the beginning, *Joh.* v. 17. Should God withdraw his ſuſtaining hand but for a moment, all things would periſh and return to nothing, *Pſ.* civ. 29. But the queſtion ſtill returns, in what ſenſe it holds true, that God *reſted* or ceaſed from his works of creation. Are there not new creatures formed daily? And tho' we ſhould grant what ſome philoſophers alledge, that the ſeeds of all vegetables and animals were formed at firſt by the immediate hand of God; yet what ſhall we ſay of the living and ſelf-moving principles in animals? eſpecially, what ſhall we ſay of the thinking and reaſoning principle in man? Were theſe too all created by God at the beginning? Or is it not more reaſonable to think, that the ſoul of every individual is immediately created by God, and infuſed into the body at the time that the fœtus is quickned in the womb? Theſe queſtions are too ſubtile to be diſcuſſed in this place, and perhaps the beſt anſwer that can be given to them is that general one of Solomon, *Eccl.* xi. 5. *As thou knoweſt not what is the way of the ſpirit, nor how the bones do grow in the womb of her that is with child, even ſo thou knoweſt not the works of God who maketh all things.*—But to obviate all objections of this kind, it may be ſufficient to obſerve, that God's reſting from all his work, implies no more than what is ſaid, *v.* 1. *He finiſhed the heavens and the earth, and all the hoſt of them*; *i. e.* in the ſpace of ſix days he had reduced this world into its perfect form and order, and eſtabliſhed the courſe of nature, according to which things were to continue to the end of time: eſpecially, that he had finiſhed all the ſpecies of creatures that are now upon the earth, and from which all individuals have ſince been propagated in the myſterious way of generation. But this is to be underſtood only of the various forms of organized *matter*, in which there is, properly ſpeaking, no new creation: But as to the formation of ſouls, which are reaſonably believed *immaterial*, there muſt be a proper creation; and therefore theſe muſt either have been all created at firſt, which ſeems agreeable enough to the analogy of nature in other of its works; or elſe this expreſſion, *God reſted*, muſt be reſtricted to his ceaſing from the creation of the ſpecies, not of the individuals.

3. *God bleſſed the ſeventh day*,] As days were deemed accurſed which were noted for ſome direful event; on which account Job, and Jeremiah, in the anguiſh of their ſouls, curſe the days of their birth, *i. e.* conſider them as days of calamity and diſtreſs, *Job* iii. 3. *Jer.* xx. 14. So days were reckoned bleſſed and auſpicious among the Jews, as well as the Greeks and Romans, for ſome happy events they had produced, and which were therefore celebrated with great rejoycings. Thus God's bleſſing the ſabbath, ſignifies his appointing it to be a day of ſolemn publick joy. See *Le Clerc.* An. ante C. 4004.

And ſanctified it.] *i. e.* Separated it from a common to a ſacred uſe, which is the primary ſignification of the word. Some think theſe words are ſpoken by way of anticipation, being of opinion that the ſabbath was not obſerved till the law of Moſes. See *Spencer de Leg. Heb. l.* i. *c.* iv. §. 10. *Le Clerc. Calmet.* But as the ſabbath is ſpoken of, *Ex.* xvi. 23. xx. 8. as a day known to the Jews before the giving of the law, and as the reaſon of the inſtitution ſubſiſted from the beginning, others think it might be celebrated by the patriarchs, even by Adam himſelf in Paradiſe, though not by ſuch a total ceſſation from labour as, for a peculiar reaſon, was enjoined the Jews; yet in ſuch hymns and praiſes as were ſuitable to the glorious occaſion, like that of Galen, in his book on the uſe of the parts of the human body, Ὁλος μεν εστιν της σοφιας, &c. How wonderful is he in wiſdom, how great in power, how rich and exuberant in goodneſs! Or, like that which Milton, with great propriety, has put into the mouth of Adam and Eve, *Parad. loſt*, *b.* v. 152, *Theſe are thy glorious works*, &c. As to the excellent purpoſes anſwered by the inſtitution of the ſabbath, there will be occaſion to ſpeak more particularly of them when we come to explain the laws of Moſes. At preſent we ſhall only obſerve, that as it is the opinion of ſeveral divines, that even in Heaven there are certain more ſolemn times of devotion, when all the exalted muſick of the celeſtial choirs is united in the praiſes of their eternal King; ſo why may we not ſuppoſe that Adam and Eve had their ſtated times of more ſolemn worſhip, and that the firſt ſabbath, which Philo calls *the birth-day of the world*, was celebrated in Paradiſe itſelf: Which pious cuſtom being tranſmitted from our firſt parents to their poſterity, became in time ſo univerſal, that the ſame Philo calls it Εορτη πανδημος, the univerſal feſtival; though among many nations the reaſon of the inſtitution ſeems to have been forgot. Thoſe who would ſee this queſtion diſcuſſed more fully, may conſult *Spencer ubi ſupra*, *Calmet's Comment.* *Selden de Jur. N. & G. l.* iii. *c.* 10.

Created and made.] Heb. *created* to *make*; or as others, *by making*; which imports no more than ſimply *created* or *made*, as appears from *Jud.* xiii. 19. 1 *Kin.* xiv. 9. 2 *Kin.* xxi. 6. *Eccl.* ii. 11. compared with the original.

4 Theſe *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens, 5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not cauſed it to rain upon the earth, and there *was* not a man to till the ground. 6 But * there went up a miſt from the earth, and watered the whole face of the ground. 7 And the LORD God formed man † *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

* Or *a miſt which went up from*, &c.
† Heb. *duſt of the ground.*

EXPOSITION.

4. *Theſe are the generations*] i. e. This is a faithful account of the origin or *generation* of the world. See *Pat.* This being a truth of the greateſt importance to be believed, Moſes mentions it again and again.

5. *Every plant before it was in the earth*,] This particular mention of the plants, is in order to introduce the following deſcription of Paradiſe. See *Le Clerc.*

Before it was in the earth, i. e. before it was propagated

An. ante C. 4004.

propagated, by being planted or ſown, as now, in the earth.

And every herb before it grew,] i. e. before it grew, as now a-days, by the help of rain, and cultivating or tilling of man. See *Well's Paraphr.* By this we are taught to aſcribe the original production of the minuteſt plant or vegetable to the immediate power of God; a truth agreeable to the principles of ſound philoſophy. See *ch.* i. 11.

Had not cauſed it to rain,—and there was not a man, &c.] Theſe two reaſons are given to ſhew, that plants were not produced in the ordinary way of generation.

But there went up a miſt] Others connect this with what went before, thus: God had not cauſed it to rain, and there was not a man, *&c.* nor had there a miſt gone up; ſuch ellipſes of the negative particle not being unuſual. Thus *Pſ.* ix. 18. is in the Hebrew, *The needy ſhall not be forgotten for ever, the expectation of the poor ſhall periſh for ever.* See *Calmet. Pool's ſynopſ.*

As it ſtands in our verſion, the meaning is, that the plants were nouriſhed by dews and miſts, raiſed by the ſun in the day-time, and falling upon the ground at night. On this text Mr. Whiſton ſeems to ground his notion, that the antediluvian air had no groſs clouds, nor rain, ſuch as we call ſhowers. See *Theor. b.* iii. *c.* 3. § 40.

7. *God formed man of the duſt*] Here Moſes mentions a circumſtance before omitted, *viz.* the formation of the human body out of the duſt or ſlime of the earth; whence man is called ανθρωπος χοικος, the *earthy man*, 1 *Cor.* xv. 47. To which agrees the Hebrew *jatzar*, *formed*, being uſed of potters who ſhape their veſſels of clay. See *Le Clerc.* This conſideration ſerves to humble the pride of man; he who by his ſoul is related to angelical beings, calls the worm ſiſter and brother. See *Pat.* Therefore the ſon of Sirach juſtly expoſtulates: *Why is earth and aſhes proud? He that is to-day a king, to-morrow ſhall die.—Pride was not made for man, nor furious anger for them that are born of a woman,* Ecclus. x. 10, *&c.*

Breathed into his noſtrils the breath of life;] The Hebrew word we render *noſtrils*, ſignifies the noſe or noſtrils, as well as the face. See *Num.* xi. 20. *Pſ.* cxv. 6. *Gen.* vii. 22. *Lam.* iv. 20. So that Grotius had no foundation from thence to raiſe ſpeculations on the ſignatures of divinity ſtamped upon the face of man, what Milton calls *The human face divine. The breath of life*, ſignifies merely animal life, for it is applied to all living creatures whatever, ch. vii. 21, 22. *All fleſh that moveth on the earth, cattle, beaſt,* &c. *all in whoſe noſtrils was the breath of life.* See alſo *Job* xxxiii. 4. xxxiv. 14. *Pſ.* civ. 29.

And man became a living ſoul.] Neither does this expreſſion certainly imply, that Moſes conſidered the ſoul as an immortal and immaterial principle, diſtinct from the body, ſince this ſoul, however it be underſtood, is ſpoken of throughout the Old Teſtament as a thing mortal, and periſhable with the body, *Joſ.* x. 28. *Pſ.* xvi. 10. *Iſ.* lvii. 16. *Ezek.* xiii. 19, 20. And to convince of it the more, St. Paul explains this very expreſſion of Moſes to mean no more than the life that periſhes with the body; for he oppoſes it to that ſpiritual and immortal life which is to be conferred by Chriſt at the reſurrection, 1 *Cor.* xv. 44, 45. *There is a natural* (rather animal) *body, and there is a ſpiritual body. And ſo it is written, the firſt man Adam was made a living ſoul, the laſt Adam was made a quickening ſpirit.* Hence Moſes ſpeaks of a *dead ſoul*, as well as a living ſoul, *Num.* vi. 6. *Lev.* xxi. 1, 11. We render it a *dead body*, but 'tis in the original a dead ſoul. So then all that can with certainty be deduced from this expreſſion is, that, as Moſes ſays it of no other creature, ſo he deſigned thereby to intimate, that man is a being of a nobler order, and endued with a more excellent ſpirit than they. And, indeed, the fathers generally underſtood this paſſage with reſpect to the ſpiritual and immortal part of man's nature. See *Calmet.* Onkelos renders it *a ſpeaking animal*, as if he ſpoke ſo ſoon as he was made. And ſo Milton repreſents Adam:

——— to ſpeak I try'd, and forthwith ſpake;
My tongue obey'd, and readily could name
Whate'er I ſaw.—— *Par. loſt, b.* viii. 271.

But however this may paſs in poetry, it is much more likely that Adam acquired both his language and ideas by experience and degrees, being taught, perhaps, by God himſelf, or one of his miniſters.

8 And the LORD God planted a garden eaſtward in Eden, and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil. 10 And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads. 11 The name of the firſt *is* Piſon, that *is* it which compaſſeth the whole land of Havilah, where *there is* gold: 12 And the gold of that land *is* good: there *is* bdellium and the onyx-ſtone. 13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of * Ethiopia. 14 And the name of the third river *is* Hiddekel: that *is* it which † goeth toward the eaſt of Aſſyria. And the fourth river is Euphrates.

* Heb. *Cuſh.*
† Or, *eaſtward to Aſſyria.*

EXPOSITION.

8 *And the Lord God planted*] Or rather *had planted*, before he made man: For it is probable that this garden was prepared on the third day, when the earth was adorned with the vegetable creation. See *Vetablus*, and others, in *Pool's ſynop.*

And there he put the man] 'Tis inferred from this verſe, compared with ch. iii. 23. that man was created out of Paradiſe.

Eaſtward] In reſpect of Judea, or the wilderneſs of Arabia, where Moſes now wrote his hiſtory. See *Pat.*

In Eden;] See *v.* 10.

9 *Made to grow*] Or had made, *viz.* on the third day.

The tree of life] The ancient fathers and others think it was ſo called, becauſe it had a virtue, not only to repair the animal ſpirits, but alſo

alſo to maintain them, and all the organs of the body, without decay, until man ſhould have been fit to be tranſlated into another world. And indeed it ſeems neceſſary that there ſhould have been ſuch a healing, invigorating, repairing food, in Paradiſe, unleſs we ſuppoſe God would have preſerved Adam from dying by a perpetual miracle. See *Pat.* Beſides, that there was ſuch a vivific, life-giving virtue in the fruit of this tree, is intimated *ch.* iii. 22. *Leſt he put forth his hand, and take of the tree of life, and eat, and live for ever.* Which ſhews that it was ſomewhat more than a bare ſign or ſymbol of that immortal life which God was to confer upon man in conſequence of his obedience, as ſome underſtand, becauſe they find it ſo applied, *Revel.* xxii. 2. Some, obſerving that wiſdom is called a tree of life, *Prov.* iii. 18. allegoriſe Moſes's words to that ſenſe. But other things are called a tree of life, as well as wiſdom.—*The fruit of the righteous—The deſire when it cometh—A wholſome tongue*—Prov. xi. 30. xiii. 12. xv. 4.

The tree of knowledge of good and evil.] Not to be ſo underſtood, as if the Almighty deſigned that man ſhould roam up and down this world in brutiſh ignorance; for then he would never have implanted in his mind ſuch an unquenchable thirſt after knowledge, nor furniſhed him with rational faculties that were never to be employed. But this tree was ſet before man as a ſign, or *caveat*, that he was not to aſpire after more wiſdom than became him, nor take upon him to decide for himſelf what was good or evil, right or wrong, independently upon his Maker; which ſeems confirmed, *ch.* iii. 6. Others think it was ſo called afterwards, becauſe, by eating of it, they knew from miſerable experience the difference between obeying and diſobeying God's commands. See *Onkelos Le Clerc.* For we are never more ſenſible of our bleſſings, than after we have loſt them:

Tum denique homines noſtra intelligimus bona,
Cum quæ in poteſtate habuimus ea amiſimus. Plautus.

Others think this fruit was of a poiſonous nature, the reverſe of the tree of life, and that it was called the tree *of knowledge*, &c. becauſe it is a chief branch of prudence to ſhun what is evil, and chooſe what is good. Thus they take this tree to have been of the nature of thoſe Indian fig-trees which Pliny deſcribes, whoſe fruit was ſweeter than an apple, but of a juice moſt baneful to the human conſtitution: for which reaſon Alexander, in his Indian expedition, gives ſtrict orders that none of his army ſhould touch that fruit. See *Plin. hiſt. l.* xii. *c.* 6. Be that as it will, theſe two trees were a ſure and conſtant monitor to man, that his happineſs and miſery were in his own hand, and depended wholly upon himſelf.

10. *And a river went out of Eden*] The word *Eden* ſignifies pleaſure, whence the Vulgate, and other verſions, render it *the place or garden of pleaſure*. But that it is the proper name of a place, appears from *ch.* iv. 16. where *Cain* is ſaid to *have dwelt in the land of Nod, on the eaſt of Eden.* And the ſame place is mentioned 2 *Kin.* xix. 12. *Iſ.* xxxvii. 12. li. 3. and elſewhere. But then, where this Eden was ſituated, is a queſtion about which the learned are extremely divided; ſome not being able to find any place on earth that agrees to this deſcription of Moſes, have removed it to diſtant parts of the univerſe, to the aerial regions, to the moon, to the third or fourth heavens. Origen, and his followers, probably for the ſame reaſon, were for turning the whole into allegory. Thus ſome of theſe allegoriſts underſtood by the tree of life, the will of God; by the tree of knowledge, the will of man; by the four rivers of paradiſe, the four cardinal virtues. See *More's Philoſoph. Cabbala.* Mahomet, not departing ſo far from the notion of an earthly paradiſe, contented himſelf with making three of theſe rivers flow with honey, milk, and wine. But waving theſe reveries, 'tis to be obſerved, that there are two different ſchemes of the ſituation of Eden, that chiefly deſerve notice. The firſt is that which is eſpouſed by Mr. Le Clerc: He ſuppoſes Eden to have been on this ſide of the Euphrates, in Cœlo-Syria, chiefly about the rich and pleaſant valley of Damaſcus, where mention is made of a place called Eden, or *Beth-Eden*, *Amos* i. 5. There he likewiſe finds a place near Mount Lebanon, called *Paradiſe* by Strabo, *l.* xvi. And Pliny, (*l.* v. *c.* 23.) in like manner, mentions *Paradiſus* among the cities of Syria. Now, though the names of Eden and Paradiſe, he ſays, were in after-ages reſtricted to parts of no great extent, yet in the earlier times they might comprehend vaſt countries, ſo as to reach from the Syrian ſea weſtward, to the river Tigris eaſtward. What makes it impoſſible, according to him, to aſcertain the preciſe ſituation of Paradiſe, is, that two of the rivers, *viz.* the Piſon and Gihon, are loſt, which might have been occaſioned by inundations or earthquakes, which both ancients and moderns mention to have changed the courſe of rivers. (*Le Clerc in Loc.*) See a draught of this ſcheme in *Shuckford's Connect. v.* 1. *p.* 73. As to this ſcheme, it is indeed true that there is an Eden ſpoken of in Cœlo-Syria, *Amos* i. 5. but it is probable, that this was of a much later date than the Eden where Adam lived, the name of Eden being given to ſeveral places, which, on account of their delightful ſituation, were thought to reſemble this happy manſion of our firſt parents; particularly to the pleaſant and fertile valley of Damaſcus, where, we are told, there was a royal ſtructure, built by the kings of Syria for a pleaſure-houſe, which ſeems to have been this very Beth-Eden referred to by the prophet. See *Well's Geog. v.* 1. *p.* 6. However, this ſcheme cannot be true, for Syria is not eaſt to the place where Moſes wrote, but rather north. And farther, none of the deſcriptions which Moſes has given of Eden, do belong to any part of Syria. There are no rivers in the world that run in any degree agreeable to this fancy: And though the authors of it anſwer, that the courſe of rivers was altered by the flood; yet this anſwer cannot be admitted as a good one: For Moſes did not deſcribe the ſituation of this place in antedeluvian names; the names of rivers, and the lands about them, Cuſh, Havilah, *&c.* are all names of later date than the flood; whence it appears, that Moſes intended to deſcribe the place according to the known geography of the world when he wrote.

An ante C. 4004.

The ſcheme, therefore, that is by far the moſt probable, is that of Huetius, which agrees in the main with that of Calvin, eſpouſed by Scaliger, only different in ſome leſs material circumſtances. That author places the garden of Eden in Chaldea, at the confluent of the Tigris and Euphrates, almoſt in that place where ſtood the city Aracca, or Erech, as it is called *ch.* x. 10. The country of Eden where this garden or Paradiſe was, he extends both above and below this confluent, and on either ſide of it, ſo as to make it include a great part of the country of Babylon. This is that *Eden* which is ſpoken of 2 *Kin.* xix. 12. *Iſ.* xxxvii. 12. as appears from the places joined with it, which were all in or about Chaldea. Accordingly, the river that went out of Eden to water the garden, is this confluent, or common ſtream of the two rivers, which is called, at this day, the

An. ante C. 4004.

river of Arabia; and the four heads into which Moſes ſays this river was parted, are the Euphrates and Tigris above the confluent, and the two channels of the ſame two rivers into which they afterwards part below the confluent, and by which they empty themſelves into the Perſian gulf, the weſtern channel being that which Moſes calls Piſon, and the other Gihon. See *Huetius de ſitu Parad. ter.* (The Engliſh reader may conſult *Well's Geog. v.* 1. *c.* i.) Let us now ſee how exactly this ſcheme agrees with Moſes's deſcription.

Went out of Eden] Some have imagined that Moſes here ſpeaks of a river that took its riſe in Eden, and after having run through Paradiſe, was divided into four other rivers, which they make the Ganges, Tigris, Euphrates, and Nile, ſuppoſing them all to communicate with this remote ſource, by ſubterraneous paſſages. See *Huet. ib. p.* 22. But this is a mere chimera; the plain meaning of the words is this, that the river run through the country of Eden into the garden, or ſo as to water and fructify the garden.

And from thence it was parted, &c.] i. e. out of the country or garden of Eden it was parted into four principal ſtreams, two of them above, with reſpect to the courſe of the water, namely, the Euphrates and Tigris; and two below, *viz.* the Piſon and Gihon. Thus, to uſe Huetius's compariſon, this parting of the river into four heads, reſembled that of a high-way leading through a wood, which is parted into two ways before it enters the wood, and again parts into two after it comes out of the wood.

Became into four heads] Is a Hebraiſm for *became four heads*. Thus 2 *Sam.* xiii. 28. *Be valiant*, is in the Hebrew, *be ye into valiant*. So the apoſtle conforming himſelf to the Hebrew idiom, ſays, *Theſe three are into one*, 1 John v. 7. See *Huet. ibid.*

11. *The name of the firſt is Piſon*,] Mr. Le Clerc, agreeably to his own ſcheme, makes this river to be the Chryſorrhoas, another name for the Pharphar, one of the rivers of Damaſcus. Joſephus, (*Ant. l.* 1. *c.* 2.) and with him the fathers, ſuppoſe it to have been the Ganges, which conſequently muſt have communicated with the river of Paradiſe by ſome ſubterranean paſſage: And ſome of the Indians are fond of this notion, as it furniſhes them with an argument for believing the Ganges to be a ſacred river, whoſe waves, they ſay, have a ſanctifying virtue, and that it will ſave them after death, if their bodies be thrown into it. See *Huet. ib. c.* 7. But the marks which Moſes has given us for finding out this river, agree with no other ſcheme but that of *Huetius*, who takes it for the more weſtern ſtream of the two by which the common channel of the Euphrates and Tigris empty themſelves into the Perſian gulf, which ſtream runs along the north-eaſt border of Arabia-Felix, and being neareſt to the place where Moſes wrote, it was natural for him to mention it firſt. However, the name of this river, as alſo of the Gihon, is long ſince loſt.

That is it which compaſſeth the whole land of Havilah] The word which we render *compaſſeth*, might be much better tranſlated *winds along*, as it ſignifies *Joſ.* xv. 3. and xvi. 6. See *Ainſw.* As for *Havilah*, where-ever this country was, it is agreed, that it muſt have derived its name either from Havilah, the ſon of Cuſh, mentioned *Gen.* x. 7. or from the other Havilah, the ſon of Joktan, *v.* 29. The latter is ſuppoſed either to have planted the Eaſt-Indies, or the country called Chaulan, on the eaſt ſide of the Arabian gulf, and conſequently he is out of the queſtion. The ſettlement of the other appears to have been about the weſtern extremity of the Perſian gulf; for in *Gen.* xxv. 18. 1 *Sam.* xv. 7. the two extremities of Arabia are thus deſcribed, *from Shur to Havilah*. Now Shur was the weſtern border toward Egypt, as appears from *Exod.* xv. 22. conſequently Havilah muſt have been the eaſtern border: And ſo Joſephus (*Antiq. l.* vi. *c.* 8.) underſtood it; for relating the ſame hiſtory to which that paſſage in Samuel refers, inſtead of *from Shur to Havilah*, he has it, *from Peluſium to the red ſea*, or Perſian gulf. Now this exactly agrees to Huetius's ſcheme, and ſhews, that by Havilah is to be underſtood the eaſtern tract of Arabia lying near the bottom of the Perſian gulf; and conſequently by Piſon muſt be underſtood the weſtern branch of the common channel of the Euphrates and Tigris. Accordingly, Bochart (ſee *Phaleg. l.* vi. *c.* 11. *Well's Geog. v.* 1. *p.* 11.) ſhews, that there are many footſteps of the name of their founder preſerved in the names of the people inhabiting thoſe eaſtern parts of Arabia.

Where there is gold] Nothing is more famous than the gold of Arabia: Diodorus (*l.* ii. *p.* 93. *edit. H. Steph.*) ſays it was dug up there in ſuch plenty as to be leſs eſteemed than ſilver, copper, or even iron itſelf.

12. *And the gold of that land is good*] i. e. remarkably excellent; accordingly, the forementioned author ſays, the gold of Arabia is of ſuch a flaming colour, that it adds much to the luſtre of the precious ſtones that are ſet in it, and is taken from the mines ſo pure, that it needs not to be refined by fire like other gold. See *Diodorus*, *l.* iii. *c.* 12.

There is the Bdellium,] The Hebrew word is *Bedolach*, whence ſome have thought *Bdellium* derived, which is an aromatick gum. But Bochart (ſee *Hieroz. p.* II. *l.* v. *c.* 5.) takes it for pearl, the Perſian gulf, eſpecially at Catipha, to which Havilah extended, being famous for pearl-fiſhing: And the manna of the Iſraelites is deſcribed *Numb.* xi. 7. to be round as coriander ſeed, and of the colour of *Bedolach*. Now the colour of manna was white, which agrees to pearl, as alſo doth roundneſs, but not to the ſweet gum called bdellium. But whether we take it for the one or the other, it appears from many authors that Arabia abounded with both. See *Huet. ibid. c.* x. *Well's Geog. v.* 1. *p.* 15.

And the onyx-ſtone.] Heb. *Soham*; as to the meaning of which interpreters are not agreed. The LXX. render it, in different places, the *ſardius*, *beryl*, *ſapphire*, *emerald*, &c. Such names are often ambiguous, even in Greek and Latin, and no wonder if they be more ſo in Hebrew. 'Tis certain that Arabia abounded with precious ſtones of all ſorts, as appears from *Ezek.* xxvii. 22. where the prophet enumerating the chief commodities in which the Arabian merchants from Sheba and Raamah trafficked with Tyre, mentions *ſpices*, *precious ſtones*, and *gold*, agreeable to what Moſes here ſays of the bdellium, gold, and onyx of Havilah. And here the reader may obſerve, that the ſame prophet, *v.* 23. mentions Eden as one of the countries in the neighbourhood of Sheba, which directs us to ſeek for the ſituation of Paradiſe in thoſe parts.

13. *Gihon:*] Joſephus, and the fathers, take this for the Nile; grounding their notion upon a paſſage in *Eccluſ.* xxiv. 35. where there is mention made of five rivers, Piſon, Tigris, Euphrates, Jordan and Gihon; and as they imagined the author to begin from the eaſt, they of courſe were obliged to make Piſon the Ganges, and ſo Gihon the Nile. See *Huet. ib. c.* xii. The chief difference between Calvin's ſcheme and that of Huetius, is, that the former takes Piſon for the eaſtern ſtream of the common

channel

channel of the two rivers, and Gihon for the weſtern; juſt contrary to Huetius, who makes Piſon the weſtern ſtream, and Gihon the eaſtern, being directed by the reſpective countries they are ſaid to compaſs, or *wind along*. Now as Havilah appears to lie on the weſt Side of the Perſian gulf, ſo the land of Cuſh, or, as we render it, *the land of Ethiopia*, muſt be on the eaſt; accordingly, he proves it (*Huet. ib. c.* xiii.) to be the country of Suſiana, called by the Perſians *Chuzeſtan*, i. e. the province of Chuz, probably from Cuſh, the ſon of Ham, *Gen.* x. 6, 7. who is thought to have peopled thoſe parts: 'Tis the ſame that is called *Cuthah*, 2 *Kin.* xvii. 24. We follow the LXX. in rendering *Cuſh* Ethiopia, not meaning that in Africa, but this in Aſia, for the ancients often mention a double Ethiopia. See *Ludolphus's comment. in hiſt. Æthiop. c.* viii. *n.* 16. See *Pat.* But Sir Walter Rawleigh obſerves, that both theſe Ethiopias, which are mentioned in Strabo and other ancients, are in Africa, and therefore cannot be meant by Cuſh. See his *Hiſtory of the World*, *b.* 1. *c.* iii. § 14. Accordingly Pliny makes thoſe two Ethiopias to be divided by the river Nile. *Nat. Hiſt. l.* v. *c.* 8, 9.

14. *And the name of the third river is Hiddekel:*] There is no queſtion but this is the Tigris; its name in Hebrew ſignifies *lightneſs*, it being a very ſwift river, for which reaſon the Perſians called it *Diglito*, which ſignifies an arrow; and the Greeks, probably for the ſame reaſon, gave it the name of *Tigris*, the tyger being one of the ſwifteſt animals. Huetius ſhews all theſe names to be derived from the original *Hiddekel*. See *Huet. c.* xiv.

Which goeth toward the eaſt of Aſſyria.] Any common map ſhews, that the courſe of the Tigris is not from weſt to eaſt, but from north to ſouth: nor doth it run from Eden towards Aſſyria, but from Aſſyria towards Eden. Therefore Mr. Le Clerc owns himſelf at a loſs to make any ſenſe of theſe words, *toward Aſſyria*, unleſs it be meant of ſome channel of the Tigris which is now loſt, but which, in Moſes's days, mingled its waters with the Euphrates, and then run eaſtward towards Aſſyria. Huetius underſtands the words, *goeth towards Aſſyria*, not with reſpect to the courſe of the river, but the diſpoſition of its channel, that it extends from Eden towards Aſſyria. Others ſay the Tigris makes a bend northward at Apamea, and ſo runs for ſome time towards the eaſt of Aſſyria: But this is not the courſe of the river; therefore the only way to ſolve the difficulty, is to render it, with Arrias Montanus, *ante Aſſyriam*, or *in conſpectu Aſſyriæ*; i. e. (as Grotius has it) *which runs before, or along the frontiers of Aſſyria*, meaning the province of Adiabene, whereof Nineve was the capital, which was the ancient Aſſyria. See *Plin.* v. 12. and *Strabo c.* xvi. Accordingly it is ſo rendered by Mr. Wells. Now this is a juſt deſcription of the Tigris, which bounds Aſſyria on the weſt, and divides it from Meſopotamia. And leſt the Engliſh reader ſhould be at a loſs to know how the ſame word comes to ſignify *eaſtward*, and *before*; it doth not ſo properly ſignify *the eaſt*, as the *anterior region*. The word primarily ſignifies the *anterior part*, and hence *the eaſt*, which the Jews, with other nations, conſidered as the better quarter of the world; a notion which ſeems to have been originally derived from idolaters, who were wont to worſhip the riſing ſun with their faces towards the eaſt.

The fourth is Euphrates.] Heb. *Euphrates itſelf*, or the ſignal river Euphrates; either to diſtinguiſh it from other rivers, or from others of the ſame name. See *Grotius*. 'Tis called in Greek Euphrates, from the Hebrew *Pherath*, to make fruitful; becauſe by overflowing, like the Nile and other eaſtern rivers, it fructifies the fields. See *Huet. ibid. c.* xvi.

An. ante C. 4004.

15 And the LORD God took * the man, and put him into the garden of Eden, to dreſs it, and to keep it. 16 And the LORD God commanded the man, ſaying, Of every tree of the garden † thou mayſt freely eat: 17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, ‡ thou ſhalt ſurely die.

* Or, *Adam.*

† Heb. *eating thou ſhalt eat.*

‡ Heb. *dying thou ſhalt die.*

EXPOSITION.

15. *And the Lord God took the man, and put him*] Into this delightful manſion God conducted his favourite creature, from the place where he was made, either by appearing to him in a viſible majeſty, (ſee *Pat.*) or as others, by a voice, or ſome perſuaſive impulſe upon his mind. See *Fagius. Grot.* And indeed the bare ſetting of ſuch a lively proſpect in his eye, was enough to allure him thither.

To dreſs it, and to keep it.] To cultivate it as his gentle exerciſe, to enjoy it as his inheritance, and keep it from the incurſions of animals. *(A)*

16. *Of every tree—thou mayſt freely eat:*] A very liberal conceſſion, which demonſtrates it was not envy that moved the Creator to abridge our firſt parents of their liberty in one particular. See *Pat.*

17. *But of the tree of knowledge*, &c.] See on *v.* 9. Suppoſing this fruit to have been merely of a harmleſs, indifferent nature, yet God might think fit to prohibit the eating of it, as a conſtant memorial to man of his dependance upon his Sovereign, and to teach him that he ought to obey his Maker implicitly, without diſputing whether his commands be right or wrong. But it is more probable, that this was a poiſonous

NOTES.

(A) We may obſerve, that the emblematical repreſentations of heaven in the New Teſtament are chiefly borrowed from this deſcription of the primæval ſeat of innocence and felicity; hence heaven is called *paradiſe*, *Luk.* xxiii. 43. 2 *Cor.* xii. 4. *Rev.* ii. 7. and in the deſcription of the *New Jeruſalem*, *Rev.* xxi. 18, 19, 20. with xxii. 1, 2. the city is ſaid to be of *pure gold*, and the foundation of the gates to be garniſhed with all manner of *precious ſtones*, and the twelve gates to be of twelve *pearls*, plainly alluding to the *gold*, the *bdellium*, and the *onyx ſtones*, in this deſcription of paradiſe. In like manner, the *water of life* proceeding out of the throne of God, and the *tree of life*, in the midſt of the ſtreet, and on either ſide the river, as plainly allude to the *river* of paradiſe, and the *tree* of life in the midſt of the garden of Eden. To this purpoſe we find the prophets borrowing their ideas of happineſs from the ſame ſource: Thus in that figurative deſcription of Tyre, in its once flouriſhing ſtate, moſt of the images are paradiſaical; *Ezek.* xxviii. 13. *Thou haſt been in Eden, the garden of God; every precious ſtone was thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper*, &c.

plant,

An. ante C. 4004.

plant, and therefore his gracious Creator forewarned man, as he valued his life, not to meddle with its fruit, however fair and tempting to the ſight. But it will be ſaid, why did God produce ſuch poiſonous trees and fruits? *Anſw.* What was poiſonous to Adam, might be proper food for other creatures.

Here it is obſerved by a judicious writer, as a confirmation of the truth of the Moſaic hiſtory, that there appears to have been an abſolute neceſſity for a revelation to man in his ſtate of purity, in theſe very inſtances which Moſes mentions. Thus a revelation was neceſſary to direct him in the choice of proper food; for though reaſon might conclude in general, that whatever God made was good in ſome reſpect or other, yet it could not be thence rationally inferred that it was good for food, or good for man; neither is it conceivable how ſuch a thing is diſcoverable, in a natural way, without long obſervation and experience. See *Burnet's ſerm. at Boyle's lect. v.* 1. *p.* 219.

Thou ſhalt ſurely die.] Heb. *dying thou ſhalt die*; which is only a Hebraiſm, importing, that they ſhould become liable to death, *Num.* xxvi. 65. and incur the miſeries of a depraved mortal ſtate, as it is explained *ch.* iii. 19. *In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground*, &c. To die, in ſcripture-language, ſignifies alſo to be alienated from the rational and divine life, which is the death of the ſoul, *Eph.* ii. 1. and iv. 18. Some underſtand the words, *in the day thou eateſt thou ſhalt die*, literally, alledging that the poiſon would have worked its mortal effect on the very day they tranſgreſſed, had not God of his mercy prevented it, and given them a reprieve. See *Le Clerc.* But from the uſe of the like phraſe, 1 *Kin.* ii. 37. it appears to ſignify merely, that he ſhould forfeit his life.

18 And the LORD God ſaid, *It is* not good that the man ſhould be alone: I will make him an help * meet for him. 19 And out of the ground the LORD God formed every beaſt of the field, and every fowl of the air, and brought *them* unto † Adam, to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof. 20 And ‡ Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help meet for him. 21 And the LORD God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof. 22 And the rib, which the LORD God had taken from the man, ‖ made he a woman, and brought her unto the man. 23 And Adam ſaid, this *is* now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called woman, becauſe ſhe was taken out of man.

* *as before him.*

† Or, *the man.*

‡ Heb. *called.*

‖ Heb. *builded.*

EXPOSITION.

18. *And the Lord God ſaid, it is not good that the man ſhould be alone:*] God ſaid, or had ſaid, for this is only a recapitulation of what was before related. The meaning of theſe words, *God had ſaid*, &c. is this; God in his wiſdom had eſtabliſhed this order or law, which made it uncomfortable for man to be alone. Man is a ſocial being, formed for ſociety, and ſo deſirous of fellowſhip, that we are apt to pine and grow ſick of life, when we have not others to partake the bleſſing with us. Cicero carries this ſocial deſire ſo far as to ſay, a man would have no pleaſure in diſcovering all the beauties of the univerſe, even in heaven itſelf, unleſs he had a partner to whom he might communicate his joy: *Si quis cælum aſcendiſſet, naturamque mundi, & pulchritudinem ſiderum perſpexiſſet, credo inſuavem illam admirationem ei fore (quæ jucundiſſima fuiſſet) niſi aliquem cui narraret habuiſſet.* De Amic.

An help meet for him.] The original imports *a mate*, a creature *like him*, or as the LXX. *his other ſelf*; one like him in nature, and knit to him in love, in whoſe ſociety he may rejoice, and in whoſe amiable perfections he may find his wants and exigences ſupplied: Thus woman is the companion meet for man, whoſe gaiety and ſprightlineſs tempers the ſerioufneſs and gravity of the man, and keeps it from degenerating into melancholy or moroſeneſs: And when virtuous pairs unite in ſacred marriage league, then all the ſweets of love, the bleſſings of friendſhip, the comforts of ſociety, are enjoyed in the higheſt perfection. It ſeems to me, ſays Socrates, as if the Gods had united together this *pair*, which we call the male and female, chiefly for this purpoſe, that they might mutually aſſiſt each other. See *Xenophon's memorable things of Socrates*, *b.* iv. It would not have been ſo agreeable to divine wiſdom, that more than a pair of ſuch beings ſhould be created at firſt. A long train of deſcendants ſpringing from this firſt pair, came under the ſtrongeſt obligations that can be conceived, to maintain mutual affection, as being all *of one blood*, and ſo *brethren* in the ſtricteſt ſenſe of the word.

19. *Out of the ground*] The fowls are ſaid here to be formed out of the ground, as well as the beaſts, whereas, *c.* i. 20, 21. we are told that the waters brought them forth; therefore the ground here ſignifies the terraqueous globe, comprehending land and water. See *Pat.*

God formed] Or had formed. See *c.* i. 16.

Brought them unto Adam] Either by the miniſtry of angels, or by ſome ſecret inſtinct diſpoſed them to come of themſelves.

To ſee what he would call them:] This is ſpoken after the manner of men, and imports merely, that God by bringing the various creatures into Adam's view, made him ſo far acquainted with them, as to be able to diſtinguiſh them the one from the other, and ſo furniſhed him with an opportunity of exerciſing his underſtanding, and his faculty of ſpeech, by giving names to every creature as he judged proper. Thus though God may properly be ſaid to have taught Adam language, (ſee *Burnet's ſermons at Boyle's lectures*, *vol.* 1. *p.* 240.) yet I ſuppoſe this is not ſo to be underſtood, as if God put into his mouth the very ſounds he was to utter; but that as God endued him with underſtanding to form notions in his mind of the things about him, ſo he gave him a power to utter ſounds, which ſhould be to himſelf the names of things. Thus this paſſage ſeems to have been underſtood

by the author of *Eccleſiaſticus*, xvii. 5. Speaking of our firſt parents, he ſays, They received the uſe of the five operations of the Lord; and in the ſixth place he imparted unto them underſtanding; and in the ſeventh, ſpeech, an interpreter of the cogitation thereof. See *Shuckf. connect. v.* 1. *p.* iii.

And whatſoever Adam called every living creature, that was the name thereof.] This is generally underſtood as if the names which Adam impoſed upon the ſeveral creatures, were expreſſive of their reſpective natures; and from thence it is inferred, that Adam muſt have been originally endued with a far more perfect knowledge than any of his poſterity. See *Stillingfleet's orig. ſac. l.* 1. *c.* 1. and *Bochart. hieroz. p.* 1. *l.* 1. *c.* 9. But the words of Moſes ſeem only to imply, that Adam fixed to himſelf what ſound was to ſtand for the name of each creature; and what he ſo fixed, *that was the name thereof*, *viz.* to himſelf: Theſe he might teach Eve, and, in time, both of them teach their children. Thus having no one to contradict him, what he choſe to name the creature, that was the name thereof; for how ſhould his children refuſe to call things by the names which he had taught them from their infancy. See *Shuckford, ibid.* 'Tis obſerved, that nothing is ſaid here as to the naming of the fiſhes, theſe being left to be named by Adam and his poſterity, as occaſion offered. Neither is it neceſſary to ſuppoſe, that all kinds of beaſts and birds, not to mention inſects, paſſed in review before Adam, eſpecially thoſe which are peculiar to the American continent; but we are chiefly to underſtand the more tame animals, and ſuch as were moſt frequent in thoſe parts of the world where Adam lived; for there are not wanting inſtances in ſcripture, where as general expreſſions as this of *every living creature*, admit of great limitation. See *Mar.* i. 45. *Luk.* ii. 1. and iv. 37. Far leſs is it neceſſary to ſuppoſe, that all the birds and animals appeared before Adam at once, or even on one and the ſame day; tho' this tranſaction be related in a few words, we ought not therefore to think it took up only the ſpace of a few hours. If we attend to the circumſtances, it appears to have been a work of ſome conſiderable time; and, probably, the names of creatures were found out by degrees, as animals were occaſionally obſerved, or as our firſt parents had occaſion to converſe about them. See *Le Clerc.* and on *Gen.* i. 5.

20. *But for Adam there was not found an help meet for him.*] Adam ſurveying the creatures, ſaw how fitly they were paired, male and female together, for anſwering the purpoſes of their being, but found none among them like himſelf, and thus became ſenſible that he wanted a mate anſwerable to the dignity of his nature, in whom he might take delight, and with whom he might be enabled to encreaſe and multiply his own more excellent ſpecies. See *Pyle.* As theſe words ſtand immediately connected with what goes before and after, they intimate that this ſurveying, and giving names to the creatures, was prior to the formation of Eve, and conſequently was Adam's act alone. An. ante C. 4004.

21. *And the Lord God cauſed a deep ſleep*, &c.] To render him inſenſible of the pain he muſt otherwiſe have ſuffered in the operation. Some think this ſleep was accompanied with an extacy (as it is rendered in the LXX. agreeably to what is ſaid, *Job.* iv. 13.) wherein was repreſented to Adam's mind, both what was done to him, and the myſtery of it; for it appears, *v.* 23, 24. that he knew both; and how he came by this knowledge, is not eaſy to account for, unleſs it was by revelation. See *Pat.* and *Calmet.*

It appears from the 27th and 28th verſes of the foregoing chapter, that Eve was made on the ſame day with Adam, but the particular circumſtances of her creation are mentioned here as a proper introduction to the following account of the inſtitution of marriage, and to ſhew its foundation in the law of God, and original eſtabliſhment of nature.

One of his ribs,] A late famous phyſician thinks it probable, that Adam had thirteen ribs on each ſide, and that God took away one pair, with the muſcular parts that adhere to them, and out of them made Eve. See *Bartholin. biſt. anat. cent.* v. *c.* 1. But this is a mere conceit. The word ſignifies, *the ſide in general*, Job xviii. 12. and the forming of Eve out of a part ſo near the heart, was to teach man that he ought to cleave to his wife with the greateſt tenderneſs and affection, and thereby recommends marriage, as founded in nature, it being, as it were, *the reunion of man and woman.* 'Tis obſerved, that Moſes ſays nothing of God's breathing a ſoul into Eve, being only deſigned to explain what was peculiar to her creation, the reſt being ſuppoſed in theſe words, *v.* 19. *I will make him an help meet for him.* Beſides, we were told before, that both man and woman were made in the image of God. See *Pat.* Hence Milton has juſtly ſtiled Eve the daughter of God and man.

God brought her to him.] Preſented her to him for a wife, to be the ſpecial and dear object of his affections. The Jewiſh Rabbins, out of their fertile ſtock of legends, tell us, That God himſelf vouchſafed to dreſs Eve, before he brought her to Adam; and that he preſented her to him as a comely bride, adorned with all manner of precious things; that the angels plaid on inſtruments, and ſung the nuptial hymn at the ſolemnization of this firſt marriage. *(A)*

23. *And*

NOTES.

(A) The moſt plauſible objection againſt this hiſtory, which makes all mankind to have been propagated from one pair, is the difference in colour between the whites and the blacks, it being thought very improbable that they were both the offspring of the ſame parents. But this objection is very well anſwered by the authors of the *Univerſal Hiſtory*, *v.* 1. *p.* 47. We know, ſay they, how the hair and colour of men's bodies differ, according to the climate they inhabit, and their greater or leſſer diſtance from the ſun: we may therefore well conclude, that the firſt colony, which ſettled in a very hot country, received a great change in their complexion, proportionable to the heat of the climate, and became very tawny, gradually inclining to blackneſs, as the ſun was more intenſe upon them: Hence, in a generation or two, that high degree of tawnineſs might become natural, and at length the pride of the natives. The men might begin to value themſelves upon this complexion, and the women to affect them the better for it; ſo that their love for their huſbands, and daily converſation with them, might have a conſiderable influence upon the fruit of their wombs, and make each child grow blacker and blacker, according to the fancy and imagination of the mother; the force of which is evident from many inſtances. Upon this ſuppoſition, the children thus produced muſt every birth approach nearer to an abſolute blackneſs; and as their tender bodies came to be expoſed naked (as the manner of ſuch countries is) to the violent heat of the ſun, their skin muſt needs be ſcorched in an extraordinary manner, and, perhaps, its very texture altered, and by that means contract a blackneſs far ſuperior to that of their parents. By ſuch degrees, it is not improbable, that people of the faireſt complexion, when removed into a very hot climate,

An. ante C. 4004.

23. *And Adam ſaid, this is now*, &c.] Theſe words Adam addreſſed to Eve, or perhaps to the angel, who preſented her to him in God's name. *This is now*, i. e. *now* at length I have found the companion whom I ſought for in vain among the creatures. See *Le Clerc*.

——— I muſt confeſs to find
In all things elſe delight indeed, but ſuch
As, us'd or not, works in the mind no change,
Nor vehement deſire; theſe delicacies
I mean of taſte, ſight, ſmell, herbs, fruits and flowers,
Walks, and the melody of birds; but here
Far otherwiſe; tranſported I behold,
Tranſported touch, &c. *Par. loſt, b.* viii. 524.

Bone of my bone, &c.] This may either be underſtood literally, as denoting that Eve was taken out of Adam's ſide, and conſequently *bone of his bone*, &c. according to the opinion of thoſe who hold, that Adam had this revealed to him in his deep ſleep before mentioned: (ſee *Pat.*) Or we may take it, as in other places of the ſcripture, to import in general, nearneſs of relation and proximity of blood; in which ſenſe Laban ſays to Jacob, *Surely thou art my bone and my fleſh*, Gen. xxix. 14. So *Jud.* ix. 2. 2 *Sam.* v. 1. See *Le Clerc*.

She ſhall be called woman,] i. e. She ſhall partake of my name, as ſhe doth of my nature; for he called her *Iſcha*, as he was called *Iſch*. This agreement of the names of perſons with the names of things from whence they are derived, is one of the main arguments that are offered in proof of the Hebrew's being the original, at leaſt a dialect of the original language. Thus the man was called *Adam* from *Admah*, the ground whence he was taken; the woman was called *Iſcha*, from *Iſch*, a *man*, out of whoſe ſide ſhe was taken, &c. which etymology is loſt, if we take the names in other languages. See *Shuckford's con. vol.* 1. *p.* 121. *Schulten's inſtit. ling. Heb. p.* 5.

Therefore ſhall a man leave] i. e. The tie of affection ſhall therefore be ſtronger between a husband and his wife, than between a child and his parent; ſo that a man ſhall cohabit with her, rather than with his parents, if they cannot all dwell together. See *Pat.* This declaration, which Moſes aſcribes to Adam, our Saviour aſcribes to God, *Matth.* xix. 4, 5, 6. whence it is evident, that he uttered this declaration in conſequence of an expreſs revelation from God; and indeed it was impoſſible that, without revelation, he could have any idea of father or mother, when theſe relations were not in being. How could he foreſee, but by revelation, that his offſpring would be propagated in ſuch proportion as would demonſtrate the juſtice and neceſſity of one man's being allowed a property in no more than one woman; and that the ſtate of mankind would require that this property ſhould not be for a limited time, but for life? See *Revel. exam. with candour, diſſert.* iii.

And they ſhall be one fleſh.] i. e. Joined in intire and inſeparable love: For as all the members of the body are conſtituted one fleſh, or corporeal ſyſtem, by being united to one ſoul; ſo the cloſe and inſeparable union of husband and wife, in the ſame intereſts, inclinations and deſigns, conſtitutes them in ſome ſort but one fleſh, or one perſon. We may obſerve, that God's creating and joining together but one man and one woman in the beginning, is a concluſive argument that he intended mankind ſhould be ſo propagated, and not by polygamy. See *Pat.* Eſpecially when it is conſidered, that the human offſpring have been propagated ever ſince nearly in the ſame proportion, the number of males to that of females being found, upon the exacteſt computation, as 22 to 21, which makes rather for a plurality of husbands than wives; but in truth it makes for neither, the overplus of the males being a wiſe proviſion for the accidental waſte of men, by wars, and other perilous adventures, to which they are more expoſed than the other ſex. Thus there are juſt ſo many more men than women, that there ſtill remains for every woman, in her own country, a man of her own age. This is confirmed by accurate obſervations on the bills of mortality; whence Dr. Arbuthnot deduces this plain conſequence, That polygamy, or the marrying of more wives than one, is as oppoſite to nature, to the government of the world, and the common intereſt of mankind, as it is contrary to the laws of particular ſocieties; becauſe if one man has ſeveral wives, ſo many other men muſt remain without them: Beſides, that it ſhould ſeem that many women cannot be ſo well impregnated by one, as each woman by her own husband. And the ſame reaſon holds more ſtrongly againſt one woman marrying a plurality of husbands. See the *religious philoſopher*. So that, however in proceſs of time polygamy became the general practice, yet neither was it ſo from the beginning, as our Saviour argues in the caſe of divorce, nor has it any foundation in the eſtabliſhed courſe of nature. Again, that marriage was deſign'd to be for life, is alſo implied in the expreſſion, *they ſhall be one fleſh*; i. e. the union between them ſhall be as laſting and inſeparable as the union of the parts in the ſame body, which nothing but death or deſtruction can ſeparate. And indeed, without inſiſting on the infinite evils that would accrue to ſociety, were the marriage contract diſſoluble at the diſcretion of either or both parties, are we not prompted by nature to attach our affections moſt inviolably to objects we have longeſt known, and with whom we have once been intimately united. As no man ever yet hated his own fleſh, ſo it is quite unnatural to ſeparate his affection from his other ſelf. What Cicero obſerves of common friendſhip, holds much more ſtrongly of marriage, which is friendſhip in its higheſt perfection and exaltation. Having propoſed the queſtion, *Num amici novi, digni amicitia, veteribus ſint anteponendi?* Whether new friends, even ſuch friends as truly deſerve the name, ought to be preferred to the old? He rejects the queſtion with indignation, *Indigna homine dubitatio!* a doubt unworthy to ariſe in the mind of man! If any condition in this world can yield perfect happineſs, it is that of two friends and lovers uniting their hearts and intereſts for life.

Felices ter & amplius
Quos irrupta tenet copula: nec malis
Divulſus querimoniis,
Suprema citius ſolvet amor die!
Hor. l. 1. od. xiii.

NOTES.

climate, may, in a few generations, become perfect negroes. As to what ſome have imagined, that this blackneſs was at firſt preternatural, and a judgment inflicted upon Ham, for diſcovering his father's nakedneſs, and that all people of that complexion are the progeny of that undutiful ſon; this ſeems without foundation, the curſe on that occaſion being laid on Canaan, the ſon of Ham, by name, (*Gen.* ix. 25.) and yet his poſterity are allowed not to have been black.

O happy they! the happieſt of their kind!
Whom gentle ſtars unite, and in one fate
Their hearts, their fortunes, and their beings blend.
'Tis not the coarſer tie of human laws,
Unnatural oft, and foreign to the mind,
That binds their peace; but harmony itſelf
Attuning all their paſſions into love:
Where friendſhip full exerts his ſofteſt power,
Perfect eſteem, enliven'd by deſire
Ineffable, and ſympathy of ſoul;
Thought meeting thought, and will preventing will,
With boundleſs confidence. *Thompſon's ſpring.*

25. *And they were both naked,*] While our firſt parents continued innocent, and in the ſtate wherein they were created, they had no need of cloaths, either to defend them from the weather, or to cover thoſe parts which the conſequences of the fall required to be concealed. See *Junius.* From this paſſage ſome have inferred, that the air was always ſerene and temperate before the fall; but that ſin was no ſooner introduced, than the change of ſeaſons made the guilty pair feel the inconveniencies of being naked. Chryſoſtom again, and others after him, have advanced, that the bodies of Adam and Eve were arrayed with a luminous garment, ſo glorious and beautiful, that they needed no covering of artificial robes. This ſome make a part of the divine image, in which man was created; that as, with regard to the ſoul, he was formed pure and upright, ſo with regard to the body, he was arrayed with light, after the ſimilitude of him who is ſaid in ſcripture to dwell in light, and to cloath himſelf with light as with a garment. See *Barrington's eſſay*, and *ch.* iii. 7. An. ante C. 4004.

And were not aſhamed.] As yet they had done nothing criminal or indecent, either in their own apprehenſions, or in the ſight of God or angels, and therefore they could not feel that inward compunction of mind, which we call *ſhame*, for that ariſes from a conſciouſneſs of guilt. And as to the nakedneſs of their bodies, while they had no irregular appetites, it could cauſe no more ſhame in them, than it does in innocent children.

CHAP. III.

NOW the ſerpent was more ſubtil than any beaſt of the field which the LORD God had made: and he ſaid unto the woman, * Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden? 2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which *is* in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die. 4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die. 5 For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened: and ye ſhall be as gods, knowing good and evil. 6 And when the woman ſaw that the tree *was* good for food, and that it *was* † pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves ‡ aprons.

* Heb. *Yea, becauſe*, &c.

† Heb. *a deſire.*

‡ Or, *things to gird about.*

EXPOSITION.

1. *Now the ſerpent was more ſubtil*] The ſerpent is an animal both prudent and crafty; prudent to ſave itſelf, (whence that proverbial precept *Matth.* x. 16. *Be wiſe as ſerpents*;) and they are no leſs noted for their craftineſs in deceiving others. Hence Ariſtotle ſays of the whole ſpecies, they are Μαλιστα Επιβουλοι, extremely inſidious. The Hebrew word anſwering to *ſubtil*, expreſſes both theſe qualities. See *Ainſworth.* What ſort of ſerpent this was, we are not told: Bochart takes it to have been the dragon. See *Hieroz. p.* 2. *l.* iii. *c.* 14. Perhaps there is none now like it in all reſpects, the curſe of God having degraded it. Probably it was of the kind of thoſe winged ſerpents which are ſtill in the eaſtern and ſouthern parts of the world, called fiery flying ſerpents, *Iſ.* xiv. 29. which fiery ſerpents are called *ſeraphim*, *Numb.* xxi. 6, 8. and termed fiery, not merely with reſpect to their inflammatory venom, but becauſe they appeared ſhining like fire when they flew in the air: Whence *ſeraphim* is the name alſo of that bright ſort of angels, who are called the angels of the preſence, *Iſ.* vi. 2, 6. who probably appeared under ſome ſuch form, with flaming wings. The devil, therefore, is thought to have made uſe of this kind of ſerpent, that he might reſemble one of theſe angels of light. See *Tenniſon on idol. p.* 365. and *Pat.* For that the ſerpent muſt be underſtood allegorically, of the devil acting by the ſerpent, is plain, not only from the improbability of a brute beaſt's over-reaching mankind in their higheſt pitch of underſtanding, but from the atteſtation of other parts of ſcripture, where the devil is called *the old ſerpent*, Rev. xii. 9. and xx. 2. and is by our Saviour himſelf ſaid to have been *a murderer from the beginning*, or the firſt creation, alluding to his miſchievous deſtruction of mankind at that time.

And he ſaid unto the woman,] 'Tis generally thought that the devil ſpoke out of the ſerpent, though Moſes mentions only the viſible inſtrument, accommodating himſelf therein to the groſs apprehenſions of the Jewiſh people. This is the opinion of Maimonides, *Mor. Nev. p.* 11. *c.* 30. His words are, *At nec hoc prætereundum, quod in* Medraſch *adducunt ſapientes noſtri:* ſerpentem equitatem fuiſſe——et ſeſſorem ejus fuiſſe Sammaelem, *quod nomen abſolute uſurpant de Satana.* So R. Menachem, and others, quoted by Ainſworth. Hence the devil is called *the great dragon, the old ſerpent, which deceiveth all the world*, Rev. xii. 9. and xx. 2. and *the ſerpent which beguiled Eve*, 2 Cor. xi. 3. And in the book of wiſdom, ii. 23, 24. we have theſe remarkable words; *God created man to be immortal, and made him to be an image of his own eternity: nevertheleſs, through envy of the devil, came death into the world.* See *Ainſworth.*

An. ante C. 4004.

Here we ſee the ſerpent addreſſes his ſpeech to the woman alone, whence it is reaſonably inferred, that ſhe was abſent from her husband when the tempter aſſaulted and ſeduced her. But how comes it that Eve was not afraid to hear a ſerpent ſpeak? Joſephus (*Antiq. l.* 1. *c.* 1.) and others give an eaſy ſolution of this difficulty, by alledging, that all the animals were endued with ſpeech and reaſon before the fall. And there are alſo frequent intimations among the heathen poets and philoſophers, that the animals ſpoke in the golden age, under the happy age of Saturn. But this is too abſurd even to be ſuppoſed; for if they ſpoke, they muſt have reaſoned too. Others obſerving, that it is agreeable to the oriental ſtile, and to that of Moſes in particular, to give voice and ſpeech to all the parts of nature, underſtand him to mean here, that the ſerpent, by his action, conveyed the ſame ideas to the mind of Eve, as words of the ſame import would have done. She, for example, beholding the ſerpent to eat of the forbidden fruit, without receiving any damage, concluded from thence that the fruit was innocent, and was induced, by his example, to make tryal of it, reaſoning, perhaps, from the name of the tree, that it would have virtue to raiſe her to a degree of knowledge equal to that of angels, who have the happy faculty of diſtinguiſhing good from evil. At the ſame time, the patrons of this opinion are far from diſowning that the devil was the principal agent in this deceit, the ſerpent being managed by him like a puppet. See *Le Clerc* and *Calmet* from *Aberbanel*. St. Cyril, in his anſwer to Julian, alledges, that Eve being but newly created, and ſo extremely ignorant, believed that all the animals had the gift of ſpeech as well as herſelf; and ſo the devil taking advantage of her ignorance, impoſed upon her.

Yea, hath God ſaid,] This particle is uſually an addition to ſomething ſpoken before, and therefore looks like the concluſion of a diſcourſe, rather than the beginning of it. See *Ainſworth*. Probably the tempter, before he ſpake theſe words, repreſented himſelf as one of the heavenly court, who came to congratulate our firſt parents on their happineſs in paradiſe; and not ſatisfied with the rumour he pretended to have heard in heaven, deſired to know from the woman's own mouth, what particular command they had received, and how they underſtood it: For ſo the words may be tranſlated; *Is it true indeed, hath God ſaid ye ſhall not eat*, &c. See *Pat.* However, Moſes only relates that part of the ſerpent's diſcourſe whereby he accompliſh'd his malicious purpoſe.

Ye ſhall not eat of all] It may be alſo rendered, *ye ſhall not eat of any of the trees in the garden*; and with this ſenſe her anſwer ſeems beſt to agree; for ſhe firſt tells the ſerpent it was not true, that they were prohibited from them all, and then mentions the particular one that was prohibited. See *Le Clerc.* (*A*)

3. *Neither ſhall ye touch it,*] i. e. Pluck it off from the tree in order to eat it.

4. *Ye ſhall not ſurely die.*] He would needs perſuade her, that ſhe muſt have miſtaken the import of the divine threatning and prohibition.

4, 5. *Ye ſhall not ſurely die, for God doth know*, &c.] Thus he inſinuates, that God had not reſtrained them from this tree out of a tender concern for their ſafety and preſervation, as knowing the fruit would prove mortal to them, but on the contrary, that he did it out of envy, as grudging them all that wiſdom and felicity which they were capable of attaining, leſt they ſhould be advanced to too near an equality with himſelf. See *Jun.* and *Tremell.*

In the day ye eat thereof, your eyes ſhall be opened:] You will immediately diſcover abundance of things whereof ye are now ignorant, Gen. xxi. 19. He deceives her by an ambiguous expreſſion, leading her to underſtand by it an attainment of higher degrees of wiſdom, as it is uſed, *Acts* xxvi. 18. *Eph.* i. 18. while he only meant, that ſhe would ſee herſelf naked and miſerable. See *Ainſworth.*

Ye ſhall be as gods,] Another equivocal expreſſion, for he meant it would only make her like himſelf, and his unhappy aſſociates, who know by woful experience the *good* they have loſt, and the *evil* into which they are fallen. But he leaves her to underſtand it of being aſſimilated in knowledge to the divine and angelical nature. See *Ainſworth.*

Knowing good and evil.] The meaning of this phraſe will be beſt learned from conſidering other paſſages where it occurs, particularly, 2 *Sam.* xiv. 17. where the woman of Tekoah ſays of David, *As an angel of God, ſo is my lord the king to diſcern good and bad:* which is explained, *v.* 20. by knowing all things that are in the earth; ſo that to know good and evil, ſignifies to know all things that are knowable upon earth. See *Gen.* xxxi. 29. *Deut.* i. 39. 2 *Sam.* xiii. 22. We may likewiſe obſerve, that the aforementioned paſſage in *Samuel* ſhews, that the word *gods* here ſignifies *angels*. See *Le Clerc.*

6. *When ſhe ſaw*, &c.] She gazed upon the

NOTES.

(*A*) The late ingenious Dr. Hunt, in his *eſſay for explaining the ſcripture revelations*, conjectures, that this fallen angel who deceived Eve, was one of thoſe angels who attended on the *preſence* of *Jehovah* in Paradiſe. Some of theſe attendants, it is probable, diſliked their poſt, and affected a more independent ſtate, whoſe head attempted to deceive the woman, with the proſpect of her gaining ſuch knowledge, by eating the forbidden fruit, as ſhould render inſtruction and reſtraint to her unneceſſary. This might be the firſt overt-act of the apoſtacy of Sammael, or the devil. This opinion ſeems favoured by both thoſe places, which are the only two places, wherein the fall of the angels is deſcribed. The firſt is in *Jude*; *And the angels who kept not their firſt ſtate:* meaning either the innocence in which they were created, or the ſhare of government that was aſſigned to them, in ſubjection to the *Preſence*, with which they were not contented, but affected a higher and leſs dependent condition: for the Greek word (αρχη) which we tranſlate, their *firſt ſtate*, often ſignifies *principality*, Eph. i. 21. Col. i. 16. Tit. iii. 1. This ſenſe, he thinks, is favoured by the following words, *but left their own habitation*; i. e. they left the *Preſence*, which was their proper *habitation*, as they were attendants upon it. This is farther confirmed by the words which follow; *He hath reſerved in everlaſting chains under darkneſs*, &c. If we ſuppoſe theſe angels, before they fell, to be with the *Preſence* in Paradiſe, which was attended with inexpreſſible glory and brightneſs, then their being baniſhed from that *glory*, to a ſtate of confinement in or about this earth, may properly be called reſerving them in everlaſting chains under *darkneſs*. In the other place, which mentions the fall of the angels, the ſame thing is expreſſed, but in ſtronger terms. *If God ſpared not the angels who ſinned, but caſt them down to hell, and delivered them into chains of darkneſs*, (or, as the words αλλα σιραις ζοφε ταρταρωσας, might be rendered, *but confined them to dark air in chains of darkneſs*) *to be reſerved unto judgment.* Which expreſſions have an eaſy ſenſe, when conſidered as oppoſed to the glory which accompanied the Divine Preſence. See that author's *Diſſertation on the fall.*

tempting fruit, till her appetite was inflamed; its beautiful hue made her fancy it to be a moſt delicious food; and having now heard of its wonderful virtue, ſhe expected that her mind would be no leſs gratified than her palate, by an encreaſe of knowledge and wiſdom: All which is expreſſed in theſe words, *good for food, pleaſant to the eyes, to be deſired to make one wiſe.* Upon this ſhe reached forth her preſumptuous hand, plucked of that baleful fruit, and eat her own death. Her ſin, we ſee, conſiſted in giving indulgence to her ſenſual appetites, in ſuffering her irregular inclination to get the better of her reaſon: And indeed, the experience of all ages ſhews this to be the grand ſource of human corruption, that men ſuffer the fleſh to prevail over the ſpirit, and the objects of ſenſe to ingroſs their eſteem and affection, preferably to thoſe intellectual joys which ariſe from acting agreeably to reaſon, and the law of our creation, which is the will of God.

And ſhe gave unto her huſband] After ſome ſhort time intervening, ſhe returned to her husband, and preſented to him ſome of the fruit, at the ſame time uſing arguments to perſuade him; for Adam is ſaid, *v.* 17. *to have hearkened to the voice of his wife.* See *Pat.*

And he did eat.] Without any other conſideration, perhaps, than that he choſe rather to die with her, than live without her. 'Tis certain, that he could have been ſeduced neither by the tempter, nor by Eve, had he not been firſt guilty of great heedleſſneſs and inattention, what Chryſoſtom calls απροσεξια and ραθυμια, that remiſſneſs and want of conſideration, which is ſtill the ſource of all the follies and irregularities of the ſons of men. Thus Adam, by yielding to this temptation, accompliſhed the ſin that brought death, and all our woes into the world. Here now we find a true ſolution of the great difficulty which hath ſo much puzzled the reaſon of mankind, *viz.* how moral and natural evil came into the world. Moral evil, we ſee, ſprung from man's abuſe of his natural liberty; and from the ſequel it will appear, that all natural evil is only a conſequence of the other.

7. *And the eyes of them both were opened,*] In a far other ſenſe than that which the tempter had made them believe; for their eyes were opened only to ſee their folly and wretchedneſs. They now began to make ſad reflections on what they had done, their guilt ſtared them in the face, and, as is the caſe of thoſe who ſuffer their paſſion and appetite to blind their reaſon, their action appeared to them in a quite other light than it had done before; for no ſooner was the intoxicating juice of the forbidden fruit gone off, but the *eyes* of their *underſtanding* were opened, and they perceived their own nakedneſs, and the foul degradation of their nature. Some, indeed, have been ſo abſurd as to take the expreſſion literally, imagining that Adam and Eve were blind till they had tranſgreſſed. See St. *Auſtin de civ. Dei. l.* xiv. *c.* 17. But this notion is not worth the confuting. An. ante C. 4004.

And they knew that they were naked,] Some underſtand this of their being ſtripped of that robe of glory with which God had adorned their bodies, as a badge of their innocence, dominion, bliſs, and immortality. See *Barrington's eſſays, p.* 11. But nakedneſs is often, by analogy, applied to the turpitude and deformity of the mind, *Ex.* xxxii. 25. *Ezek.* xvi. 22. *Rev.* iii. 17. and that it is to be taken in this ſenſe here, appears from *v.* 10. where Adam ſays he was naked, even after he had made himſelf an apron to cover his naked body. Beſides, it will be hard to conceive how his being naked ſhould make him afraid, unleſs it mean the nakedneſs of his mind. In this ſenſe then they knew that they were *naked*, i. e. diveſted of their purity and innocence, that image of God which was the true ornament of their natures. But as the following words imply, that they alſo became ſenſible now of the nakedneſs of their bodies, to cover which they ſewed fig-leaves, and made themſelves aprons; therefore ſome, not improbably, alledge, that, immediately upon the fall, the face of nature was changed, the very air became inclement, and a cold ſhivering ſeized their limbs, which made them feel their bodies to be naked, and ſtand in need of covering. See *Pat.* Theſe deep ſigns of ſympathiſing nature are finely touched by Milton, *Par. loſt, b.* ix. 782. 1001.

——— She pluck'd, ſhe eat:
Earth felt the wound, and nature from her ſeat
Sighing through all her works gave ſigns of woe,
That all was loſt.——
——— He ſcrupl'd not to eat
Againſt his better knowledge.———
Earth trembl'd from her entrails, as again
In pangs, and nature gave a ſecond groan:
Sky lowr'd, and muttering thunder ſome ſad drops
Wept at compleating of the mortal ſin
Original———

And they ſewed fig-leaves together,] Twiſted the young twigs of the fig-tree, with the leaves on them, which are very broad in the eaſtern countries. Pliny reckons them among the trees that have the largeſt leaves. See *hiſt. nat. l.* xvi. *c.* 24, 26. Some take this for an intimation, that irregularity, or violence of appetite, eſpecially of that appetite which at this day is moſt predominant in human nature, was the effect of their offence. See *Revelat. exam. with cand. diſſ.* vii. Le Clerc underſtands it, *they wove a bower or ſhelter of the twigs of the fig-tree,* wherein to hide themſelves in their guilty ſtate. For the ſame word that we tranſlate aprons, ſometimes ſignifies *huts*, or *ſylvan ſcenes.* See his *comment. in Loc.* And Buxtorf obſerves, that the word is uſed in the rabbinical writings for hedges or fences. See *Lex. Chald. Rab.*

8 And they heard the voice of the LORD God walking in the garden in the * cool of the day: and Adam and his wife hid themſelves from the preſence of the LORD God, amongſt the trees of the garden. 9 And the LORD GOD called unto Adam, and ſaid unto him, Where *art* thou? 10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked; and I hid myſelf. 11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat? 12 And the man ſaid, The woman, whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat. 13 And the LORD God ſaid unto the woman; What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

* Heb. *wind.*

An. ante C. 4004.

EXPOSITION.

8. *And they heard the voice*, &c.] The ſound of the *majeſtic Preſence*, or glory of the Lord, approaching nearer and nearer to the place where they were. For the walking may refer to *the voice*, as well as to *the Lord*, Exod. xix. 19. The trumpet at the giving of the law walked, i. e. *encreaſed and grew ſtronger*. See *Pat.*

The Lord God] This, according to Philo and all the ancient fathers, is to be underſtood of God the Father ſpeaking by his Son. And let it be obſerved once for all, that the ſame thing is to be underſtood of all the divine appearances we read of in this book: For as to God the Father, it is expreſsly ſaid, *No man hath ſeen him at any time, nor heard his voice, nor ſeen his ſhape.* See *Pyle.*

In the cool of the day:] Heb. *in the wind of that day, i. e.* towards the cool of the evening, as moſt underſtand it; for then is the time when it blows a gentle breath of wind: So Ariſtotle obſerves of his country, των ζεφυρων προς την δειλην πνειν. *i. e.* The zephyr was wont to blow toward the cloſe of the day. See *Pat.* But as this ſenſe is founded on the abſurd opinion of their having fallen on the afternoon of the ſame day whereon they were created, Le Clerc, and others, underſtand it rather of the morning, when they came to themſelves, and awoke to a ſenſe of their guilt. And to this the Hebrew expreſſion, the *wind*, or rather *breath* of the day agrees; for the morning, no leſs than the evening, is fanned with cooling breezes; and the morning is the time when, as the Poets ſpeak, the new-born day firſt begins to *breathe*. Hence in the *ſong of Solomon*, the morning is thus deſcribed: *Until the day breath, and the ſhadow flee away*; *donec adſpiret dies.* Be that as it will, the ſound they now heard being probably louder and more aſtoniſhing than uſual, like the ſound of a ruſhing ſtorm, it put them in terrible diſmay. The ſcripture takes notice elſewhere, of the wind being the harbinger or vehicle of the Divine Preſence, *Pſ.* civ. 3. 1 *Kin.* xix. 11, 12.

Adam and his wife hid themſelves from, &c.] 'Tis probable the *Shechinah*, or *Divine Preſence*, appeared not with a mild luſtre, as before, but in a terrible burning light, as if it would conſume them, in ſome ſuch manner as appeared to Moſes in the buſh, *Exod.* iii. 2. and on mount Sinai, *Exod.* xix. 18. with *Deut.* iv. 11. See *Patrick.*

9. *Where art thou?*] Not that the Almighty needed to be informed, but to awaken the guilty to a ſenſe and confeſſion of their crime. See *ch.* iv. 10. *Numb.* xxii. 9. and *Pat.*

10. *I was afraid, becauſe I was naked*;] He does not ſay, I made myſelf an apron to cover myſelf, becauſe I was naked; but, *I was afraid, and hid myſelf becauſe I was naked*; which plainly ſhews the meaning of the expreſſion to be as we have explained it, *v.* 7. that he was conſcious of guilt, and therefore dreaded the preſence of his Maker. See *Le Clerc.*

11. *Who told thee that thou waſt naked?*] i. e. Who told thee that thou waſt vile and deformed in my ſight? What haſt thou done, that thou ſhouldſt be thus fearful, abaſhed, and ſeek to hide thee from me?

12, 13. *And the man ſaid, the woman—gave me—And the woman ſaid, the ſerpent beguiled me*,] Here we ſee how natural it is for mankind to excuſe and palliate their guilt, by laying that load upon others, with which they ought to charge themſelves. See *Pat.* The man pleads, that the woman had led him into tranſgreſſion; nay, he indirectly charges his guilt upon God himſelf, who had *given him the woman:* She again pleads, that the ſerpent had beguiled her: But had they been more ingenuous, they would have confeſſed the ſource of their diſobedience to be in themſelves only; for God hath made the mind of man free, and incapable of being compelled to act by any external force whatſoever: He may, indeed, be betrayed into evil, under the appearance of good, nor even that neither, if he be ſufficiently watchful and upon his guard, but forced he can never be. Therefore ſays St. James, *Every man is tempted, when he is drawn away of his own luſt, and enticed*, Ja. i. 14. Thus the woman was drawn away by her irregular appetite, and diſtruſt of the divine goodneſs and veracity, which made her more heedful to the ſuggeſtions of an evil ſpirit, and the cravings of a ſenſual appetite, than to the law of her Creator, or to the voice of reaſon. And Adam was led into the ſame ſnare, by inconſiderately hearkening to the ſollicitations of his wife, againſt the dictates of his conſcience and better judgment.

14 And the LORD God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life. 15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. 16 Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in ſorrow thou ſhalt bring forth children: and thy deſire *ſhall be* * to thy huſband, and he ſhall rule over thee. 17 And unto Adam he ſaid, Becauſe thou haſt hearkned unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life. 18 Thorns alſo and thiſtles ſhall it † bring forth to thee: and thou ſhalt eat the herb of the field. 19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou *art*, and unto duſt ſhalt thou return.

* Or, *ſubject to thy huſband.*

† Heb. *cauſe to bud.*

EXPOSITION.

14. *And the Lord God ſaid unto the ſerpent*, &c.] God, after having convinced them of the greatneſs of their tranſgreſſion, proceeded to pronounce ſentence of juſt condemnation upon all that were any way concerned in it: And firſt, he pronounced a curſe upon the ſerpent, the inſtrument

ſtrument of the devil's temptation, in theſe terms.

Thou art curſed above all cattle, &c.] Or, *be thou curſed*, &c. The import of which curſe is, that of all the brute creation, no animal ſhould be ſo odious and deteſtable to mankind as the ſerpent. Which is verified, even to a proverb.

Upon thy belly ſhalt thou go, &c.] *i. e.* Thou ſhalt henceforth become a groveling animal, and crawl upon thy belly. Whence 'tis inferred by ſome, that this ſerpent, before the fall, was a noble creature, beautiful and erect. See *Pat. Joſ. antiq. l.* 1. *c.* 1. *Baſil*, and others. But without having recourſe to this ſuppoſition, others think the words may be explained thus: That God here beſpeaks the ſerpent as a proud aſpiring creature, that had exalted itſelf above its level, in preſuming to eat of the tree of knowledge, and thereby been the occaſion of ſeducing Eve; therefore God condemns it to return to its natural ſtate, and live contented with its proper food. And this ſenſe will appear the more natural, if we conſider that God has the ſerpent, as well as Adam and Eve, here arraigned before him, and that immediately upon God's pronouncing theſe words, they ſaw the ſerpent fall his creſt, quit his poſture, and return to his reptile ſtate, which is more natural to him.

And duſt ſhalt thou eat] Commentators generally explain this part of the ſentence of the ſerpent's eating his food on the ground, and ſo ſwallowing duſt with it: But an ingenious author aſſures us, from good authority, that there are ſome ſpecies of ſerpents that actually eat the dry duſty earth, in the ſandy deſerts to which God had condemned them. See *Rev. exam. v.* 1. *p.* 103. Accordingly Diodorus, *l.* iii. obſerves, that the moſt barren and ſandy deſerts abounded moſt with ſerpents. But granting this to be fact, yet little ſtreſs can be laid upon it, unleſs we could prove, that this is that very ſpecies of ſerpents which God curſed. But it may be ſaid, Why is the ſerpent curſed, which was but an innocent inſtrument to the devil? It was to ſhow, by a laſting emblem and ſimilitude, the value which God ſet upon mankind, and his juſt indignation and concern at his miſcarriage. Thus as the ox, which gored a man that he died, is ordered to be ſtoned, *Exod.* xxi. 28. to ſhew the great value God ſet upon man's life, (ſee *Exod.* xxxii. 20. *Lev.* xx. 15, 16. *Gen.* ix. 5.) ſo the ſerpent is here condemned, to put mankind in mind of the foulneſs of their guilt. In like manner the apoſtle tells us, that this whole creation is in ſome ſort curſed, *i. e.* ſubjected to vanity, bondage, toil and corruption, and all for man's ſake; to ſhew the dreadfulneſs of ſin, which diſturbs the order of the divine government, and, to uſe the words of a philoſophical poet, *makes all nature tremble to the throne of God.* But further, with reſpect to this curſe inflicted on the ſerpent, it conſiſts only in a diminution of the outward beauty and excellence he before poſſeſſed: Now a diminution of outward beauty, or other qualities that make the creature more uſeful and amiable to man, is not a diminution of real happineſs, much leſs an acceſſion of real miſery to the creature itſelf, which the goodneſs of God will not ſuffer us to ſuſpect him capable of inflicting on any innocent creature. See *Revel. exam.* &c. *p.* 77. But if we would ſee this paſſage in its juſt light, we muſt take off the veil, and look beyond the bare literal ſenſe, to the moral and ſpiritual meaning that lies hid under theſe enigmatical expreſſions.

Thus the meaning of this verſe, as it relates to the devil, who lay hid under the covert of the ſerpent, is, that as he and his aſſociates had been before degraded from their primitive ſtate of happineſs, ſo this new inſtance of his malice, whereby he had introduced ſin and diſorder into the works of God in this lower world, would in the event recoil upon himſelf, heap on him double damnation, and plunge him deeper in wretchedneſs and diſgrace; and that mankind, the ſeed of the woman, whom he had now foiled, ſhould become victorious at laſt. That there is a foundation for interpreting the phraſe in this ſenſe, appears from its being often uſed in the Old Teſtament, to ſignify the exaltation of the kingdom of God and Chriſt upon the ruin of wickedneſs and wicked men, the offspring of the devil. So *Pſ.* lxxii. 9. *Mic.* vii. 17. but eſpecially in the lxv. of *Iſaiah*, where the prophet, after a full deſcription of the kingdom of Chriſt, and the happineſs of thoſe who are *the ſeed of the bleſſed of the Lord*, *v.* 23. thus deſcribes the ſtate of the wicked in the times of that kingdom, *And duſt ſhall be the ſerpents meat*, *v.* 25. which is a plain alluſion to this ancient prophecy, and ſhews in what ſenſe it was underſtood of old, and many ages before the birth of Chriſt. See *Sherlock on prophecy, diſ.* vi. An. ante C. 4004.

To ſhew the reaſonableneſs of this allegorical interpretation, let it be obſerved, 1. That the earlieſt method of inſtructing mankind in moral and divine truths, was by alluſions to, and metaphors drawn from ſenſible objects. This in the firſt ages was found, as indeed in moſt ages it has been, the eaſieſt method of inſtruction; becauſe it ſpeaks to the underſtanding by the ſenſes, and was therefore univerſally practiſed. See *Burnet. Archæol. l.* 1. *c.* 8. *p.* 91. 2. Our firſt parents, at this time of guilt and diſtreſs, muſt have ſunk into abſolute deſpair, had not God revived them with ſome hope and intimation of mercy. 3. There is no other ray of rational hope that ſhines through this whole revelation, unleſs what is contained in the ſentence of the ſerpent: And if that meant no more than the letter ſeems to imply, there is certainly no rational comfort to be drawn from it. For what conſolation could it be to Adam, to know that his poſterity would hate ſerpents, and ſerpents hate them; that they would ſometimes have their heels hurt by thoſe hateful animals, and in return would ſometimes trample them to death. See *Revel. exam. v.* 1. *p.* 49, &c. 4. The only comfort, therefore, they could receive, was from the moral or ſpiritual ſenſe. 5. Accordingly, this paſſage has always been ſo underſtood, both by Jewiſh and Chriſtian interpreters. 6. We are warranted from ſcripture thus to interpret the paſſage, as is plain from the frequent alluſions to the hiſtory of the fall, not only in the books of the New Teſtament, but alſo of the Old, which ſhew the commonly received interpretation to be the true ancient interpretation of the Jewiſh church.

15. *I will put enmity*, &c.] This is literally true of the ſerpent, between whom and mankind there is a natural and mutual antipathy; inſomuch, that as the juices of the ſerpent are poiſonous to man, ſo are the human juices to the ſerpent. *Pliny* in particular obſerves, that if the human *ſaliva*, or ſpittle, do but enter into the ſerpent's mouth, it preſently dies. See *hiſt. nat. l.* vii. 2.

In the ſpiritual ſenſe it ſignifies, that there ſhould be an irreconcileable enmity between mankind in general, who are *the ſeed of the woman*, and the ſerpentine race; whereby is meant either the devil himſelf, who on account of the craftineſs and malignity of his nature, is ſtiled a ſerpent, or men of deviliſh diſpoſitions, thence called ſerpents, *a generation of vipers*, and children of the devil, *Matt.* iii. 7. and xxiii. 33. 1 *John* iii. 10. If we take the words in this laſt ſenſe, then,

An. ante C. 4004.

then by the *ſeed of the woman* muſt be meant the pious and the good, who act conformably to the principles of humanity, neither aſſuming the brute nor the devil. But the following words will be beſt explained, if we underſtand *the ſeed of the woman*, of Chriſt the Son of God, who was born of a virgin, and ſo *the ſeed of the woman* in a ſpecial ſenſe. Thus the paſſage is underſtood, not only by all chriſtian interpreters, but alſo by ſeveral of the Jewiſh doctors. See *Pool's ſynop. Le Clerc. Ainſw.*

It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.] This literally ſignifies, that men, out of their natural antipathy to ſerpents, would endeavour to kill and deſtroy them, the readieſt way to which is by *bruiſing their heads*, wherein their ſtrength and poiſon lies: And, on the other hand, that ſerpents would indeavour to hurt men by biting their heels. See *Well's paraphr.* For as the ſerpent crawls on the ground, and is liable to be trampled upon by men's feet, he is moſt apt to bite them in the feet; and if he be trod upon near the head, he can only aim his bite at their heels. See *Le Clerc.*

In the ſpiritual ſenſe again it ſignifies, that the ſeed of the woman ſhould *bruiſe the head of the devil*; i. e. give him a wound whereof he ſhall never recover: Which was remarkably verify'd in Chriſt, who *for this purpoſe was manifeſted, that he might deſtroy the works of the devil:* the whole tendency of his laws and religion being to exterminate wickedneſs, which is the kingdom of the devil. And the promiſe will be ſtill more remarkably fulfilled at the ſecond coming of Chriſt, when ſin and death ſhall be aboliſhed, and mankind be reinſtated in the everlaſting poſſeſſion of a *paradiſe* far more glorious than that which they loſt. Thus the ſeed of the woman ſhall bruiſe the head of the ſerpent. Again, the ſerpent ſhall bruiſe his heel: *i. e.* the children of the devil ſhall perſecute the ſeed of the woman, and give them ſlight wounds, but ſhall never be able to deſtroy them. Thus it is juſtly explained by the Jeruſalem *Targum*; *The woman's children ſhall be cured, but thou, O ſerpent, ſhalt never be cured.* And this is verified in general, in all the perſecutions that are raiſed by the children of diſobedience againſt the ſervants and ſons of God; and was eſpecially accompliſhed by the wicked Jews, when through malice and ignorance they perſecuted the ſon of God to the death, and thus did what in them lay to fruſtrate the end of Chriſt's coming into the world. But ſo ſlight were thoſe wounds, ſo far were they from hurting the cauſe of truth and virtue, that the goodneſs of God, which triumphs over the malice of men and devils, only ſhone the brighter by their oppoſition; making that very death, which their impotent malice effected, a glorious means of *deſtroying him who had the power of death, that is the devil*, Heb. ii. 14.

That our firſt parents did indeed perceive all theſe joyful conſequences of this promiſe, and underſtood it in its full extent, is not ſo certain: But yet they would naturally conceive as much hope from it, as was ſufficient to keep up in their minds a ſenſe of religion, and truſt in the divine mercy; and this is all that was abſolutely neceſſary in their preſent ſituation. The ſentence plainly intimated to Adam the conqueſt or deſtruction of his adverſary, by the ſeed of the woman, which, doubtleſs, he underſtood to be her iſſue by him: And it was obvious for him to conclude, that the conqueſt of a ſpirit ſo ſuperior to himſelf, muſt imply abilities much ſuperior to his own; and, if his ſeed were once poſſeſſed of better abilities, they muſt be reſtor'd to the primitive perfection of human nature, and ſo be acceptable to their Maker. And though they might not live to ſee this triumph, and reſtitution of their ſpecies, yet it could not fail to be matter of infinite ſatisfaction to them, to think that one of their poſterity ſhould attain it. And perhaps this very conſideration may furniſh us with a good reaſon, why the promiſe was delivered in ſuch obſcure terms: For had they known that the *ſeed of the woman*, who was to vanquiſh their adverſary, was not to be born till 4000 years after, they would, in all probability, have fallen into extremity of deſpair. See *Revel. exam. v.* 1. *p.* 62.

16. *And unto the woman he ſaid*, &c.] Next to the ſerpent, the woman receives her ſentence, becauſe ſhe was firſt in the tranſgreſſion.

I will greatly multiply thy ſorrow, &c.] This includes the whole time of the woman's going with child; and 'tis particularly obſerved, that woman is the only creature that has ordinarily ſorrow from conception, the other creatures being uſually in more health and ſtrength after conception than before. Again, woman is more ſubject to abortion; there is a greater mortality of her iſſue than of that of any other creature; and as her grief on theſe occaſions is more exceſſive, ſo *her ſorrow and conceptions are greatly multiplied*, before ſhe anſwers the ends of providence and ſociety. See *Revel. exam. v.* 1. *p.* 106, *&c.*

In ſorrow thou ſhalt bring forth] The brute creatures bring forth their young with much leſs pain and difficulty than women commonly have in their labour; which laſt is ſo great, that the moſt exquiſite pains that human nature is capable of, are compared to that of a woman travelling with child, *Pſ.* xlviii. 6. *Jer.* iv. 31. and xiii. 21. See *Pat.*

And thy deſire ſhall be toward thy huſband,] This expreſſion ſignifies, that her will and inclinations ſhould be entirely ſubject to his. See *ch.* iv. 7. Some are of opinion, that, on ſuppoſition of human nature's being in a ſtate of perfection, where reaſon ruled, and perverſeneſs had no place, there ſeems to be no imaginable reaſon, why one ſex ſhould be in ſubjection to the other; and therefore the woman was given at firſt under no other character but that of a companion, or *help meet for him.* See *Revel. exam. p.* 110. Le Clerc obſerves, that in Egypt wives had even more authority than the huſbands, in conſideration of the goddeſs Iſis, who had done much ſignal ſervice to the Egyptians. See *Diod. Sic. l.* 1. *c.* 2. Here, therefore, Moſes indirectly overthrows that ſuperſtition and bad policy of the Egyptians, by tracing the ancient ſource of the ſuperiority which the man exerciſed over the woman amongſt the Hebrews. See *Calmet.*

17. *And unto Adam he ſaid, becauſe thou haſt eaten—curſed is the ground*, &c.] *i. e.* The ground ſhall not henceforh bring forth ſo plentifully, nor ſo eaſily, as it did before: For as *to bleſs the ground*, ſignifies to make it fruitful, ſo to curſe it, is to withdraw that bleſſing, in part at leaſt, and ſo to render it leſs fruitful.

In ſorrow ſhalt thou eat of it, &c.] We may obſerve, that Adam's portion of labour, and that of the firſt men, muſt have been even greater than that of their poſterity; for they had not only to till the ground, but to try, and, by ſeveral experiments, find out the beſt methods of tilling it, and to invent and make all ſuch inſtruments as they had occaſion for.

18. *Thorns and thiſtles ſhall it bring forth to thee*,] *i. e.* Theſe ſhall it produce to thee of itſelf, but other crops ſhall be the product of thy toil and hard labour. Philoſophers have obſerved, that thiſtles particularly, being by their light down and numerous ſeeds diſpoſed for multiplying,

tiplying, are a convincing proof of their being, by their nature, fitted to put the curſe in execution. See *Woodward's defence*, &c. *p.* 58. Juſt ſo thorns occur every where, and are but too forward to ſhow themſelves in all grounds. This is hinted in Virgil, *Georg. b.* 1.

Mox et frumentis labor additus, ut mala culmos
Eſſet rubigo——horreret carduus.

Thou ſhalt eat the herb of the field.] Inſtead of the delicious fruits of paradiſe, thou ſhalt be content with ſuch herbs as the common field produces.

19. *In the ſweat of thy face*, &c.] Some conclude from hence, that the earth, before the fall, brought forth ſpontaneouſly: And indeed, this in ſome meaſure is true, ſince all things were produced at firſt, by divine power, in full perfection, without any toil or labour of man, *Gen.* i. 11, 12. and ii. 15. But what labour would have been neceſſary in time, if man had continued innocent, we know not; only the words imply, that much leſs toil would in that caſe have been requiſite. See *Pat.*

For duſt thou art, and unto duſt, &c.] Had Adam continued innocent, God would have preſerved his body, to be an immortal companion for the immortal mind; but now that he has ſinned, his body is left to waſte away by its own principles of infirmity and decay. That the heathens had ſome knowledge of man's earthly extraction, is plain from their writings, where we find expreſſions parallel to this of Moſes. Thus Cicero from Euripides, (*Tuſcul. quæſt. l.* iii.) *Reddenda eſt terra terræ tum vita omnibus metenda ut Fruges; ſic jubet neceſſitas.* An. ante C. 4004.

In the whole of this ſentence, the wiſdom and goodneſs of God is conſpicuous: 1. In decreeing that toil ſhould be the conſequence of Adam's departing from an eaſy and rational obedience, which hath been the curſe and puniſhment of all his poſterity in every inſtance of diſobedience to their Maker, from that day to this. 2. In making the earth leſs deſireable to man, when his guilt had reduced him to a neceſſity of leaving it. 3. In keeping thoſe appetites and paſſions, which had now broke looſe from the reſtraint of reaſon, within bounds, by hard labour, which unſubdued, or ſupported in idleneſs, would run riot. See *Revel. exam. p.* 3. So that theſe very thorns and thiſtles, which were appointed as a curſe to man, *i. e.* made the occaſion of much painful bodily labour, proved a real bleſſing to his mind. We will be the more convinced of this, if we do but reflect how many of the comforts of human life are the fruit of labour, and how quickly one main ſource of moſt pleaſures would be drained, were they not the purchaſe of induſtry. Thus, upon the whole, we have much more reaſon to admire the goodneſs of God, who out of evil ſtill brings forth good, than to repine at the ſeverity of his juſtice. *(A)*

20 And Adam called his wife's name * Eve, beauſe ſhe was the mother of all living. 21 Unto Adam alſo and to his wife did the LORD God make coats of skins, and clothed them. 22 And the LORD God ſaid, Behold, the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever: 23 Therefore the LORD God ſent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man: and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

* Heb. *Chavah.*

EXPOSITION.

20. *And Adam called his wife's name Eve, becauſe*, &c.] She was firſt called *Iſcha*, woman, a name which belongs to all the ſex; now he gives her the name of *Eve*, the mother of life, to betoken his gratitude to God for preſerving both their lives after their ſin, and for giv-

NOTES.

(A) Here it is obvious to conſider, how far the diſobedience of our firſt parents may be ſaid to affect us their poſterity. Some have carried this matter ſo far as to aſſert, that all mankind, for that one tranſgreſſion of their fore-father, were not only ſubject to death, and to all the miſeries of this mortal life, but actually liable to be condemned to the puniſhment of eternal torments; and were by nature ſo wicked, and ſo entirely indiſpoſed to all good, that the will of man had thenceforward no more liberty to chooſe what was right, than a dead man has power to reſtore himſelf to life. But theſe things the ſcripture does not teach, how great ſoever it repreſents the depravity of human nature. And indeed, to ſuppoſe that *God himſelf* ſends men into the world, under an abſolute neceſſity, in their very nature, of being *wicked* and *miſerable*, is not much better than what ſome heathens imagined of their being made ſo by the power of an oppoſite ſupreme *evil principle*. The ſcripture, indeed, ſays, that *by the offence of one, judgment came upon all men to condemnation*; and, *by one man's diſobedience, many were made ſinners*, Rom. v. 18, 19. But theſe expreſſions, conſiſtently with other places of ſcripture, can mean no more, but that all Adam's poſterity, in conſequence of his offence, are become mortal, and more liable to ſin than otherwiſe they would have been. See *Lock*, and *Whitby* in *Loc.* And, evidently, there is nothing any way inconſiſtent with the divine goodneſs in this, that God, whoſe inexhauſtible wiſdom and power ſhews forth itſelf moſt properly in producing a never-failing variety of creatures of different natures, capacities, and faculties, ſhould ſuffer the poſterity of Adam to be of a more frail and fallible nature, more ſubject to temptation, and more prone to be deceived, than they would otherwiſe have been, after their firſt parent had forfeited thoſe advantageous circumſtances of his firſt creation, which he had originally no more right to (but by the free gift and good pleaſure of God) than he had to the powers and perfections of an angel.——In a word, either we muſt be ſo unreaſonable as to aſſert, that the goodneſs of God cannot allow him to make any creature at all; becauſe no creature can be originally and abſolutely incapable of ſinning: Or elſe, by the ſame reaſon, he may likewiſe, reconcileably with his goodneſs, make all variety of creatures in all the various degrees of frailty and liableneſs to temptation; always excepting that, of being neceſſarily and unavoidably wicked and miſerable; and always ſuppoſing, that God will judge with perfect equity thoſe frail beings, each of them according to what he has, and not according to what he hath not. See Dr. *Clarke's ſermon on Eccl.* vii. 19. *vol.* 2. *fol. edit.*

An ante C. 4004.

ing him the hope of perpetuating his ſpecies by her. See *Calmet.*

21. *Unto Adam and his wife did the Lord God make coats of ſkins,*] *i. e.* God taught them to make themſelves garments, by the ſecret influence of his providence. *Craſſa Minerva* (ſays Calvin) *exponit Moſes, dominum hanc Adæ & ejus uxori induſtriam dediſſe ut ſibi veſtes ex pellibus conficerent.* Juſt as Jacob is ſaid, *Gen.* xxxvii. 3. to have made Joſeph a coat of many colours, becauſe he procured it to be made. So Moſes ſanctified the people, *i. e.* he commanded them to ſanctify themſelves, *Ex.* xix. 14. Thus, in the ſcripture-ſtile, all events are piouſly aſcribed to God, he being the firſt cauſe of all; even the evils that are in the world, being over-ruled by his providence for wiſe and good ends. 2 *Sam.* xvi. 10.

Here a queſtion ariſes, how they came by theſe skins of beaſts? Did they die of themſelves, or were they ſlain for the purpoſe? Some tell us, it was the skin of the ſerpent that had ſeduced them. Others by skins underſtand, the rind or barks of trees, of which Seneca ſays, epiſt. ix. *many ancient nations made themſelves garments*, as the Americans do at this day. But this ſenſe the word will not bear. Le Clerc inclines to underſtand not coats, but tents covered with skins: For in that warm country, they did not ſo much need cloaths to fence them from the cold, as tents to ſhade them from the heat. As for cloaths, he cannot ſee the uſe of them, while there was only Adam and his wife; and therefore he thinks, they were probably not invented, till their offſpring, being grown up, the parents ſaw the inconvenience of expoſing their naked bodies to their children. But why might not Adam and Eve think fit to obſerve the ſame rules of decency towards each other, as husbands and wives do now? Many infer from this paſſage, that they were the skins of the beaſts which they offered in ſacrifice to God, who inſtituted that ceremony of religion immediately after the fall, as a confirmation of his covenant with man. The Jewiſh doctors have carried this matter ſo far as to ſay, that Adam being a prieſt, theſe were his prieſtly garments which he left to Noah, Abraham, *&c.* If ſo, Eve muſt have been a prieſt too, for ſhe had a coat made of skins as well as Adam. See *Pat.* But the diſcuſſing this queſtion will fall more naturally in our way *ch.* iv. when we come to the ſacrifices of Cain and Abel. Mean time the ſenſe will be much eaſier, if we make the *ſkins* not the covering, but the thing covered; meaning, that God made them, or taught them to make coats *for their skins*, or to cover their skins: For the word ſignifies *cutis*, as well as *pellis*, as *Exod.* xxii. 27. and is ſo underſtood here by the Chaldee paraphraſe, *Fecit veſtimenta honoris ſuper cutem carnis ſuæ.* See *Calmet.* But however this phraſe may be explained to mean no more, than their employing their natural ſagacity which God had given them, to make themſelves cloaths; yet it is hardly to be doubted, but that they received extraordinary teaching and aſſiſtance from God, to enable them to find out many things that were neceſſary for the comfort of human life, about which they would have been greatly at a loſs, had they been left to find them out in the ſlow way of reaſon and experience. This, we find, was Plato's notion, which he had probably learned by tradition, for he ſays (in *Polit.*) Θεος επεμεν αυτοις, αυτος επισατων: *i e.* God himſelf took care of them, and ſupplied them with food. See *Le Clerc.*

22. *Behold the man is become as one of us,*] See i. 26. *Let us make*, &c. Theſe words are generally underſtood to be ſpoken ſarcaſtically, or by way of irony, to reprove their great folly and arrogance, in thinking to encreaſe their knowledge, whether God would or no. See *Pat.* The ſame figure of ſpeech is uſed, *Ezek.* xxviii. 3. where the Almighty thus beſpeaks the king of Tyre, who had exalted himſelf like a God; *Behold, thou art wiſer than Daniel, there is no ſecret that they can hide from thee*, &c. See *Calmet.* Dr. King, in his *ſermon on the fall of man*, underſtands by it, that as man had choſe to be his own guide, and taken upon him to judge for himſelf what was his good, and what his evil, therefore he ſhould be left to himſelf, to be, as it were, his own God, to chooſe his good or evil, and enjoy the fruit of his own choice; whereas, till then, he knew neither good nor evil, but as God had taught him.

And now leſt he put forth, &c.] This is an elliptick kind of ſpeech, *let us turn him out*, or ſome ſuch words being underſtood. See parallel examples, 1 *Sam.* xiii. 19. *Ezek.* xxxiv. 8. See *Pat.*

And take of the tree of Life,] This too ſeems a part of the irony, for all the virtue which was in the tree of life it derived from God. So the import of the expreſſion is, That as they had already experienced how vain it was to aſpire after that knowledge which God judged improper for them, ſo to convince them that their life depended entirely upon the divine power, and not upon ſecond cauſes, God was pleaſed to remove them from the tree of life. This ſingle paſſage is ſufficient to ſhew the intelligent reader, that this hiſtory of the infant world, though compoſed ſeemingly in a ſimple ſtile, yet is not altogether without figures. See *Le Clerc.*

23. *Sent him forth*] The Hebrew word ſignifies, caſt him out with reproach, ſo that he ſhould never more return. Now, however ſevere this may ſeem at firſt ſight, yet all things conſidered, it was rather an act of mercy in God to baniſh man from the tree of life, ſince to live for ever in a ſinful and miſerable world, would have been the greateſt curſe that could have befallen him. See *Pat.* If mankind are ſo prone to forget God, to tyranize over and oppreſs each other, even now that they are over-awed with the terrors of death, what monſters would they have become, had they been to live here for ever?

To till the ground whence he was taken.] He was ſent back to the place where he was firſt formed, there to labour in all the toils of husbandry, or in general to till the earth whence he took his original. See *Pat.*

24. *So he drove out the man:*] He was expell'd out of that happy ſtate in which the favour of God had placed him, above what was due to his nature. The word *garaſh* ſignifies *divorced*, and denotes that God put him away from his preſence, as a man does his wife; or rather as a prince baniſhes a ſubject that has rebelled againſt him, and ſends him an exile out of his own country. Ever ſince this baniſhment out of paradiſe, the ſoul of man is become an exile from the Father of ſpirits, like a ray of light (as Plato compares it) that has loſt its way by wandering from the body of the Sun.

And he placed at the eaſt] *i. e.* At the entrance into paradiſe, which was from the eaſt. Or rather, as others render it, *before* the garden of Eden, which agrees beſt to the expreſſion, *turned every way.* See *Wells's paraph.* and *ch.* ii. 14. *Toward the eaſt of Aſſyria.* This ſhews us, that by Eden and paradiſe, is not to be underſtood the whole primæval earth, as a certain fanciful writer imagines; for Moſes would not then have ſaid eaſtward in Eden, or at the entrance of Eden. If all the earth had been a paradiſe, then Adam was driven out of paradiſe into paradiſe.

Cherubims,]

Cherubims,] Some of the heavenly miniſters that waited upon the Divine Majeſty. As to the etymology of the word *Cherubim*, the critics are not agreed; ſome deriving it from a Chaldaic word, that ſignifies a boy or young man, whence theſe ſpirits are repreſented as winged boys. See *Buxtorf. lex. Rabin.* Some from a word that ſignifies an ox: But Mr. Le Clerc obſerves, that the primary ſignification of the word is, ſtrong, robuſt; and hence it is, that the word *cherub*, in a ſecondary ſenſe, ſignifies an ox, becauſe it is a robuſt animal. Compare *Ezek.* i. 10. with x. 14. in the original. And for the ſame reaſon angels are called *cherubim*, becauſe *they excel in ſtrength*. Among theſe angels the ſcripture repreſents the Almighty, in his appearances to mortals, riding like a prince in glorious pomp and triumph. Thus 2 *Sam.* xxii. 11. *He rode upon a cherub, and did fly, and was ſeen upon the wings of the wind.* Hence they are taken by ſome for the ſame angels whom the apoſtle Paul calls *thrones*, becauſe their appearance was like a moving throne or royal chariot. We have a particular deſcription of theſe *cherubims*, *Ezek.* i. 10. and x. 14. There they are repreſented with four faces, *viz.* of a man, a lion, an ox, and an eagle, which are thought to be emblematical of the angelical nature; the foremoſt face is that of a man, to ſignify their benevolence and good will to the human ſpecies; they have the wings and parts of an eagle, to denote their celerity in the execution of the divine commands; their lion's face figures them to be ſtrong in executing the orders of heaven; and the ox is a proper emblem of their patience and aſſiduity in fulfilling their Maker's will. Probably it was in this very form that they were repreſented in the temple, for the prophet ſeems to intimate that he knew them to be cherubim, becauſe they appeared in that form. See *Le Clerc in Exod.* xxv. 18. and *Spencer de leg. Heb. diſſert.* v. *c.* 4. An. ante C. 4004.

And a flaming ſword] *i. e.* Some of thoſe angels aſſumed bodies of fire, which moving in the air, reſembled the vibrations of a *flaming ſword*. Agreeably to what we read, *Pſ.* civ. 4. *Who maketh his angels ſpirits, and his miniſters a flame of fire.* See *Maimonides more nev. p.* 1. *c.* 49. In like manner the angel who oppoſed Balaam in the way, appeared with a drawn ſword in his hand, *Numb.* xxii. 23.

Which turned every way,] *i. e.* The motion of the angel, or angels, was ſo ſwift and glittering, that flames ſeemed to dart forth on every ſide. See *Pat.*

To keep the way of the tree of life.] That none ſhould dare to attempt a re-entrance into paradiſe. The eaſtern traditions import, that Adam was ſo far from ſuch an attempt, that he plunged himſelf into the deepeſt ſorrow, bewailing his ſin in the bitterneſs of his ſoul, till God diſpatched an angel to comfort him with the aſſurance of his favour. Archbp. Uſher alledges, that Adam was caſt out of paradiſe on the tenth day of the creation, in memory of which calamity the ſolemn day of expiation, wherein all were to afflict their ſouls, was inſtituted in after-times, *Lev.* xvi. 29. And with this the doctrine of the Jews ſo far agrees, that they ſay the great day of expiation, which was on the tenth day of September, was appointed and ſanctified from the creation of the world. (*A*)

CHAP.

NOTES.

(*A*) The ſum of the three foregoing chapters is, 1. That there was a primæval ſtate of perfection and felicity. 2. That in conſequence of man's having fallen from his integrity, he fell from happineſs, and was ſubjected to miſery, diſeaſes and death. 3. That there is a glorious period fixed in the councils of heaven, when *the ſeed of the woman ſhall bruiſe the head of the ſerpent*; i. e. when the *ſerpentine* or *diabolical* race, and whatever diſturbs the order and peace of the univerſe, ſhall be deſtroyed; when mankind ſhall be redeemed from all ill, both natural and moral, and under the auſpicious influence of the *Meſſiah*, the ſeed of the woman, ſhall triumph over ſin and death, and regain their primæval rectitude and happineſs of their natures. Of which doctrines there are remarkable traces preſerved in the hiſtorical traditions of moſt of the known nations of the world. See *theology and mythology of the pagans*, ſubjoined to *Ramſey's Cyrus*; *Cudworth's intellectual ſyſtem*, and *Burnet's archæol.* Nothing is more famous in antiquity, than the deſcriptions of the golden age which we meet with in the Greek and Roman poets, which are only a poetical repreſentation of this primæval ſtate of innocence; for they deſcribe it to us as a ſtate in which there were neither calamities, nor crimes, nor pains, nor diſeaſes, nor death. See *Heſiod. oper. & dier. l.* 1. *v.* 110. *Virg. eccl.* iv. *Ovid. met. l.* 1. In that ſtate man breathed a pure and healthful air, enjoyed a perpetual ſpring, and lived on the ſpontaneous productions of the earth.

——*Per ſe dabat omnia tellus:*
Ver erat æternum, placidique tepentibus auris
Mulcebant zephyri natos ſine ſemine flores.

They agree with Moſes in repreſenting all the creatures then tame, and ſubjected to man's dominion: Thus Virgil prophecying the return of the golden age, ſays, the flocks and herds ſhall dwell fearleſs among the lions, the ſerpent ſhall die, and every poiſonous plant ſhall die:

——*Nec magnos metuunt armenta leones,*
Occidet et ſerpens, & fallax herba veneni
Occidet.——

Which exactly anſwers to Iſaiah's deſcription of the new heavens and new earth, when the wolf and the lamb ſhall feed together, *c.* xi. 6, 7, 8. and lxv. 25. The ſame writings have likewiſe preſerved the memory of that happy intercourſe which our firſt parents enjoyed with their Maker and angelical beings in paradiſe. They were poſſeſſed with an opinion, that when men were newly come out of their Maker's hand, *cum recentes a Deo eſſent*, as Seneca ſpeaks, (*epiſt.* xc.) he was pleaſed, in a ſpecial and extraordinary manner, to reveal his will unto them. Hence the ſame poet ſays, of the perſon by whom the golden age was to be renewed, that amongſt other bleſſings, he ſhould reſtore that of ſociety with the Gods:

Ille Deûm vitam accipiet, diviſque videbit
Permiſtos heroas, & *ipſe videbitur illis.* Ecl. 4.

So Catullus, in his nuptials of Thetis and Peleus, obſerves, that this friendly intercourſe with ſuperior beings, continued ſo long as primæval piety remained.

Præſentes namque ante domos inviſere caſtas
Heroum, & ſeſe mortali oſtendere cœtu,
Cœlicolæ, nondum ſpreta pietate, ſolebant.

i. e. *In pious times of old, the heavenly powers were wont to viſit the chaſte manſions of heroes, and often aſſociate with mortals.* And how elſe ſhould it have come into the mind of Homer, Heſiod, and the other poets who deſcribe the manners of ancient times, to bring in the gods appearing upon every occaſion, had it not been for a tradition of God's being wont to converſe with primitive mortals, either immediately, or by the intervention of angels.

They repreſent, on the contrary, the ſtate of corruption, by the iron age, when phyſical and moral evil firſt appeared, when vices, ſufferings, and all manner of calamities came forth of Pandora's box, and overflowed the face of the earth. See *Heſiod, ibid. l.* 1. *v.* 84. *Ovid. met. l.* 1. *fab.* 4, 5, 6. *Virg. georg.* 1. *v.* 126. And the ſame poets ſpeak of a time when the golden age ſhall be renewed, when Aſtræa ſhall return upon earth; when juſtice, peace and innocence,

An. ante C. 4004.

cence, ſhall flouriſh again with their original luſtre, and when every thing ſhall be reſtored to its primitive perfection. See *Virg. ecl.* iv. *Senec. trag. Oedip. act* 2. 'Tis not improbable, that their notions of the Elyſian fields, thoſe *amæna vireta fortunatorum nemorum*, or *happy groves of ever-green delight*, into which they ſuppoſed the ſouls of the juſt to be conſigned after death, were built on ſome obſcure traditions of Adam's happy ſeat in paradiſe. The Κηποι Διος, or gardens of Jupiter, mentioned by Plato in his *banquet*, are explained to the ſame meaning; and his fable of Porus's getting drunk in Jupiter's garden, is probably an allegorical repreſentation of Adam's fall in the garden of Eden. And, indeed, the writings of that philoſopher every where abound with intimations of theſe three ſtates of the world. In his *Phædo* he ſpeaks of a firſt earth, "where "ſouls made their abode before their degradation; "where every thing was beautiful, harmonious, "tranſparent; fruits of an exquiſite taſte grew there "naturally, and it was watered with rivers of nec"tar. They there breathed the light as we here "breathe the air, and they drank waters which "were purer than air itſelf." In another place, he deſcribes the primitive ſtate of the world in the following manner: "Under the reign of Saturn, God "was the prince and common Father of all, and "governed the world by himſelf, as he governs it "now by inferior deities: Rage and cruelty did not "then prevail upon earth; war and ſedition were "not known. God himſelf took care of the ſuſ"tenance of mankind, and was their guardian and "ſhepherd. In thoſe happy days men ſprung out "of the boſom of the earth, which produced them "of itſelf like flowers and trees. The fertile fields "yielded fruits and corn without the labour of til"lage. Mankind ſtood in no need of raiment to "cover their bodies, being troubled with no incle"mency of the ſeaſons; and they took their reſt "upon beds of turf of a perpetual verdure." See "*polit.* 1.

2. On the other hand, he thus deſcribes the ſtate of corruption. "Under the reign of Jupiter, Sa"turn, the maſter of the univerſe, having quitted, "as it were, the reins of his empire, hid himſelf "in an inacceſſible retreat: The inferior gods, who "governed under him, retired likewiſe: The very "foundations of the world were ſhaken by motions "contrary to its principle and its end, and it loſt its "beauty and its luſtre. Then it was, that good and "evil were blended together." *Ibid.*

3. "But in the end, leſt the world ſhould be "plunged in an eternal abyſs of confuſion, God, the "author of the primitive order, will appear again, "and reſume the reins of the empire; then he will "change, amend, embelliſh, and reſtore the whole "frame of nature, and put an end to decay of age, "diſeaſes and death." *Ibid.*

In like manner Pythagoras taught, "That the "ſoul, by its *alienation from God*, had loſt the "wings which uſed to *raiſe us up to heavenly things*, "and ſunk down into this *region of death*, which is "*over-run with all manner of evils*; but that by "ſtripping ourſelves of earthly affections, and the "*revival of virtue*, our wings grow again, and raiſe "us up to the manſions of *life*, where true good is "to be found, without any mixture of evil."—— Again, "The infernal judges, ſays he, puniſh the "crime, in order to extirpate vice: They don't an"nihilate the eſſence of the ſoul, but *bring it back* "to its true and *genuine exiſtence*, purifying it from "all the paſſions that corrupt it. And therefore, "when we have ſinned, we ſhould be glad to em"brace the puniſhment, as the only remedy for "vice." See *Hierocles in Pythagoræ aurea carm.*

If we paſs from the Greeks to the Egyptians, we ſhall find plain enough traces of the ſame truths among them. The ſum of their doctrine, according to Plutarch, ſuppoſes, 1. That the world was created without any phyſical or moral evil, by a being infinitely good. 2. That ſeveral genii, abuſing their liberty, fell into crimes, and thereby into miſery. 3. That theſe genii muſt ſuffer expiatory puniſhments, till they are purified and reſtored to their firſt ſtate. 4. That the god Orus, the ſon of Iſis and Oſiris, and who fights with the evil principle, is a ſubordinate deity, like Jupiter the conductor, the ſon of Saturn. See *Plutarch. in Iſ. & Oſir.*

If we conſult next the doctrine of the Orientals, we ſhall find their theology perfectly agrees with Moſes in the particulars above-mentioned. The ancient Perſians, according to the beſt accounts of their religion, were far from believing with the modern Manichees, that there are two coeternal principles; but they believed that *light*, or the good principle, is eternal; and that *darkneſs*, or the evil principle, was "produced in time. Light, ſay they, having pro"duced ſeveral beings, all of them ſpiritual, lu"minous and powerful; their chief, whoſe name "was Achreman, or Arimanius, had an evil thought "contrary to the light: He doubted, and by that "doubting he became dark. From hence proceed"ed all evils, diſſenſion, malice, and every thing elſe "of a contrary nature to the light. Theſe two "principles made war upon one another, till at laſt "peace was concluded, upon condition that the "lower world ſhould be in ſubjection to Arimanius "for ſeven thouſand years; after this ſpace of "time, he is to ſurrender back the world to the "light." See *Hyd. rel. vet. Per. c.* ix. *Cudworth. intel. ſyſt. b.* 1. *c.* iv. *p.* 298, &c.

If we advance farther eaſt, we find the ſame doctrine among the Indian Brachmans. Strabo tell us, (*l.* 15.) that Oneſicritus being ſent by Alexander the great, to inform himſelf of the life, manners, and doctrine of theſe philoſophers, found a Brachman named Calanus, who taught him the following principles. "Formerly plenty reigned over all nature; "milk, wine, honey, and oil, flowed from fountains; "but men having made an ill uſe of this felicity, "Jupiter deprived them of it, and condemned them "to labour for the ſuſtenance of their lives." In the *Vedam*, which is the ſacred book of the modern Brachmans, "They acknowledge one ſupreme God, "whom they call *Viſtnou*; that his firſt moſt an"cient production was a ſecondary God, named "*Brama*, to whom, on account of his great virtue, "*Viſtnou* gave power to form the univerſe. They "believe, moreover, that ſouls are emanations from "the Divine Eſſence; that they were originally in "a ſtate of purity, but having ſinned, were thrown "down into the bodies of men or beaſts, accord"ing to their reſpective demerits—but that, after "a certain number of tranſmigrations, all ſouls ſhall "be re-united to their origin, re-admitted into the "company of the gods, and deified." See *Kircher. ſina. illuſtr.*

If we carry our reſearches as far as China, we find from ſome of their writings that have been brought into Europe, and tranſlated, "That they believe a "primitive and poſterior ſtate of the world; that "in the former all beings were happy, beautiful, "and perfect in their kind: There was no jarring "in the elements, no inclemency in the air; all "things grew without labour, an univerſal fertility "reigned every where." On the other hand, one of their philoſophers ſpeaking of the latter ſtate of the world, ſays, "The pillars of heaven were "broken, the earth was ſhaken to its very founda"tions, the heavens ſunk lower towards the north." Another adds, "The plants faded, the trees wither"ed away, diſconſolate nature refuſed to diſpenſe "her uſual bounty: All creatures declared war a"gainſt one another; miſeries and crimes overflow"ed the face of the earth." "All theſe evils aroſe, "ſays the book Liki, from man's deſpiſing the "ſupreme monarch of the univerſe: He would needs "diſpute about truth and falſhood, and thoſe diſ"putes baniſhed the eternal reaſon. He then fixed "his looks on terreſtrial objects, and loved them to "exceſs." The ſame books ſpeak of a time when every thing is to be reſtored to its firſt ſplendor, by the coming of a hero called *Kiun Tſe*, which ſignifies *ſhepherd* and *prince*.

Laſtly, Thoſe who have carefully examined what is called the *Cabala*, or the myſteries of the Jewiſh philoſophy, find the ſame doctrines to have been current among them, only cloathed in an allegorical dreſs.

1. They taught that all ſpiritual ſubſtances, angels, human ſouls, and even the ſoul of the Meſſiah, were created from the beginning of the world: And conſequently, our firſt parent, of whom Moſes ſpeaks, repreſents not an individual perſon, but all mankind governed by one head. In that primitive ſtate every thing was glorious and perfect; there was no-

thing in the univerſe that ſuffered, becauſe there was no ſuch thing as crime; nature was a real and ſpotleſs image of the divine perfections.

2. The ſoul of the Meſſiah, by his perſeverance in the divine love, came to a ſtrict union with the pure Godhead, and was advanced to be the king, the head, and the guide of all ſpirits.

3. The perfection and beatitude of all ſpirits conſiſted in continually receiving and rendering back the rays which flowed from the infinite center, that ſo there might be an eternal circulation of light and happineſs in all ſpirits. Two ſorts of ſpirits failed in the obſervance of this eternal law: The *cherubim*, who were of a ſuperior order, and did not render back this light, but kept it within themſelves, ſwelled, and became like veſſels that are too full; at laſt they burſt in pieces, and their ſphere was changed into a gloomy chaos. The *Iſchim*, who were of an inferior order, ſhut their eyes againſt this light, turning themſelves towards ſenſible objects, they forgot the ſupreme beatitude of their nature, and took up with the enjoyment of created pleaſures.

4. Souls paſs through ſeveral revolutions before they return to their primitive ſtate; but after the coming of the Meſſiah, all ſpirits will be reſtored to order, and to the happineſs they enjoyed before the ſin of our firſt parent. See *Rittangeli cabbala denudata*.

We ſee then, that the doctrine of the primitive perfection of nature, its fall, and reſtoration, are equally manifeſt in the hiſtorical traditions of the Greeks, Egyptians, Perſians, Indians and Chineſe, and in the writings of the Jewiſh rabbins. Now how ſhall we account for this uniformity of ſentiments, but by ſuppoſing theſe truths to have been tranſmitted from one common head by tradition; and this head could be no other but Noah, the ſecond founder of the human race, who, doubtleſs, would not leave his children ignorant of the great principles of religion with regard to the three ſtates of mankind. Other nations have obſcured and altered this tradition by their fables; it has been preſerved in its purity no where but in the ſcriptures.

I ſhall only add, that as hiſtorical tradition agrees with the ſacred writings in ſuppoſing the three ſtates of the world, ſo particularly in the two following points: 1. In aſcribing the origin of evil to ſome demon or malignant ſpirit. This demon the Egyptians called *Typhon*, who, they ſay, was not born, but burſt violently through the ribs of his mother. He afterwards rebelled againſt Oſiris, or the good God, and filled the univerſe with his rage and violence. See *Plutarch. de Iſid. & Oſir.* The *Python* of the Greeks, whom they repreſented as a monſtrous *ſerpent*, is thought to denote the ſame evil principle; and their fable of the Titans rebelling againſt Jove, ſeems to be an obſcure tradition of the fallen angels. The ſame evil principle was by the Perſians called Ahriman, or Arimanius, who by his diſloyalty againſt the great God Oromazes, in time produced darkneſs. And 'tis obſerved, that in the magick oracles, the demons or evil genii are called θηρια της γης, or *beaſts of the earth*; whence ſome have been led to think, that Moſes is to be underſtood in the ſame figurative ſenſe, when he ſays, *the ſerpent was more ſubtil than any beaſt of the field.* 2. They likewiſe agree with the ſcripture doctrine, in attributing the reſtoration of mankind to ſome digniſy'd perſon, whom they conſidered as a ſubordinate god, the ſon and viceroy of the ſupreme. Him the Perſians called Mythras, or the middle god: The Egyptians, *Orus*, the ſon of *Oſiris*, and the firſt production of his power. The Greeks gave him different names; ſometimes he is Apollo, fighting againſt Python and the Titans; ſometimes he is Hercules, deſtroying monſters and giants, and purging the earth of its enormities and crimes: One while he is Mercury, or the meſſenger of Jove, flying about every where to execute his decrees; and another while he is Perſeus, delivering Andromeda, or human nature, from the monſter that roſe out of the great deep to devour her. The ſame is he whom the Indian gymnoſophiſts call *Brama*, whom their ſupreme god Viſtnou produced before the formation of the world. The Chineſe call him *Kium Tſe*, *ſhepherd* and *prince*. There is indeed one important circumſtance, wherein they differ widely from that which is commonly ſuppoſed to be the chriſtian doctrine, namely, that whereas we are taught to believe, that only a part of the human race are to have the benefit of this reſtoration, and quite exclude from it all the fallen angels, and a great part of mankind; they, on the contrary, extend this reſtoration to all beings whatſoever; as will appear to thoſe who conſult the above quotations, and the authors referred to. To which I ſhall ſubjoin the ſentiment of the celebrated philoſopher Empedocles on this head, as it is recorded by Plutarch in his treatiſe of Iſis and Oſiris. "The evil "demons, ſays Empedocles, are puniſhed for the "faults they have committed. Firſt, the ſun pre-"cipitates them into the air; the air caſts them in-"to the deep ſea; the ſea vomits them up upon "the land; and from the earth they are raiſed at "laſt to heaven. Thus are they tranſported from "one place to another, *till being in the end purified,* "*they return to the place adapted to their nature.*" See *Ramſay's Cyrus, p.* 328. *edit.* 6. in the tranſlation, whence moſt of the above quotations are taken.

An. ante C. 4003.

CHAP. IV.

AND Adam knew Eve his wife: and ſhe conceived, and bare Cain, and ſaid, I have gotten a man from the LORD. 2 And ſhe again bare his brother * Abel. And Abel was † a keeper of ſheep, but Cain was a tiller of the ground. 3 And ‡ in proceſs of time it came to paſs, that Cain brought of the fruit of the ground an offering to the LORD. 4 And Abel, he alſo brought of the firſtlings of his ‖ flock, and of the fat thereof. And the LORD had reſpect unto Abel, and to his offering: 5 But unto Cain and to his offering he had not reſpect. And Cain was very wroth, and his countenance fell. 6 And the LORD ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doſt well, ſhalt thou not § be accepted? and if thou doſt not well, ſin lieth at the door. And ** unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

* Heb. *Hebel.*
† Heb. *a feeder.*
‡ Heb. *at the end of days.*
‖ Heb. *ſheep,* or, *goats.*
§ Or, *have the excellency.*
** Or, *ſubject unto thee.*

EXPOSITION.

1. *And Adam knew his wife*, &c.] After they were thrown out of paradiſe, and not till then, as is commonly thought: Though ſome Jewiſh doctors fancy they began before the fall to execute their maſter's firſt command. See *Pat-Calm.*

I have gotten a man, &c.] Some explain it of the promiſed ſeed, which ſhe imagined would have

An. ante C. 4003.

have been her firſt born. The name *Cain* ſignifies *acquiſition*.

2. *Abel.*] Signifies *vanity*, a name given him, as ſome think, to intimate that *Eve* made no account of him in compariſon of the firſt born; or to denote her ſenſe of the vanity of the world. But 'tis more probable, that this name was given him after his murder, on account of the mourning that was occaſioned by his death, for Moſes does not ſay who gave him this name. See *Well's paraph.* Moſes takes no notice of the daughters that were born to Adam, nor of all his ſons neither, but only ſuch as were neceſſary to bring down the genealogy to Noah, and from thence to Abraham. See *Calmet.*

And Abel was a keeper of ſheep, &c.] The younger ſon was a ſhepherd, and the elder a husbandman and planter, his father's employment both before and after the fall, *ch.* ii. 15. and iii. 23. See *Pat.* As theſe two are the moſt ſimple and uſeful, ſo the hiſtorians of all nations mention them to have been the earlieſt employments. See *Grot.*

3. *In proceſs of time*] Some tranſlate it, at the end of the year, as *jamin* ſignifies, *Lev.* xxv. 29. *Num.* ix. 22. a year being, in the original, called *the days*, by way of eminence, as being the moſt remarkable period of days. Accordingly they take this to have been a ſolemn feſtival, kept by this primitive family in gratitude to God, who had bleſſed them with increaſe, and crowned the year with his goodneſs; ſuch a feſtival as Moſes afterwards appointed to be obſerved, *Exod.* xxiii. 16. and xxxiv. 22. See *Ainſ.* But this is mere conjecture; and however Cain's offering may ſeem to favour it, yet Abel's does not. See *Le Clerc.*

Cain brought of the fruit of the ground] Being a husbandman, he brings an offering to God ſuitable to his employment, of the fruits of the ground which he had reaped. The word we tranſlate *brought*, being always uſed about the publick ſacrifices that were brought to the door of the tabernacle, it is hence inferred, that as the patriarchs had probably more ſolemn times of devotion, ſo likewiſe ſome ſet place where they met for this purpoſe, and where the divine preſence or *Shechinah* appeared in a more ſpecial manner. See *Pat.* The talmudiſts are of opinion, that Cain and Abel brought their offerings to Adam, as the prieſt of the family, to preſent them to God in their behalf. But the words intimate, that each offered for himſelf; which ſeems confirmed by *Heb.* xi. 4. In what year of the world this was, we have no certain means to know: It was, no doubt, when they were grown men, and perhaps had more brothers and ſiſters. See *v.* 17.

4. *And Abel brought of the firſtlings—and the fat thereof.*] *i. e.* He brought *the fatteſt and beſt of the firſtlings*, as the fineſt of the wheat, the oil, *&c.* is called the fat or fatneſs thereof, *Num.* xviii. 12. *Gen.* xlv. 18. *Pſ.* cxlvii. 14. See *Vatab. Chryſoſt. Junius.* Thus Abel acted agreeably to one of the firſt principles of natural religion, which is, that we ought to offer to God the beſt of every kind.

It is queſtioned whether Abel's offering was a proper animal ſacrifice or not. Some think the apoſtle Paul decides the queſtion, by giving it the name of θυσια, which is thought to denote only a ſlain victim: But as animal food was not permitted before the deluge, and men would not readily offer any thing to God, but what they uſed themſelves, hence Grotius and others are of opinion, that Abel's offering conſiſted merely in preſenting ſome of the wool and milk of his flock, as a pious teſtimony of his gratitude to God the giver: For the word which we render *fat*, ſignifies alſo *milk* or *butter*, and is often ſo rendered elſewhere. See *Gen.* xviii. 8. and xlix. 12. *Exod.* xxiii. 19. And Joſephus ſeems of the ſame opinion, *Antiq. l.* 13. And this notion is favoured by the Hebrew word we render *offering*, which is different from that uſed for a ſacrifice, where blood is ſhed. Neither is the word θυσια to be always limited to a bloody ſacrifice, for it is often uſed for any offering in general. See *Rom.* xii. 1. 1 *Pet.* ii. 5. Accordingly, the LXX tranſlates the *mincha*, or meat-offering, by θυσια. See *Lev.* vi. 23. and *Grotius in Mark* ix. 49. *Le Clerc*, &c. Le Clerc adds in confirmation of this opinion, that as animals were then but few in number, it is not likely that either God would command them to be ſlain, or men of themſelves chooſe to put them to death. What makes this opinion the more probable, is, that from the moſt ancient teſtimonies it appears, that the earlieſt ſacrifices were of the ſimpleſt kind, herbs, flowers, meal, frankincenſe, milk, wool, *&c.* And though for wiſe reaſons animal ſacrifices were adopted into the Jewiſh religion, yet ſeveral legiſlators expreſsly prohibited them. Thus it was one of Triptolemus's laws; ζωα μη σινεσθαι, θεες δε καρποις αγαλλειν: *Not to hurt any of the animals, but honour the gods with the fruits of the earth.* So Draco, the Athenian Lawgiver, whom Varro has in his eye, when he ſays of the labouring ox, *Hic ſocius hominum in ruſtico opere & Cereris miniſter. Ab hoc antiqui manus ita abſtineri voluerunt ut capite ſanxerint ſi quis occidiſſet; qua in re teſtis Attica, teſtis Peloponneſus. i. e.* This animal the ancients conſidered as the miniſter of Ceres, the partner of their ruſtic labour; and were ſo concerned for the preſervation of his life, that it was made a capital crime to put him to death. For this I appeal to Attica, I appeal to the Peloponneſus. See *Grot. de V. R. C. l.* 1. § 8. *Varro de re R. l.* 11. *c.* 5. *Porphyr. de Abſtin. l.* iv. § 22. and *Ælian Var. hiſt. l.* v. *c.* 14.

And the Lord had reſpect unto Abel—but unto Cain—he had not reſpect.] 'Tis ſaid of Abel, he brought of the firſtlings of his flock, and of the fat thereof; *i. e.* he preſented to God the beſt of what he had. With reſpect to Cain again, 'tis only ſaid, that he brought of the fruits of the ground: Whence ſome infer, that his fault lay in not bringing the firſt of his fruits, and the beſt thereof, and in preſenting his oblation with a niggardly hand and grudging mind. See *Selden of tithes, c.* 1. But whatever be in this, the foundation of the diſtinction which the Almighty made between them, lay deeper than in external circumſtances or ceremonies of religion, even in the eſſential difference of their moral characters: The one was ſincere and upright, the other falſe and diſhoneſt. The writer to the Hebrews directs us to the true ground of the diſtinction; *By faith Abel offered a more excellent ſacrifice than Cain: i. e.* He preſented his offering with pious love, humility, and gratitude to God, founded on a lively *faith* of the divine preſence, and ſenſe of the divine goodneſs; ſuch a faith as regulated his life, and made him conſecrate not only his poſſeſſions, but himſelf to God. That this is the meaning of *faith*, appears from the definition given of it in the firſt verſe of that xith. chap. to the Hebrews, and from *v.* 7. of this chap. compared with 1 *John* iii. 12. where the ſame effect that is here aſcribed to Abel's faith, is attributed by God himſelf, and by that other apoſtle, to his righteous and holy life; *i. e.* to faith approven by good works. Upon this account, therefore, *the Lord had reſpect unto Abel and his offering.* The queſtion is, how God teſtified his acceptance of Abel's offering? The Jews ſay it was by fire

from heaven, or rather a ſtream of light from the *Shechinah*, which burnt up the ſacrifice, as it was in after-times, *Lev.* ix. 24. *Jud.* vi. 21. 1 *Kin.* xviii. 38. 1 *Chron.* xxi. 26. 2 *Chron.* vii. 1. Hence to accept a burnt ſacrifice, is, in the Hebrew, to *turn it into aſhes*, *Pſ.* xx. 3. As there is nothing in this incongruous to our notions of the Deity, ſo it is not improbable, that God might vouchſafe, in that infant age of the world, to give them ſenſible teſtimonies of his preſence and favour, in order to eſtabliſh them in the faith of his being and providence. 'Tis the opinion of ſome, that God, or an angel repreſenting God, appeared to them in the form of a flaming fire, and that this made them the more forward to offer *burnt offerings*, and even to conſider the fire itſelf as a lively ſymbol of the divinity. See *Spencer de leg. Hebr. l.* iii. *diſ.* 2.

We find ſome reliques of this among the Heathens. When the Greeks embarked for the Trojan war, Homer repreſents Jupiter promiſing them good ſucceſs in this manner. *Il.* ii. 354.

Ασπαστον επι δεξι ιναισιμα σημηατα φαινων.

By lightning on their right, making favourable ſigns to appear to them. So *Æn.* xii. 200.

Audiat hæc Jupiter qui fœdera fulmine ſancit.

Where Servius remarks, that anciently fire was not lighted upon the altar, *but by prayer they called down fire from heaven, which conſumed the offering.*

In this piece of hiſtory is exemplified that eſtabliſhed maxim of religion, which holds univerſally in all times, and amidſt all the various forms of worſhip: *He that feareth God, and worketh righteouſneſs is accepted of him.* This is what conſecrates every oblation, and without this the moſt pompous offerings are an abomination. An. ante C. 4003.

Compoſitum jus, faſque animi; ſanctoſque receſſus
Mentis, & incoctum genereſo pectus honeſto
Hæc cedo, ut admoveam templis & farre litabo.

Give me, ſays the poet, *a temper formed on the model of virtue human and divine, a mind pure in its inmoſt receſſes, an inbred ſenſe of manly generous worth; that I may repair to the temples, and, with a handful of flower, I ſhall find the gods propitious.* And the reaſon is plain, becauſe ſacrifice, and other religious ceremonies, with reſpect to the Deity, are only ſigns of internal regard; and conſequently, where the thing ſignified is wanting, the ſign muſt be good for nothing. If a poor ſubject preſents a basket of flowers to his prince, the prince may accept of it as a teſtimony of his loyal affection; but if he know him a rebel, a traitor in his heart, his gift will paſs for inſult, and be rejected with indignation. Hence it was, that *unto Cain and his offering God had not reſpect*; for it appears by the ſequel, that his heart was not right with God. *His works were evil*, 1 *Jo.* iii. 12. In him thoſe virtuous upright diſpoſitions were wanting, without which all modes of worſhip are but ſolemn mockery, *Iſ.* i. 11, 12, 13, 14, 15. *(A)*

5 *And*

NOTES.

(A) Though it is by ſome controverted, whether Abel's offering was a proper ſacrifice, yet, as there is no doubt but animal ſacrifices was a part of the patriarchal worſhip, ſince Noah and Abraham offered unto God burnt offerings; and as it is probable that this uſage commenced long before the deluge, and it is thought by ſome to have been from the beginning, it will not be improper in this place to inquire into the origin of animal ſacrifices, a rite which in time became almoſt univerſal.

In this queſtion I ſhall confine myſelf entirely to the conſideration of the patriarchal ſacrifices, reſerving the conſideration of ſacrifice as it was a part of the inſtituted Jewiſh worſhip, till we come to treat of the Moſaic inſtitution.

Allowing, then, that animal ſacrifices were a part of the patriarchal worſhip, the queſtion is, whether they were of divine inſtitution, or of mere human invention? The arguments offered to prove them of divine original, are taken partly from reaſon, partly from ſcripture.

1. The ſum of the arguments from reaſon is, That whatever practice obtains univerſally in the world, muſt obtain from ſome dictate of reaſon, or ſome demand of nature, or ſome principle of intereſt; or elſe from ſome powerful influence, or injunction of ſome being of univerſal authority.

Now the practice did not obtain from reaſon, for no reaſonable notions of God could teach men that he could take delight in blood, or the fat of ſlain beaſts; nor will any man ſay, that we have any natural inſtinct to gratify in ſpilling the blood of an innocent creature; nor could there be any temptation from appetite to do this in thoſe ages, when the whole ſacrifice was conſumed by fire; or when, if it was not, yet men wholly abſtained from fleſh; and conſequently this practice did not owe its origin to any principle of intereſt. Nay, ſo far is this practice from being any dictate of reaſon, or agreeable to any inſtinct or demand of nature, or to any intereſt of any kind, that the deſtruction of innocent and uſeful creatures, is againſt nature, againſt reaſon, and againſt intereſt, and therefore could not flow from reaſon, but muſt be founded in authority, an authority whoſe influence was as powerful as the practice was univerſal; and that, in the preſent caſe, could be none but the authority of God, the ſovereign of the world, or of Adam, the founder of the human race. If it be ſaid of Adam, the queſtion ſtill returns, What motive determined him to the practice? It could not be reaſon, as has been ſhown, therefore it muſt have been the authority of his ſovereign: And had he enjoin'd it to his poſterity, 'tis not to be imagined that they would have obeyed him from any other motive.

The arguments again from ſcripture are theſe: 1. The ſacrifices of Abel, Noah and Abraham, were accepted, and conſequently of divine authority: And what ſtrengthens this argument, is, that God is ſaid to have teſtified his acceptance, by ſending down fire from heaven, which conſumed the ſacrifice. 2. Abel is ſaid to have offered by *faith*, *i. e.* in obedience to a divine command, as it is explained. See *Revel. exam. v.* 1. *diſſ.* viii. *Shuckford's connect. v.* 1. *p.* 80.

It is argued by thoſe on the other ſide of the queſtion, that the patriarchal ſacrifices were merely of human invention; becauſe God ſays to the Iſraelites, that he gave their anceſtors no command about ſacrifices, *Jer.* vii. 22. *For I ſpake not unto your fathers*, &c. Now why would God ſay he had given their fathers, when they came out of Egypt, no command concerning ſacrifices, in order to beat down their high opinion of this rite, if at the ſame time he had inſtituted the ceremony to men from the beginning of the world? For who queſtions, but that the laws given to Adam, Noah, &c. were to be as much regarded, as thoſe which were afterwards promulgated to the Jews.

2. Cain and Abel offered oblations according to their different abilities and ways of life; which makes it probable, that they offered up theſe different ſacrifices as voluntary teſtimonies of their gratitude to God, for proſpering them in their reſpective employments. For had the matter of the ſacrifice been preſcribed, 'tis hardly to be imagined, but their oblations, as to the matter of them, would have been the ſame; whereas, if they were left to themſelves, they would naturally preſent an offering to God of ſuch things as each had received from his bounty: And

An. ante 4003. C. And therefore 'tis remarkable, that the apoſtle, ſpeaking of Abel's offering, calls it δωρον, a gift, or voluntary oblation.

3. In the more ſimple ages of the world, men had no other rule of moral worſhip, *i. e.* concerning the eſſentials of religion, but reaſon; therefore 'tis probable, that they had no other guide in the ceremonial part, and that they were left to themſelves in both, till ſuperſtition ſpringing up, people's proneneſs to idolatry made it neceſſary to regulate and retrench the modes of worſhip.

4. Had animal ſacrifices been of divine inſtitution, probably the ſcripture would have mentioned it.

5. That animal ſacrifices were of human invention, is the opinion of ancient authors, and orthodox fathers of the church. See *Apoſtol. conſtit. l.* vi. *c.* 20. *Juſt. Martyr. reſponſ. ad orthod. q.* 83. *St. Chryſoſt. hom.* 12. *ad Pop. Antioch.* Even Euſebius himſelf, who is often quoted on the other ſide, is thought to be of the ſame mind. See *Dem. evangel. l.* 1. *c.* x. For his words ſeem to imply no more, but that Abel and the other patriarchs offered animal ſacrifices to God, not according to any explicit law or revelation, but moved by a *divine cogitation*; κατα θειαν επινοιαν; and what that *divine cogitation* was, Grotius tells us—*Non ullo Dei juſſu, ſed dictante ratione, honorem Deo etiam conſpicuum habendum, idque optime fieri poſſe datis Deo iis, quæ homini ſunt cariſſima.* i. e. *Not from any command of God, but reaſon, which taught them to worſhip their Maker with conſpicuous ſigns of honour, and that this was beſt done by offering to God what things were moſt dear to themſelves.*

As to the arguments alledg'd from ſcripture, 1. It doth not follow, that becauſe God accepted of animal ſacrifices, they were therefore of divine inſtitution, ſince God might receive them merely on account of the pious intention of the offerer. Nothing, indeed, is more incongruous to our juſteſt apprehenſions of God, than to ſuppoſe that he can take delight in blood, or in ſlain beaſts, for their own ſake; but on the other hand, nothing is more agreeable to right notions of that amiable Being, than to ſuppoſe him to accept of the gift for the ſake of the giver: For which reaſon God might condeſcend, in that infant age of the world, to give a ſignal atteſtation to virtue and piety, by miraculouſly conſuming the ſacrifice by fire from heaven. Tho' Mercer and others look upon this circumſtance as a fiction of the Jewiſh rabbins: *Hæbræos divinare, et tenere quidem, qui ſacrificium Abelis igne cælitus delapſo devoratum aſſerunt.*

2. As to Abel's offering by faith, I refer the reader to the explication of the paſſage, *Gen.* iv. 4.

3. Thoſe who argue, that becauſe ſacrifice is repugnant to reaſon, and to our natural notions of God, it muſt therefore be of divine inſtitution, would do well to conſider, that the ſame way of reaſoning will equally prove the moſt abſurd uſages of ſuperſtition to be from God. For inſtance; if animal ſacrifice muſt be of divine original becauſe it is contrary to reaſon, then a *fortiori* human ſacrifice will be much more ſo. The incongruity of animal ſacrifices to the nature of God, is indeed ſo far from being an argument of their being of divine inſtitution, that, on the contrary, it proves them to be of human invention. Had the primitive worſhip been exalted and refined, ſuitable to the moſt pure and ſublime ſentiments of the ſupreme Being, then, indeed, there might be ſome ground to ſuſpect, that, ſurpaſſing the genius of that infant age of the world, it owed its original to God. But now that the rudeneſs and ſimplicity of their worſhip ſuits ſo well with the rude and imperfect ideas which primitive mortals may well be ſuppoſed to have had of the Deity, this is inſtead of a thouſand arguments to prove it of their own invention.

But to to enter a little deeper into this ſubject, we are to conſider, that the ſame principle which taught men to pay honour and reſpect to their human friends, ſuperiors and benefactors, taught them alſo to worſhip the ſupreme Being; and it was natural for them to teſtify their outward reſpect to God, in the ſame manner as they did towards their fellow creatures. Thus as nature taught them to appear before their ſuperiors in decent apparel, and clean in their perſons; hence the ceremonies of waſhing their bodies, putting off their foul garments, and cloathing themſelves with their beſt apparel, were introduced into the worſhip of God, *Gen.* xxxv. 2. Upon the ſame principle, bowing the head, falling down upon the knees, or proſtrating the whole body, were uſed as ſigns of religious reverence and reſpect to God, *Gen.* xvii. 3. 1 *Chron.* xxix. 20. In like manner as gratitude prompted men to acknowledge their obligations to their friends and benefactors, by offering them gifts, ſo the ſame principle might naturally enough introduce the practice of preſenting ſacrifices and oblations to the Deity: Not as if they thought ſuch oblations of any avail to him, but as a proper teſtimony before the world of their pious and grateful acknowledgement of the divine goodneſs. Theſe gifts and ſacrifices, while men lived only upon vegetables, would naturally conſiſt only of fruits, flower, milk, meal, and the like; but when they came to uſe animal food, they would naturally be determined by the ſame religious principle to preſent a part of the animal upon God's alter, pioufly to remind them of that Being of whom they held their all, and to teſtify their thankfulneſs to him for allowing them the uſe of his good creatures: For which reaſon they might chooſe to conſume the offering by fire, that ſo there might be no poſſibility of applying to a common uſe what was thus conſecrated to God.

But 'tis urged, that however this may account for the riſe of euchariſtical ſacrifices, yet how ſhall we account for thoſe that are called expiatory, for ſuch too are ſuppoſed to have been before the law. Theſe, 'tis thought, muſt be of divine inſtitution, ſince God alone can appoint the terms of forgiveneſs. To this 'tis anſwered, that the ſame apprehenſions of the divine goodneſs, which made men hope that he would accept of their euchariſtical ſacrifices as publick teſtimonies of their gratitude and piety, would likewiſe give them ſome probable expectation that he would accept of their expiatory ſacrifices, *i. e.* that he would accept of ſuch oblations as were preſented to him in teſtimony of their repentance and return to their duty after they had offended. Some of them indeed might be ſo weak as to imagine, that gifts would have the ſame effect upon the Deity, as they have ſometimes upon princes and great men, that they would of themſelves procure them his forfeited favour, and turn away his reſentment. This is a notion as old as the days of Homer:

Δωρα θεους πειθει δως αιδοιους βασιληας.

Which Ovid tranſlates in theſe words;

Munera, crede mihi, placant hominesque Deoſque.

Both Gods and men are appeaſed by gifts.

And Cain ſeems to have had the ſame groſs apprehenſions of the Deity, imagining that though his heart was wicked, yet he might bribe the favour of the Almighty by offering him gifts. But Abel and the other patriarchs, who had juſt ſentiments and lively impreſſions of a Deity, knew that 'tis the pure and upright mind alone that conſecrates the ſacrifice, and renders it acceptable to God. This principle ſeems well enough to account for the origin of animal ſacrifices, according to the opinion of thoſe who think none ſuch were introduced before the deluge, or at leaſt till animal food came to be uſed. But thoſe who are of opinion, that they were introduced before the uſe of animal food, may, with more ſhew of reaſon, argue for their being of divine inſtitution. See *Outram de ſacrificiis, l.* 1. *c.* 1. And yet, could this be even made appear, it would be far from amounting to ſuch certainty as to warrant its being impoſed as an article of faith. But as the caſe now ſtands, Chriſtians are entirely at liberty to differ from each other upon the head, and every man may embrace that ſide of the queſtion which to him appears moſt rational, and conſiſtent with the fundamental principles of religion and morality. This we know, and this is of more importance for us to know, that ſacrifices, and all other ceremonies, neither are, nor ever were, nor poſſibly can be, of any intrinſic worth in the ſight of God. The only acceptable ſacrifice to the Deity is purity of heart and life.

Guilty mortals have in all ages had recourſe to a thouſand methods whereby to appeaſe the offended Deity, and been ſtill putting the queſtion, *Wherewith ſhall I come before the Lord,* (Mich. vi. 6.) *and bow my ſelf before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oil? ſhall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?* No; *But he hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, to love mercy, and walk humbly with thy God.* This is the ſervice of a reaſonable being; this is the ſervice which is, and was, and ever will be due to God from angels and men. It is a religion not adapted to the peculiar temper or genius of any one particular nation, or age, or time, or place, but where-ever there are intelligent creatures, in whatever age they live, in whatever region of the univerſe they dwell, this duty they will always be indiſpenſibly obliged to pay; this, and this alone, will always be accepted, and in performance of this they will be happy. To this purpoſe is that paſſage in Menander: An. ante C. 4003.

Ει τις δι θυσιαν προσφιρων, ω Παμφιλε
Ταυρων τε πληθος ἡ εριφων, ἡ ητ Δια
Ετερων τοιουτων, ἡ κατασκευασματα
Χρυσας ποιησας χλαμυδας, ητοι πορφυρας,
Η δι ελεφαντος η σμαραγδω ζωδια,
Ευιον νομιζει τον θεον καθιςαναι,
Πλανατ εκεινος και φρενας κενας εχει.
Δει γαρ τον ανδρα χρησιμον περφυκεναι,
Μη παρθενος φθειροντα και μοιχωμενον,
Κλεπτοντα και σφαττοντα χρηματων χαριν, &c.
Grotii excerpta, p. 757.

i. e. He who hopes to render the Deity propitious, merely by offering to him ſacrifices, vows, and oblations, is vainly credulous and miſerably miſtaken: If he would recommend himſelf to the favour of God, he muſt be pure in heart, and unblemiſh'd in his life; one whom no gainful bribes will tempt to commit wickedneſs, &c.

EXPOSITION.

5. *And Cain was very wroth,*] It made him look upon Abel with a jealous or envious eye, and tempted him to kill him. My Lord Bacon obſerves, that Cain's envy was the more vile and malignant, becauſe when his brother's ſacrifice was better accepted, there was no one to look on. Some think Cain was jealous of Abel, leſt he ſhould ſupplant him in the hope of being the fulfiller of the oracle mentioned *ch.* iii. 15. See *Pat.*

And his countenance fell.] He wore a *down-look*, a lowring cloudy aſpect, like thoſe who have evil deſigns in their heads, and meditate nothing but revenge. Thus Virgil paints Dido full of implacable enmity and hatred towards Æneas;

Illa ſolo fixos oculos averſa tenebat.

Or it may ſignify, he grew dejected, as the phraſe is uſed, *Neh.* vi. 16.

6. *And the Lord ſaid unto Cain,*] By this queſtion God in effect tells him, that he had no reaſon to be out of humour either with the conduct of providence, or with his brother, but only to reform and become a better man; then he would be accepted with the Almighty, who is *no reſpecter of perſons.* So it follows.

7. *If thou doſt well, ſhalt thou not be accepted,* &c.] Canſt thou doubt that I have an impartial reſpect to true goodneſs, where-ever I find it, *Act.* x. 34, 35. *But if thou doſt not well, ſin* (*i. e.* the puniſhment of ſin, as *v.* 13. and xix. 15.) *lieth at the door,* is ready to overtake thee, *Matth.* xxiv. 33. The phraſe ſeems proverbial, like this in Latin, *Culpam pœna premit comes.* What we tranſlate *ſin lieth,* &c. the LXX. and others render, *be at peace, diſturb not thy ſelf.*

And unto thee ſhall be his deſire, &c.] *i. e.* He is ſtill thy younger brother, and ſhall be ſubject to thee, *ch.* iii. 16. Thou ſhalt retain the privilege of thy birth-right, and needſt fear no harm from thy brother, who is thy inferior. Others refer the words to *ſin,* which is mentioned immediately before: *And to* (or with) *thee ſhall be the deſire of it:* i. e. *If thou doſt not well,* thy ſinful deſires will encreaſe; ſin will ſeek to enſlave and bring thee under its entire dominion: *And* (or *however*) *thou ſhalt rule over it. i. e.* If thou exerteſt thy powers, and improveſt thy advantages, thou ſhalt, or thou mayſt ſubdue it. To this purpoſe is the note in the margin of Abp. Cranmer's bible: *Sin doth provoke and ſtir thee to kill thy brother, take heed, and give no place to it, but reſiſt it, and be lord over it.*

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.
9 And the LORD ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: *Am* I my brother's keeper? 10 And he ſaid, What haſt thou done? the voice of thy brother's * blood crieth unto me from the ground: * Heb. *bloods.*
11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. 12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth. 13 And Cain ſaid unto the LORD, † My puniſhment *is* greater than I can bear. 14 Behold, thou haſt driven me out this day from the face of the earth: and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one that findeth me, ſhall ſlay me. 15 And the LORD ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the LORD ſet a mark upon Cain, leſt any finding him ſhould kill him.

† Or, *Mine iniquity is greater than that it may be forgiven.*

EXPOSITION.

8. *And Cain talked with Abel his brother,*] *i. e.* He ſpoke to him in a friendly manner, as one brother to another, with diſſembled love enticing him to walk with him into the fields. See *Pat.* In the original it is, *Cain ſaid to Abel,* where there ſeems to be a deficiency: And the LXX. and Samaritan verſion ſupply it by adding, *let us go into the field:* Others by inſerting a long dialogue between the two brothers. See *Le Clerc. Ainſworth.*

An. ante C. 4003.

And when they were in the field,] When he had drawn him from Company, and had him alone, at a diſtance from his father's and ſiſter's tents.

Cain—ſlew him.] Probably with one of his inſtruments of husbandry, wherewith he wounded him ſo as to ſhed his blood, *v.* 11.

9. *The Lord ſaid unto Cain,*] See *ch.* iii. 9.

Am I my brother's keeper?] His rage makes him rude, even againſt his Maker.

10. *The voice of thy brother's blood crieth,* &c.] Calls for ſpeedy and ſevere vengeance. In the Hebrew it is *bloods*, becauſe, ſay the Jewiſh doctors, by killing Abel he killed the poſterity which were in his loins.

11. *And now thou art curſed from the earth,* &c.] I paſs a ſentence of perpetual baniſhment upon thee, from this country, which hath drunk in the blood of thy brother. Agreeably to this ſentence of the Almighty dooming Cain to baniſhment, Le Clerc ſhews, that among the Greeks and other nations, in the earlieſt ages exile was the puniſhment of homicide.

12. *When thou tilleſt the ground,* &c.] He was to be baniſh'd into a country, which he ſhould find much leſs fruitful than *Eden*, and much harder to be cultivated.

A fugitive, &c.] In no country ſhalt thou have reſt; but wander up and down unquietly, and not know where to ſettle. The LXX. render it, Thou ſhalt go about *groaning* and *trembling*; *i. e.* full of anguiſh in thy mind, and with a continual ſhaking in thy body.

13. *My puniſhment is greater,* &c.] Or as the words may be rendered, *my ſin is too great to be forgiven:* and ſo it is rendered by Le Clerc and others. But the other ſenſe agrees better with the context. Some Hebrew expoſitors take it by way of interrogation: *Is my iniquity too great to be forgiven?* (Lyra.)

14. *From thy face ſhall I be hid,*] I am not only to be an exile from my native country, but am baniſhed from thy bliſsful preſence, and ſhall not have the liberty to come before thy divine majeſty. See *Pat.* For by the face of the Lord here, is generally underſtood the peculiar preſence of God, which was vouchſafed to Adam and his family in that country, the memory whereof is thought to have been preſerved in the name of a city in Syria, mentioned by Strabo, which was called προσωπον θεου, the *face of God.* See *Le Clerc.*

And—every one that findeth me ſhall ſlay me.] I ſhall be looked upon as a common enemy, ſo that whoſoever lights upon me, taking me for a dangerous perſon, will kill me. Thus it is the nature of vice, not only to ſting the mind with ſharp remorſe, but to terrify the imagination with falſe alarms, creating fear where no fear is. See *Pat.*

15. *And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain,*] God intended the life of Cain ſhould be prolonged, in bitter ſorrow and repentance, as an example to deter others from committing murder; and therefore aſſures him, that if any man ſlay Cain, he, *i. e. Cain,* ſhall be avenged ſeven fold; as much as to ſay, the perſon who ſlays Cain ſhall indure many and grievous puniſhments: For the number ſeven is often put for an indefinite but great number.

And the Lord ſet a mark upon Cain,] Some ſay God ſtigmatized him in the forehead with a letter of his name. Others, that he looked frightfully; that his head ſhook continually, or that he had a trembling in his whole body, or his face blaſted with lightning from the *Shechinah*, or Divine Preſence. But a late ingenious author has given the moſt natural ſenſe of theſe words, which he obſerves may be rendered thus: *God appointed to Cain a ſign or token, viz.* to aſſure him that no one ſhould kill him. For the word which we render a *mark*, ſignifies a *ſign*, as *Gen.* ix. 13. See *Calmet's comment.* and *Shuckford's connect. v.* 1. *p.* 8.

Leſt any finding him] We muſt not imagine there was no body in the world at this time but *Adam, Eve*, and *Cain.* Adam, no doubt, had a great many more children than Cain and Abel, and probably too they had children long before this happened. For we read preſently that Cain had a wife, and that he built a city, which ſuppoſes a great company of people to inhabit it, *v.* 17. But this ſacred book gives us a particular account only of thoſe perſons who were moſt remarkable, and whoſe ſtory was neceſſary to be known, for the underſtanding the ſucceſſion down to Moſes's time.

The world being now 128 or 130 years old, (ſee archbp. *Uſher's* and *Fac. Capel's chronology*) there might be a great multitude of people in it, deſcended from thoſe ſons and daughters which Adam begot, *ch.* v. 4. In the age before us, there having ſprung from two perſons no leſs than 367 children, within the ſpace of eighty years: So that, at a moderate computation, we may with Mr. Whiſton reckon the number of mankind, about the 130th year of the world, to have been upwards of 4000. See *Theory, p.* 238. *b.* 3. *c.* 3. and Sir *William Petty's eſſay*, and *phil. tranſ.* N° 196.

16 And Cain went out from the preſence of the LORD, and dwelt in the land of Nod, on the eaſt of Eden. 17 And Cain knew his wife, and ſhe conceived, and bare * Enoch: and he builded a city, and called the name of the city, after the name of his ſon, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methuſael: and Methuſael begat † Lamech.

* Heb. *Chanoch.*

† Heb. *Lemech.*

EXPOSITION.

16. *And Cain went out*] Not voluntarily, but by the force of the divine curſe.

From the preſence of the Lord,] From the *Shechinah*, or divine glory, the ſight of which Cain never after enjoyed. Some think Cain, after this, turned a downright idolater; and Dr. Patrick conjectures that he introduced the worſhip of the ſun, which was the moſt ancient ſort of idolatry, as the beſt reſemblance he could find of the *glory of the Lord.* And in after-times they worſhipped fire in the eaſtern countries, as the beſt emblem of the ſun, when it was abſent,

And dwelt in the land of Nod,] *i. e.* In the land of vagabonds, as Nod properly ſignifies, that name being given to the country where he ſettled, from his long wandering up and down in it like a vagabond, till at laſt he fixed upon a particular ſpot for building a city, as *v.* 17.

On the eaſt of Eden.] He ſtill went *eaſtward* from that country where Adam ſettled, after he was thruſt out of paradiſe. See *ch.* iii. 24. Huetius and others think it was in Suſiana, where Ptolomy places Anuchtha: But Grotius takes the land of *Nod* to be *Arabia deſerta*, which ſeems more proper

proper for a land of exile than *Suſiana*, a rich and fertile county. If we take it in this ſenſe, then inſtead of, on the eaſt of Eden, we muſt render it, *before Eden*, *i. e.* on this ſide of Eden, meaning with reſpect to the place where Moſes wrote his hiſtory. See *Well's geogr. vol.* 1. *ch.* 1. § 35, 36.

17. *And Cain knew his wife*,] Cain muſt have married one of his ſiſters, which was then lawful, becauſe abſolutely neceſſary for the perpetuity of mankind. But that reaſon having ceaſed, and, on the contrary, conſiderations of a publick nature rendering marriage with ſuch near relations utterly inconvenient, they are juſtly prohibited by the laws of God and man. See *Pat.*

And he built a city,] Not till he had a numerous progeny to people it, and conſequently in his old age. In the original it is, *he was building*; which ſome interpret, he attempted to build a city, but was interrupted in the execution, by the diſorder of his mind, which forced him to wander from place to place, ſhunning the ſociety of men. See *Junius.* An. ante C. 4003.

Called the name of the city, after the name of his ſon, Enoch.] There were an ancient people called by Pliny *Heniochii*, by Mela *Eniochi*, and by Lucan *Enochii*; ſome of which lived ſo far eaſtward, that Sir Walter Raleigh fancies they might be the poſterity of this Enoch. See *hiſt. of the world, b.* 1. *c.* v. § 11.

19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah. 20 And Adah bare Jabel: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle. 21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ. 22 And Zillah, ſhe alſo bare Tubal-cain, an * inſtructor of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah. 23 And Lamech ſaid unto his wives, Adah, and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for † I have ſlain a man to my wounding, and a young man ‡ to my hurt. 24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven fold.

* Heb. *whetter.*

† Or, *I would ſlay a man in my wounds*, &c.

‡ Or, *in my hurt.*

EXPOSITION.

19. *Lamech took unto him two wives*:] He appears to have been the firſt who adventured to tranſgreſs the original inſtitution of marriage, which appointed but one woman for one man. (*A*)

20. *He was the father of ſuch as dwell in tents*, &c.] *i. e.* He taught men to pitch tents, which were moveable houſes, that might eaſily be carried from place to place, when there was occaſion to remove for new paſture.

And of ſuch as have cattle.] The ſenſe is, that though men fed cattle before in good paſtures, yet Jabel was the firſt, who by the invention of tents, made the more deſert countries ſerviceable to them. See *Pat.*

21. *Father of ſuch as handle the harp and organ.*] The firſt inventor of muſical inſtruments, and that taught men to play upon them. The word *cinnor*, which we tranſlate *harp*, probably includes all ſorts of *ſtringed*, and *huggab* all *wind* inſtruments. We may obſerve, that *father* is here uſed in the ſame ſenſe as it was ſometimes by the Greeks and Romans: Thus poets were called ſons of Apollo, warriors ſons of Mars, *&c.*

22. *Tubal-Cain, an inſtructor*, &c.] *i. e.* He found out the art of making metals, and all ſorts of weapons and inſtruments of iron and braſs. Some underſtand it of the weapons of war and violence; for 'tis reaſonable to think, that the neceſſary inſtruments of tillage and building were invented before. See *Revel. exam. v.* 1. *p.* 168. But it ſeems better to underſtand it in general, as we are warranted by the text; for as Cain was the firſt who built a city, or made advances towards civil ſociety, ſo his poſterity would naturally be the inventors of the arts of life.

This Tubal-Cain is commonly thought to be the ſame with the Vulcan of the Egyptians, Greeks, and Romans. See *Voſſius de orig. idol. l.* 1. *c.* 16. and *Newton's chronol.* Le Clerc obſerves, that the name Tubal-cain ſignifies in the Arabic, a plate of braſs or iron.

Naamah] Her name ſignifies *beautiful*, one of a ſweet aſpect. The Arabians ſay ſhe invented colours and painting, as her brother did muſick. See *Pat.* The Rabbins alledge that ſhe invented ſpinning; and Voſſius takes her to have been the Heathen Minerva.

23. *And Lamech ſaid unto his wives, Hear my voice*, &c.] It is not eaſy to find what was the occaſion of theſe words. Some take Lamech's ſpeech for a *thraſonick* hymn or rant,

NOTES.

(*A*) We have obſerved before, in explaining *ch.* ii. 24. that polygamy is againſt the original inſtitution of marriage, and contrary to the law of nature; and conſequently, that the practice which Lamech ſo early introduced, and which in time became ſo common, namely, of marrying a plurality of wives, can on no account be juſtified. And there is the more reaſon to take notice of this, that the example of Abraham, Jacob, and other pious fathers of antiquity, is apt to give a kind of ſanction to this practice. Some have been bold enough to alledge, that the patriarchs had a revelation from heaven to warrant their deed, and, conſequently, that what was ſin in others, was lawful and commendable in them. See *Joſ. antiq. l.* 1. 11. Pope *Innocent* III. in *Calmet's comment.* This is indeed to make God the patron of iniquity, and confound all diſtinction between moral good and evil. Nor do they argue much better, who think to juſtify this conduct by the cuſtom and example of the times: *Quando mos erat*, ſays St. Auguſtine, *peccatum non erat; et nunc propterea peccatum eſt quia mos non eſt.* See *Calmet. ibid.* This reaſoning will juſtify all faſhionable vices, and ſhakes the foundation of morality. Thoſe advance the moſt ſpecious juſtification of the practice, who alledge that polygamy was neceſſary in thoſe early ages, for the more ſpeedy propagation of mankind. But they ſeem to have forgot, that God made at firſt but one man and one woman: Had it been his intention that the human race ſhould be propagated in a way more ſpeedy, he could as eaſily have given Adam twenty wives as one; and by his providence have ſo ordered the courſe of nature, that the number of females ſhould in every age bear the ſame proportion to that of the males; whereas the near equality that is obſerved between the males and females, ſhews from the very order of nature, that polygamy is not agreeable to the deſign of providence.

for

An. ante C. 4003.

for it is a kind of poetry, wherein, puffed up with the glory of his ſon's inventions, to whoſe muſick and other arts he endeavours to add poetry, he boaſts before his wives what mighty feats he would do; and ſo they underſtand the words thus: "Let a man but lift his hand to wound "me, yea, ſhould a man much younger than "myſelf but offer to hurt me, I would be the "death of him. If God ſet ſuch a value upon "my great anceſtor Cain, as to threaten ſeven-"fold vengeance on any one who ſhould put "him to death, ſurely Lamech, who is a much "greater man, ſhall be avenged ſeventy and ſe-"ven fold." The Jews have a tradition, that Lamech being blind, took his ſon Tubal-cain to hunt with him in the woods, where they lighted on Cain, who uſed to lurk up and down in the thickets, afraid of the ſociety of men; that the lad miſtook him for ſome beaſt lurking in the buſhes, and that Lamech, by his direction, killed Cain with a dart. This, they ſay, was the man he killed *by his wounding him.* Afterwards, when he came to know what he had done, he beat Tubal-cain to death, for miſinforming him, and ſo killed a young man, by hurting or beating him. But this ſtory has too much the air of a Jewiſh fable.

Mr. Shuckford ſuppoſes, that the deſcendants of Cain had lived a long time in fear of the family of Adam, leſt they ſhould attempt to revenge upon them Abel's death; and that Lamech, in order to reaſon his wives out of theſe fears, argued with them to this purpoſe: "Why ſhould "we make our lives uneaſy with theſe ground-"leſs ſuſpicions? We have not killed a man, "nor offered any injury to our brethren of the "other family. Cain, indeed, our anceſtor, "killed Abel; but God was pleaſed ſo far to "forgive his ſin, as to threaten to take ſeven-"fold vengeance on any one that ſhould kill "him; if ſo, ſurely they muſt expect a much "greater puniſhment who ſhall preſume to kill "any of us: If *Cain* ſhall be avenged ſeven-"fold, ſurely *Lamech*, or any of his innocent "family, ſeventy-ſeven fold." Accordingly, he reads the words interrogatively: "Have I ſlain a "man to my wounding, or a young man to my "hurt?" *i. e.* I have not ſlain a man, that I ſhould be wounded, nor have I killed a young man, that I ſhould be hurt or puniſhed for it. See *Shuckford's connect. v.* 1. *p.* 10. And this is agreeable to the Chaldaic paraphraſe and Arabic verſion.

Others think, he had actually committed murder, and that, being the firſt that was guilty of polygamy, he had made his way to that crime by murdering the ſpouſe of one of his wives: For why ſhould he call ſo emphatically to his wives, unleſs they had been ſome way the occaſion of his crying guilt. See *Revel. exam. v.* 1. *p.* 167.

25 And Adam knew his wife again, and ſhe bare a ſon, and called his name
* Heb. *Sheth.* * Seth: For God, *ſaid ſhe*, hath appointed me another ſeed inſtead of Abel,
† Heb. *Enoſh.* whom Cain ſlew. 26 And to Seth, to him alſo there was born a ſon; and
‡ Or, *to call themſelves by the name of the LORD.* he called his name † Enos: then began men ‡ to call upon the name of the LORD.

EXPOSITION.

25. *Called his name Seth:*] Which ſignifies *appointed.* Eve finding this ſon diſtinguiſhed by this remarkable character, that he was begotten in *the likeneſs of Adam*, and *after his image*, as it is *ch.* v. 3. *i. e.* framed with that appearance of all thoſe advantages which Adam derived from the hand of God, far above any of his ſons; ſhe thence concluded, that this was certainly the promis'd ſeed, and that God had given or *appointed* him, to effect that which Abel would have effected, had he not been cut off by his brother. Others think it means ſimply, that God had given or *appointed* her another man-child or ſeed, by way of diſtinction. See *Le Clerc.*

26. *Then began men to call upon the name of the Lord.*] This paſſage is variouſly rendered. Some will have it to mean, that men began to be more ſerious and frequent in religious ſervices. See *Jac. Capellus.* That they began to hold publick aſſemblies, and join in larger ſocieties for the ſolemn worſhip of God. But it is ſcarce credible, that publick aſſemblies were not held long before; eſpecially ſince we read of Cain and Abel's offering ſacrifices, which appear to have been an act of publick worſhip. Maimonides (*de idol. ch.* 1.) and many of the Jewiſh writers, with whom Selden joins, (*de diis ſyr. proleg.* 3.) render the words thus: *Then men profaned in calling upon the name of the Lord:* Or rather, as it is in the margin, *Then began men to call themſelves by the name of God*; *i. e.* to aſſume his titles, and impiouſly uſurp divine honours: Intimating that idolatry took its riſe at that time. Thus they connect the paſſage with the ſixth chapter, the fifth, which contains the genealogy, interrupting the thread of the hiſtory. See *Chandler's vindic. p.* 469.

Others follow the ſame reading, but underſtand it thus: *Then began men, i. e.* the children of Seth then began to ſeparate themſelves from the corrupt poſterity of Cain, and dedicating themſelves to the ſervice of God, were for their piety diſtinguiſhed by the name of the ſons of God. *Gen.* vi. 2. See *Le Clerc, Junius*, and others. Compare *Gen.* xii. 8. and xiii. 4. *Iſ.* xliv. 5. and xlviii. 1.

CHAP.

An. ante C. 4003.

CHAP. V.

THIS *is* the book of the generations of Adam: In the day that God created man, in the likeneſs of God made he him: 2 Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

EXPOSITION.

1. *This is the book*] *i. e.* Catalogue, as the word likewiſe ſignifies, *Neh.* vii. 5. And in the ſame ſenſe is the Greek word Βιβλος uſed *Matth.* i. 1. See *Pat.* and *Le Clerc.*

Of the generations of Adam:] The Hebrew word for generations, ſignifies either *origin*, or *poſterity*, and both are here mentioned; for the two firſt verſes give an account of Adam's original; and the reſt give a brief account of the hiſtory of his poſterity, by whom the ſucceſſion was continued down to Noah.

2. *Called their name Adam,*] The common name to both ſexes, as we ſometimes uſe man in Engliſh. From this verſe, miſunderſtood, that dream of the Rabbins, of man's being created at firſt an *hermaphrodite*, ſeems to take its riſe: Which notion Plato too mentions in his banquet.

3 And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and called his name Seth. 4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat ſons and daughters. 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

EXPOSITION.

3. *And Adam lived an hundred and thirty years, and begat,* &c.] *i. e.* This was his age when Seth was born. But we cannot infer from hence that he had no children but Cain and Abel till now.

In his own likeneſs,] More peculiarly reſembling him than his other ſons, not only in his outward features, but in wiſdom and goodneſs, which is the proper human form, that image of himſelf which God has ſtamped upon the mind of man. See *Maimonides more nev. p.* 1. *c.* 7. and others in *Pool's ſynopſis.* By this expreſſion Moſes ſeems to intimate, that Seth was the beloved Son and proper repreſentative of his father, now that Abel was dead and Cain diſinherited. See *ch.* iv. 25.

Lived nine hundred and thirty years:] Some perſons have thought it incredible, that the human frame ſhould ever have endured to ſo great a period; and for that reaſon ſuppoſe the years here mentioned are but lunar, conſiſting each of about thirty days. But this ſcheme is full of abſurdities; for the whole time of this firſt world would at this rate be leſs than 130 years. Methuſelah himſelf would have been little more than eighty years old; the perſons mentioned in this chapter would have had children when mere infants; Enos, for inſtance, would have had a ſon before he was eight; Mahaleel and Cainan before they were ſix years old. Beſides, if we compute the ages of thoſe who lived after the flood, by this way of reckoning, and we have no reaſon from the text to alter, they will not amount to the years of a man. See *Shuckford's connect. v.* 1. *p.* 30. *Burnet's theory, v.* 1. *b.* 2. *c.* 4.

The years, therefore, that Moſes computed theſe primitive men's lives by, were ſolar years, of 360 days, and there muſt have been ſome reaſon in their ſtate and conſtitution, and in the temperament of the world they lived in, to give them ſuch an extraordinary length of days. Some have attributed it to the ſimplicity of their diet, and the ſobriety of their living: That they eat no fleſh, and had none of thoſe provocations to glutony, which wit and vice have ſince invented. A learned phyſician (Beverovicius) has advanced a very contrary opinion. Among ſeveral cauſes of the longevity of the firſt men, enumerated by him, one is, their eating of raw fleſh; the moſt nouriſhing and beſt parts whereof he ſuppoſes are carried off in dreſſing, by the action of the fire. Some, again, aſcribe this longevity to the ſtrength of their ſtamina; but if this was the ſole cauſe of their long lives, why ſhould the ſons of Noah, who had all the ſtrength of an antediluvian conſtitution, fall ſo far ſhort of the age of their forefathers? This led an ingenious writer (*Burnet ibid.*) to imagine, that this alteration of the length of human life was in a great meaſure owing to a change of the temperament of the world; that the primæval earth enjoyed a conſtant equality of ſeaſons and evenneſs of weather; and that the vaſt contrariety of weather which we now have, is a great reaſon for the ſhortneſs of our days. But though we ſhould not be able to find out to what ſecond cauſes this primæval longevity was owing, this is no reaſon why we ſhould deny a fact, which is not only atteſted in ſacred hiſtory, but whereof there are intimations ſcattered up and down in the ancient records of all nations. Let thoſe curious enquirers, who queſtion the truth of every fact which they are not able to explain, aſſign the reaſon, and explain the cauſe, whence the oaks of the foreſt ſtand through ages, whilſt the human body, which is of much more value, lives not above threeſcore and ten or fourſcore years.

It is remarkable, that longevity ſunk one half immediately after the flood; and after that, it ſunk by gentle degrees, till it fixed at length, before David's time, in that which has been the common ſtandard of man's age ever ſince; which is thought to be a ſtrong intimation, that the decay of life was owing to our being removed, as it were, into a different world.

Dr. Burnet, indeed, hints, that in this manner the length of our lives was reduced to 70 years about Moſes's time, from *Pſ.* xc. 10. called a

An. ante C. 4004.

pſalm of Moſes. But Mr. Whiſton obſerves, that moſt of the perſons mentioned in ſcripture who lived to old age, far exceeded that ſtandard till about David's time. See *Chron. p.* 10. *Shuckford's connect. v.* 1. *p.* 32.

But whatever were the means that contributed to the effect, this primæval longevity is in the firſt place to be aſcribed to the efficiency of the Divine Will, and was wiſely ordered by the providence of God, that the world might be the ſooner peopled, knowledge and religion more ſpeedily propagated, and ſciences ſooner brought to perfection. Maimonides thinks this extraordinary longævity was the privilege only of theſe individuals here mentioned, in reward of their eminent piety, the reſt of mankind living the ordinary term of years. See *Maimon. more nev. p.* 11. *c.* 47. But this is no ways credible: Enoch, the moſt holy man of them all, not having lived to the age of four hundred years. See *Pat. (A)*

5. *And all the days*, &c.] Thus our great progenitor left the world at the age of nine hundred and thirty years, after having ſeen his iſſue in the ninth generation, (for he died in the 56th of Lamech's life) and felt the direful effects of his apoſtacy from God: For beſides the griefs he bore for his perſonal tranſgreſſion, he had the mortification to ſee an early rupture in his family, by the hatred and malice of Cain, which ended in the foul and unnatural murder of his brother: He was witneſs to the beginnings of that univerſal corruption, which at laſt brought on the univerſal deluge: And when he beheld himſelf the ſource of theſe growing evils, whereof he ſaw no end, he might, probably, think more favourably of the ſentence of his Creator dooming him to duſt; and however nature might ſhrink at the execution, yet his reaſon would juſtify the wiſdom and goodneſs of providence, in putting a period to a calamitous life, which he had long ſince forfeited. And if we trace him beyond the verge of mortality, how much more ſenſible would he be of this, when he found death to be only a ſecond birth into a more glorious and happy world; when he would ſee that all the ſtages of evil that he had travelled through, had only been deſigned by his merciful Creator to convince him of the abſolute neceſſity of adhering to the law of his creation, and to eſtabliſh him in the perfection of virtue, in order to qualify him for the perfection of happineſs, which was the end of his being.

There is a tradition among the fathers, that Adam travelled from the place where he was created into Judea, and was buried in Mount Calvary, where the ſecond Adam died to expiate the tranſgreſſion of the firſt.

6 And Seth lived an hundred and five years, and begat Enos. 7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters. 8 And all the days of Seth were nine hundred and twelve years: and he died. 9 And Enos lived ninety years, and begat * Cainan. 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters. 11 And all the days of Enos were nine hundred and five years: and he died. 12 And Cainan lived ſeventy years, and begat † Mahalaleel. 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters. 14 And all the days of Cainan were nine hundred and ten years: and he died. 15 And Mahalaleel lived ſixty and five years, and begat ‡ Jared. 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters. 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died. 18 And Jared lived an hundred and ſixty and two years, and he begat Enoch. 19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters. 20 And all the days of Jared were nine hundred ſixty and two years: and he died. 21 And Enoch lived ſixty and five years, and begat * Methuſelah. 22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters. 23 And all the days of Enoch were three hundred ſixty and five years. 24 And Enoch walked with God, and he *was* not: for God took him. 25 And Methuſelah lived an hundred eighty and ſeven years, and begat † Lamech. 26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters. 27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

* Heb. *Kenan.*

† Heb. *Mahaleel.*

‡ Heb. *Jered.*

* Gr. *Mathuſala.*

† Heb. *Lemech.*

EXPO-

NOTES.

(A) Here it is to be obſerved, that there is a conſiderable difference between the chronology of the firſt ages of the world, as it is computed in our Hebrew Bibles, and as it ſtands in the Samaritan Pentateuch and in the Septuagint. The Hebrew reckons 1656 years from the creation to the deluge; the Samaritan only 1307, which falls ſhort of the Hebrew 349 Years. The Septuagint reckons no leſs than 2262, and ſo exceeds the Hebrew by 600 and odd years. I ſhall not enter minutely into a diſcuſſion of this intricate queſtion; only obſerve, that Mr. Whiſton has propoſed an argument in behalf of the Hebrew which ſeems to deſerve the conſideration of the learned, namely, that the Hebrew agrees with the aſtronomical calculations of the earth's perihelion, and of the conjunctions of the ſun and moon at the time of the deluge: For both by the Hebrew reckoning, and by the aſtronomical tables, the deluge's beginning is fix'd to the ſeventeenth day of the ſecond month from the autumnal equinox, which he reckons the 27th of November in the year of the Julian period 2365, and the 2349th before the chriſtian æra. But in caſe thoſe years which the Septuagint have added, are to be allowed of, all is put thereby into confuſion. The ſituation of the moon, neceſſary to this matter, is loſt, and no reaſonable account to be given of her ſtill accompanying the earth. The place of the *perihelion*, and day of the beginning of the deluge, thence nearly determined, muſt have been about twelve degrees, and as many days ſooner; and the day which Noah entered into the ark muſt have been, not the ſeventeenth day of the ſecond month, as the Hebrew rightly determines it; but rather the fifth of the

An. ante C. 4004.

EXPOSITION.

6. *Seth lived an hundred and five years, and begat Enos.*] Doubtleſs he had other children before, as we know Adam had Cain and Abel before he begat Seth, *v.* 3. But Moſes doth not mention them, it being his deſign to ſet down only thoſe perſons by whom the line of Noah was derived from Seth.

18. *Enoch.*] The Arabians repreſent him as a very learned man, and a prophet, (ſee *Hottinger. hiſt. Orient. l.* 1. *c.* 3.) and eſpecially skill'd in aſtronomy. The Greeks anciently had the ſame notions of him: And, according to Euſebius, (*Præp. Evan. c.* 17.) he was the ſame perſon whom they called Atlas.

21. *Begat Methuſelah.*] Methuſelah lived till the very year of the deluge; whence it is conjectured that Enoch, being a prophet, *Jude* 14. and foreſeeing this deſtruction that was coming upon the earth, immediately after the death of this ſon, gave him the name of *Methuſelah*, which imports, *He dieth, and the emiſſion*, viz. of waters, *cometh.* See *Bochart. Phaleg. l.* 11. *c.* 13.

22. *Walked with God*] It is a common metaphor in moſt languages to conſider life as a *way* or *path*, and hence the conduct of life is expreſſed by *walking*. Thus to *walk with God*, or *before God*, as it is *Gen.* xvii. 1. 1 *Sam.* ii. 30. is to live as in the ſight and preſence of God: Or, as Dr. Clark with great preciſion explains it, to *walk with God*, ſignifies, continuing and perſevering in that religious practice, whereof *coming to God* is the beginning or entrance. Thus Enoch *walked with God*; *i. e.* he was ſtedfaſt in a religious courſe of life; he lived in an habitual ſenſe of the Divine Preſence, and as under the obſervation and inſpection of his omniſcient Judge, making it his ſtudy and endeavour to pleaſe him at all times. Thus the whole of religion is deſcribed by this comprehenſive expreſſion. It may likewiſe intimate, that he was admitted to a friendly and happy intercourſe with God, and had revelations of his will communicated to him, probably through the intervention of angels, with whom he *walked*, and familiarly converſed, which agrees with his character as a prophet, *Jude* 14. See *Le Clerc.*

24. *And he was not.*] This phraſe elſewhere ſignifies ſimply *he died*, *Gen.* xlii. 13, 36. But here it is uſed in a peculiar ſenſe, to denote that he was removed out of the world in an extraordinary way; or that he was tranſlated immediately into a better world, without ſeeing death, *Eccluſ.* xliv. 16.

For God took him.] *i. e.* God tranſlated him into heaven without dying. The ſame expreſſion is uſed 2 *Kin.* ii. 3. concerning the tranſlation of Elias. And in this ſenſe it is explained, *Heb.* xi. 5. and ſo rendered by the LXX, *Onkelos*, and others. Which confutes the notion of thoſe who would have this word *took* to mean no more, but that he was ſnatch'd away by an untimely death, ſuch as is ſpoken of *Wiſd.* iv. 7, 10, 11. By this ſignal and extraordinary event, God was pleaſed to comfort virtuous men in that early age, with the hope of a better life in another world.

28 And Lamech lived an hundred eighty and two years, and begat a ſon. 29 And he called his name * Noah, ſaying, This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the LORD hath curſed. 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters. 31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died. 32 And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

* Gr. *Noe.*

EXPOSITION.

29. *Noah,*] Signifies *reſt*, or *refreſhment* which proceeds from reſt; which name Lamech gave him, becauſe, ſays he,

The ſame ſhall comfort us, &c.] *i. e.* He ſhall be a comfort and relief to us in our laborious employments. He expected, ſome think, that he ſhould be the *bleſſed ſeed* promiſed *ch.* iii. 15. but the laſt words, *toil of our hands*, import ſome inferior conſolation. And the Hebrew interpreters generally expound it of his helping to make their labour eaſy, in tilling the earth. See *Pat.* Some think Lamech foreſaw, by the ſpirit of prophecy, that Noah was to have a grant of the uſe of animal food. See *Shuckford's connect. v.* 1. *p.* 93. But I don't ſee how this could be any conſolation to Lamech, and the men of his time, when they were all to die, or be ſwept away by a deluge, before this grant was to be given. The Rabbins have a tradition, that Noah accompliſhed this prediction by inventing the plough and other inſtruments of husbandry, that made their labour ſit eaſier upon them. See *Calmet.*

If we refer the laſt words of the verſe, *the ground which the Lord hath curſed*, to the deluge, which Enoch had foretold, *Jude* 14. then Noah may be called their *comforter*, with reſpect to his being the reſtorer of the deſolated world. See *Capel. hiſt. ſacr. exot. ad A. M.* 1053. Others explain it, that Noah was to be the comfort of mankind, by procuring the curſe to be taken off from the ground, which they think is intimated *ch.* viii. 21. it being their opinion, that

NOTES.

ſame month, contrary to the faith of all copies and tranſlations in the world. See *Whiſton's theory, b.* 11. *hypoth.* 11. *corol.* 5. As to the verſion of the LXX. it is not improbably conjectured, that the tranſlators might have added ſo many years to it, to make it more credible to king Ptolomy and the Egyptians, for whoſe uſe that verſion was deſigned: For they had forged accounts of their nation, which reached much higher back than Moſes's account of the creation. And as to the Samaritan computation, it is probable that it was originally the ſame as the Hebrew; for St. Jerom informs us, that there were Samaritan copies in his time which agreed with the Hebrew in every particular, except in the age of Jared, which they made to be only 62 years, inſtead of 162; which might be owing to a miſtake of the tranſcriber, in dropping a letter. See *Shuckford's connect. v.* 1. *b.* 1. What makes further for the authority of the Hebrew chronology is, that the Talmuds agree with it, and the Chaldee paraphraſe of Onkelos, which is allowed to have been written about the time of our Saviour.

the

An. ante C. 4003.

the earth, from the fall to the deluge, produced weeds and thiſtles, and hardly any thing elſe without the greateſt labour; but that, by God's bleſſing, after the flood it became more fruitful.

32. *Begat Shem, Ham, and Japheth.*] *i. e.* He begat them one after another. Noah probably had other children, but Moſes mentions only theſe three, becauſe they bear a part in the following hiſtory.

Here ends the line of Adam before the flood: For though theſe three were married, *ch.* vii. 13. before the flood came, yet they either had no children, or their children did not live; for we read of none they carried with them into the ark. Though Japhet is generally put laſt, yet he was the eldeſt of the three brothers. See *ch.* ix. 24. and x. 21.

CHAP. VI.

AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the ſons of God ſaw the daughters of men, that they *were* fair; and they took them wives of all which they choſe.

EXPOSITION.

1. *Men began to multiply*] To increaſe ſo faſt as to fill the earth: Or the word *men* may be limited to the children of Cain, (ſee *v.* 2.) who now began to be very numerous. If we conſider the length of men's lives, and that men began then to beget children as early, and left off as late in proportion as they do now, we ſhall find that the number of mankind before the deluge might eaſily amount to above one hundred thouſand millions; that is, to twenty times as many as our preſent earth has in all probability now upon it, or can well be ſuppoſed capable of maintaining in its preſent conſtitution. See *Univ. hiſt. v.* 1. *b.* 1. *ch.* 1.

And daughters were born to them.] *i. e.* Were born to them in great numbers.

2. *The ſons of God*] This phraſe in the New Teſtament ſignifies the ſons of virtue and piety; but here the word *Elohim*, which we tranſlate God, may either ſignify the judges and magiſtrates, who are God's vicegerents, and therefore called *Elohim*, *Gods*, *Exod.* xxi. 6. xxii. 8, 28. or the princes and great men, who are alſo called gods, *Pſ.* lxxxii. 1, 6. And then the meaning will be, that theſe great ones of the earth, even the ſons of the judges, and thoſe who ought to have been the moſt exemplary for virtue, were taken with the beauty of the daughters of men, that is, of the meaner ſort, *Pſ.* xlix. 2. and took them wives as many as they pleaſed. See *Onkelos.* Or by the ſons of God we may underſtand the poſterity of Seth, who had dedicated themſelves to the ſervice of God, *ch.* iv. 26. and by the daughters of men, the daughters of Cain; and then the ſenſe will be, that the world was grown ſo univerſally degenerate, that the profeſſors of the true religion were become equally corrupt with others; the ſource of which corruption was owing to their entring into familiarity, and making marriages with the daughters of the Cainites, or in general, of thoſe who had no virtue and religion, called *men*, 1 *Cor.* iii. 3. See *Junius & Tremell. Ainſ.* &c. As for the opinion of ſome of the ancients, (ſee *Joſ. antiq. l.* 1. *c.* 3. *Lact. l.* 11. *c.* 15.) that by the ſons of God, are meant the angels, who being captivated with female beauty, had commerce with the daughters of men, and begat the giants after-mentioned, it ſeems to have been taken up only for want of a better, nothing being more repugnant to the idea of the ſpiritual and angelical nature than ſuch a groſs conception.

Took them wives of all that they choſe.] *i. e.* Raviſhed or took by violence, as *Gen.* xxxiv. 2. and *Job.* v. 5. at leaſt they took them without regard to any thing elſe but their beauty. As by daughters, ſome of the Hebrews underſtand virgins; ſo by wives here, they underſtand married women, whom they alſo took and abuſed as they pleaſed. See *Pat.* And indeed this crime of adultery has always been juſtly reckoned a fruitful ſource of publick calamity.

Fæcunda culpæ ſecula nuptias
Primum inquinavere, & genus, & domos:
Hoc fonte derivata clades
In patriam populumque fluxit.
Horat. carm. iii. 6.

3 And the LORD ſaid, My ſpirit ſhall not always ſtrive with man, for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years. 4 There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them: the ſame *became* mighty men, which *were* of old, men of renown. 5 And God ſaw that the wickedneſs of man *was* great in the earth, and *that* * every imagination of the thoughts of his heart *was* only evil † continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD ſaid, I will deſtroy man, whom I have created, from the face of the earth, ‡ both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. 8 But Noah found grace in the eyes of the LORD.

* Or, *the whole imagination.* The Hebrew word ſignifieth not only *the imagination*, but alſo *the purpoſes and deſires.*

† Heb. *every day.*

‡ Heb. *from man unto beaſt.*

EXPOSITION.

3. *The Lord ſaid,*] *viz.* In his heart, *i. e.* reſolved with himſelf.

My ſpirit ſhall not always ſtrive with man.] Some render the words thus: My ſpirit in man (*i. e.* the ſoul or breath which I have given him) ſhall not remain. See *Le Clerc.* Or the ſpirit which I have given to man ſhall not remain any longer *impriſoned* in the body, *as an uſeleſs ſword*

in the ſheath. For this is thought to be the meaning of the word *jadon*, which we tranſlate *remain.* See *Grot.* But taking the words as in our tranſlation, the meaning is, that the Almighty would no longer ſuffer his laws and admonitions to be trampled upon. God deals with men as moral agents, plying them with motives proper to work upon their reaſonable natures, which the ſcripture elegantly calls *drawing them with the cords of a man, with the bands of love*, Hoſ. xi. 4. Theſe are the ſtrivings of his ſpirit, the ſtruggles of his goodneſs, exerting itſelf in unwearied efforts to reclaim mankind from their extreme folly and perverſeneſs. And when he has bore with ſinners as long as his wiſdom thinks fit, then he proceeds to meaſures of exemplary puniſhment.

For that he alſo is fleſh.] *i. e.* He, like the beaſts, is become brutal. Beſides the rapine and violence (mentioned *v.* 2.) which have filled the earth, men are grown impure, are fleſhly in their inclinations. To which character our Saviour alludes, *Matt.* xxiv. 38. *In the days that were before the flood, they were eating and drinking, marrying and giving in marriage.* Or, *theſe too are fleſh, i. e.* the ſons of God, the profeſſors of the true religion, are become ſenſual and corrupt as well as others. See *Jun. & Tremell.*

Yet his days ſhall be an hundred and twenty years.] So much time ſhall be allowed them to repent in, 1 *Pet.* iii. 20. *The long ſuffering of God waited in the days of Noah, while the ark was preparing.* During which time the world was not without a preacher of righteouſneſs among them, 2 *Pet.* ii. 5. So that this intimation muſt have been given to Noah 120 years before the deluge happened: Such timely warning had God given mankind of that dreadful calamity, from which they might have been ſaved, as well as that righteous man, had they not been ſtupidly ſecure, hardened in ſin, and inſenſible of their danger. But Noah believed the divine admonition, and made timely proviſion for the preſervation of himſelf and family. This much is implied in *Heb.* xi. 7. *By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark for the ſaving of his houſe.*

4. *There were giants in the earth,*] Γιγαντες, (ſee *Aquila*) violent men, monſtrous in their manners more than in their make; men who carried all before them by main force; tyrants who filled the world with rapines, murders, and all manner of wickedneſs. See *Euſeb. præp. evang.* viii. 8. *Druſius, Vatablus, Grotius*, &c. (*A*) An. ante C. 2449.

In thoſe days] *i. e.* Before the ſons of God married with the daughters of men. See *Pat.*

And alſo after that when, &c.) *i. e.* There was a new race of fierce gigantick perſons, *begot by the ſons of God on the daughters of men.* For when thoſe lawleſs ſons of violence raviſhed the daughters of common men, the children got in that heat of luſt proved ſtrong, fierce, and domineering, like their fathers. See *Pat.*

The ſame became mighty men, which were of old men of renown.] *Became* is not in the Hebrew, ſo that the words may be rendered much more intelligibly thus: *Theſe ſame are the mighty men, who were of old men of renown*, or whoſe valorous exploits got them a great name in ancient times, and thus by their power, and the influence of their example, debauched the old world. See *Le Clerc.* And it is the opinion of learned men, that the firſt objects of idolatrous worſhip were the heroes of the antediluvian world; that the Egyptian gods in particular were no other than theſe *men of ancient renown*; that their Vulcan, for inſtance, was Tubal-cain, whom they worſhipped as a god for the uſeful invention of iron, *&c.* and that this idolatry of dead men had taken its riſe even before the deluge; to which general ſource of corruption Moſes is thought here to refer, it being almoſt impoſſible that ſo general a wickedneſs could have prevailed amongſt mankind, had they retained the knowledge and worſhip of the only living and true God. See *Chandler's vindication, p.* 504.

5. *That every imagination of the thoughts*, &c.] This is not to be taken ſo ſtrictly, as if not ſo much as one good thought had ever entered into the heart of any man in that age: This is ſuch a pitch of degeneracy as mankind are not capable of. The worſt man that ever lived had ſome good diſpoſitions, however tranſient and ſhort lived. But this emphatical deſcription of the antideluvian wickedneſs ſignifies, that mankind were then arrived at the higheſt depravation, both in principle and practice. See parallel inſtances *Pſ.* xiv. 3. and liii. 4. And the like are to be met with in prophane authors. Thus Sophocles, bewailing the corruption of his times, cries out: Φευ αδην δικαιον ισην εν τω νυν γενει.

NOTES.

(A) Though ſome of the beſt interpreters underſtand by the word *nephilim*, which we tranſlate *giants*, men of violence and enormous wickedneſs, yet it is probable, from what we read in other places of ſcripture, that many of thoſe primitive mortals, ſo ſignal for wickedneſs, were likewiſe diſtinguiſhed by their gigantic bulk and ſtature, agreeably to antient tradition. We read in ſcripture of giants, who are deſcribed as men of extraordinary dimenſions, and that at a time when the bodies, as well as the ages of men, appear to have been much diminiſhed: Such was *Og*, the king of Baſhan, whoſe bed is deſcribed to have been nine cubits long, *i. e.* about thirteen or fourteen foot, *Deut.* iii. 11. The ſpies who went to view the land of Canaan reported, that the Anakims, or giants of that country, were men of ſo huge ſtature, that the Hebrews compared to them appeared but as graſhoppers, *Numb.* xiii. 32, 33. In the time of David there were ſome few remains of this gigantic race; witneſs Goliah, whoſe heighth was ſix cubits and a ſpan (1 *Sam.* xvii. 4.) *i. e.* according to biſhop Cumberland's computation, he was about the heighth of eleven foot engliſh. And with the ſacred hiſtory, the teſtimonies of common authors agree. Thus Pliny (*l.* vii. 16.) obſerves that Homer, who lived near a thouſand years before him, often complains that the men of his age were grown puny and diminutive, in compariſon of the antients. The ſame author reports, that the body of Oreſtes being dug up, by command of the oracle, was found to meaſure ſeven cubits. And even in his own time he mentions the name of a man brought from Arabia, who was nine foot nine inches high. But we have no reaſon to think that this was the common meaſure of mankind in any age, giants being only ſpoken of in theſe and other places as the wonders and rarities of the times in which they lived. So that we conclude in the words of St. Auguſtine upon this ſubject; "They were not all giants be-" fore the deluge, but they were far more numerous " than have been ſince: And ſuch men it pleaſed " the Creator to make, that we might learn not to " value ſtrength, and other bodily accompliſhments, " which the bad may ſhare equally with the good; " but to place our happineſs in the undecaying eter-" nal goods of the mind, which are peculiar to the " virtuous." The ſame ſentiment is thus expreſſed, *Baruk* iii. 26. *There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war. Theſe did not the Lord chooſe, neither gave he the way of knowledge unto them. But they were deſtroyed becauſe they had no wiſdom, and periſhed through their own fooliſhneſs.* See *Calmet. comment. in Loc.*

An. ante C. 2469.

Alas, juſtice is no more in the preſent age. (Apud Stobæum, ſer. 11.) So Theognis;

Ουδε θεως εδεις αζεται αθανατες:
Ευσεβιων δ' ανδρων γενος εφθιτο, ουδε θεμιστας
Ουκ ετι γινωσκουσ' ουδε μεν ευσεβιας.

There is not ſo much as one who reveres the immortal gods. The race of the pious is quite extinct; juſtice and religion are no more known. See *Le Clerc.* The author of the *Wiſdom of Solomon* gives a very tragical deſcription of the antediluvian wickedneſs. See *Wiſd. of Sol. ch.* xiv. 22.

6. *And God repented*, &c.] All things paſt, preſent and future, lie open at once to the view of the Divine Mind; and, therefore, that he is immutable in his counſels, and cannot repent, is one of the plaineſt dictates both of natural and reveal'd religion, *Numb.* xxiii. 19. 1 *Sam.* xv. 29. *For he is not a man that he ſhould repent.* So that the expreſſions of God's *repenting*, *grieving*, and the like, are only figurative, and adapted to the weakneſs of our apprehenſions; ſignifying not any *change* in God himſelf, but only a *difference of the event* with regard to us. Thus good parents and princes, without any change in themſelves, encourage or diſcourage their reſpective children or ſubjects, according as they change their behaviour for the better or the worſe. Thus laws themſelves, which can have no *affection*, nor change of *affection* towards one perſon or another, yet vary their effect, themſelves remaining unvaried. See *Clarke's ſerm. on the immutability of God.* Thus when it is here ſaid, *God repented*, &c. the meaning is, that he was reſolved to alter his conduct; and, as men, when they repent of any thing, endeavour to undo it, ſo was the Almighty determined to deſtroy man, whom he had created; as it follows

7. *I will deſtroy--both man and beaſt*] As God made the beaſts for the ſervice and delight of man, ſo they too muſt periſh with him, as a part of the goods and inheritance which he had forfeited to the giver. Nor can God be charged with injuſtice or cruelty in their deſtruction, ſince, with reſpect to the innocent animals themſelves, it is no more a puniſhment than a natural death; it is only a recalling that temporary breath which God himſelf had given. And as the recalling it at that time ſerved to render this example of the divine ſeverity againſt ſin the more ſignal and tremendous to future ages, we may venture to affirm, it anſwered the purpoſes of God's moral government, even better than if he had ſaved them by miracle from the common wreck. And conſidered in this light, it is ſo far from being an imputation upon his juſtice, that it is rather an act of mercy: For whatever tends to reclaim inconſiderate mortals from their infatuation in counteracting the laws which infinite wiſdom has deviſed to raiſe them to happineſs, is an act of goodneſs and benevolence.

* Or, *upright.*

9 Theſe *are* the generations of Noah: Noah was a juſt man *and* * perfect in his generations, *and* Noah walked with God. 10 And Noah begat three ſons, Shem, Ham, and Japheth. 11 The earth alſo was corrupt before God; and the earth was filled with violence. 12 And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth. 13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them † with the earth.

† Or, *from the earth.*

EXPOSITION.

9. *Theſe are the generations*] Or theſe are the events which befel Noah and his family, as *Gen.* xxv. 19. and xxxvii. 2.

Perfect in his generations,] The word here anſwering to *generations* is different from the former, and ſignifies, that Noah was ſingularly good, even in that corrupt and degenerate age. To him belongs that beautiful character which Milton gives to Abdiel, who preſerved his faith and loyalty to God unſhaken amidſt legions of revolting angels:

Among the faithleſs faithful only he,
Among innumerable falſe, unmov'd,
Unſhaken, unſeduc'd, unterrify'd,
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought,
To ſwerve from truth, or change his conſtant mind,
Tho' ſingle.— *Par. loſt, b.* v. 897.

Noah was a juſt man] Not thinking it ſufficient to be righteous himſelf, unleſs he did his utmoſt to turn others likewiſe to righteouſneſs, by admonition as well as example, he became a preacher to the abandoned race among which he lived, employing both his counſel and authority to bring them to a reformation of their manners, and to reſtore the true religion among them.

And Noah walked with God.] See *ch.* v. 22.

10. *And Noah begat three ſons*, &c.] See on *ch.* v. 32.

11. *The earth was corrupt—and filled with violence.*] The *corruption* here mentioned is thought to refer particularly to the *impiety* and *irreligion* of the age; that men had thrown off all reverence of the Supreme Being, were either become groſs idolaters, or quite profane and atheiſtical. See *Ex.* xxxii. 7. *Deut.* xxxii. 5. *Jud.* ii. 19. and 2 *Chron.* xxvii. 2. And the *earth's being filled with violence*, plainly points to thoſe notorious acts of oppreſſion and injuſtice that were generally committed or authoriſed by the great, and even countenanced by the judges, who, inſtead of being redreſſors of wrong, were become the patrons of iniquity. So that by theſe two lively characteriſtics, the hiſtorian points out to us a total diſſolution of manners, that the very foundations of morality were overthrown, the order of ſociety unhinged over the whole face of the earth, and conſequently the world ripe for deſtruction.

12. *All fleſh had corrupted his way*] The patience of God, Dr. Tillotſon obſerves, did not expire till he ſaw that the wickedneſs of man was grown *great* upon the earth, and that *all fleſh had corrupted his way*; not till it was neceſſary to drown the world to cleanſe it, and to deſtroy mankind to reform it, by beginning a new world upon the only righteous family that was left of all the laſt generation of the old.

13. *With the earth.*] It is inferred from this, that what is properly called *earth*, *i. e.* the upper ſtrata of the globe, were actually deſtroyed at that time, which might be by the rain falling in

in *cataracts*. There is an account in the *philoſophical tranſactions* (*Motte's abridgm. vol.* 2. *p.* 215.) of a fall of water, which in a few minutes tore up the earth ſeven foot deep, to the very rock which lay under it. If ſo, what rock can we imagine ſo hard, as not to yield to the violence of a continued cataract. See *Revel. exam.* &c. *p.* 208. But others think it may be rendered *from the earth*, agreeably to what is ſaid *v.* 7. See *Pool's Synopſ.* Perhaps the moſt natural ſenſe is, that God would deſtroy all the fruits and productions of the earth, as well as man. See *Le Clerc.* An. ante C. 2469.

Dr. Woodward (in his eſſay) ſuppoſes the earth to have been quite diſſolved at the deluge, and all its parts ſeparated from one another. But this hypotheſis is ſo ſtrange, ſo different from the natural ſeries of the Moſaic hiſtory of the deluge, and withal ſo contrary to the univerſal law of mutual attraction, and the ſpecific gravities of bodies, that it cannot be received either by the philoſopher or divine. See *Whiſt. theor. b.* 3. *c.* 4.

14 Make thee an ark of gopher-wood: * rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch. 15 And this *is the faſhion* which thou ſhalt make it *of:* the length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

* Heb. *neſts.*

EXPOSITION.

14. *Make thee an ark*] This ſhews, that the form of this veſſel was not like one of our ſhips, ſharp before, to cut the waves, but broad bottomed, like an ark or cheſt, to float upon the water. See *Pool.*

Of gopher-wood:] This Fuller makes out to have been the cypreſs tree, which Bochart ſhews to have abounded in the parts of Aſſyria about Babylon. See *Fuller's miſcell. b.* 4. *p.* 5. *Bochart's phaleg. l.* 1. *p.* 4. Arrian ſays, Alexander built a navy of theſe trees, for that there is great plenty of them in the country of Aſſyria, but a ſcarcity of other timber fit for making ſhips. See *De expedit. Alex. l.* vii. *p.* 161. This wood was very fit for the purpoſe, as being leſs liable to rot than other timber. See *Plin. hiſt. b.* xvi. *c.* 40. For which reaſon the Egyptian *ſarcophagi*, for preſerving the bodies of their dead heroes, were made of it.

Rooms] Little cabins or cells to ſever the beaſts from the birds, the clean beaſts from the unclean, and to preſerve their ſeveral ſorts of food. See *Pat.*

The length of the ark ſhall be three hundred cubits, the breadth of it fifty, and the height of it thirty cubits.] According to the common ſtandard of one foot and a half to a cubit, the ark will be four hundred and fifty foot long, ſeventy-five foot broad, and forty-five foot high. But biſhop Cumberland's exacter computation makes it more, every cubit, by his account, conſiſting of 21 inches and 888 decimals, which he ſhews to have been the old Egyptian cubit. See *Script. weights and meaſures, p.* 40.

16. *A window*] Some underſtand by this, one great window, which does not exclude other leſſer ones. See *Buteo. Patr. Lyra.* But others, with more reaſon, underſtand *lights* in general: *Fac ut arca feneſtrata ſit luculentiſſime*, ſays Junius: *Let the ark be furniſhed with windows, to give light abundantly.* Nor was this the only uſe of windows, but to give air too to all the creatures in the ark. And it will be hard to conceive, how one window could anſwer both theſe ends, eſpecially when we conſider that the ark had three ſtories. Therefore Mr. Wells juſtly remarks, that theſe words, *ch.* viii. 6. *Noah opened the window of the ark*, as if it had but one, might be better rendered, *a window*, or *one of the windows.*

In a cubit ſhalt thou finiſh it above;] *i. e.* When thou ſhalt have made all the reſt of the ark, thou ſhalt then finiſh it by making thereto alſo a cover, which ſhall riſe ſhelving, in order to throw off the rain; and in ſuch proportion, as that the top of the roof or cover ſhall riſe above the ſides of the ark but one cubit, or a foot and half. See *Wells's paraphr.* Others underſtand it of the main window, which was to be raiſed a cubit above the roof of the ark. See *Le Clerc.*

The door ſhalt thou ſet in the ſide] *i. e.* In a ſide, or one of the ſides thereof.

17 And behold, I, even I do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die. 18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee. 19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee, to keep *them* alive. 21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them. 22 Thus did Noah; according to all that God commanded him, ſo did he. *(A)*

EXPO-

NOTES.

(A) It has been queſtioned whether the ark, according to the dimenſions here laid down, was large enough to contain all the creatures that were to be lodged in it, together with their proviſions. Origen and others, to enlarge its capacity, ſuppoſed the geometrical cubit to be here meant, which contains ſix ordinary cubits, or nine feet. But we find no mention of any ſuch cubit in ſcripture. Sir Walter Rawleigh

An. ante C. 2349.

EXPOSITION.

17. *Deſtroy all fleſh*, &c.] This proves, in the ſtrongeſt manner, that the deluge was univerſal.

19. *Two of every ſort*,] *i. e.* Of unclean beaſts, *ch.* vii. 2.

20. *Two of every ſort ſhall come unto thee*, &c.] In the foregoing verſe it is ſaid, *two of every ſort ſhalt thou bring into the ark.* Which, leſt Noah ſhould think impoſſible, is explained in theſe words; *they ſhall come unto thee*; *viz.* by the care of God who made them, and by inſtinct moved them to it; or perhaps the miniſtry of angels was employed in bringing them into the ark. See *Patrick.*

CHAP. VII.

AND the Lord ſaid unto Noah, Come thou, and all thy houſe into the ark: for thee have I ſeen righteous before me in this generation. 2 Of every clean beaſt thou ſhalt take to thee by * ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female. 3 Of fowls alſo of the air by ſevens, the male and the female; to keep ſeed alive upon the face of all the earth. 4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance that I have made, will I † deſtroy from off the face of the earth. 5 And Noah did according unto all that the LORD commanded him. 6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth. 7 And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood. 8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth. 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to paſs ‡ after ſeven days, that the waters of the flood were upon the earth.

* Heb. *ſeven ſeven.*

† Heb. *blot out.*

‡ Or, *on the ſeventh day.*

EXPOSITION.

2. *Of every clean beaſt*] The diſtinction of beaſts, *clean* and *unclean*, being only eſtabliſhed by the law of Moſes, the queſtion is, how we are to underſtand this expreſſion. Some are of opinion, that though with reſpect to men's food the diſtinction was not known before the law, yet with reſpect to ſacrifice it was, *Gen.* viii. 20. That there ſeems to be a foundation for ſuch a diſtinction in nature, reaſon itſelf pronouncing ravenous creatures and nauſeous animals unfit for ſacrifices, ſuch being reckoned profane by the Heathens themſelves. Thus Tacitus calls ſuch impure animals *profane*, (*hiſt. l.* iv. *c.* 60.) See *Grotius.* Others imagine, that Adam had directions from God for this, as alſo for ſacrificing; which directions he tranſmitted down to his poſterity. See *Pat.* and *Shuckf. b.* v. *p.* 295. with the explication of *ch.* viii. 20. Spencer thinks, Moſes writing to the Iſraelites, who already knew the law, makes mention of *clean and unclean animals*, in the ſame manner as he does of the ſabbath in the hiſtory of the creation, namely, by *anticipation.* See *De leg. Heb. l.* 1. *c.* v. § 1.

By ſevens,] Not ſeven individuals, but ſeven pair, as appears by the addition of male and female. For it is not to be ſuppoſed, that there would be one appointed without a mate. This number of clean animals was provided either for ſacrifice, when they came out of the ark, or for food, if other proviſion failed. See *Pat.* and *Le Clerc.*

NOTES.

leigh computes the cubit to be that of a giant, which he makes two feet, becauſe the bodies of men were then of a gigantic ſtature in compariſon of ours. But this will not ſerve the purpoſe: For, according to that computation, the beaſts muſt have been proportionably greater, to have been ſerviceable to men of that ſtature; and ſo the animals would have taken up as much more room in the ark, as the cubit is ſuppoſed to be bigger. We muſt therefore be content with the common cubit that was in uſe in Moſes's time, which being meaſured from the tip of the elbow to the point of the middle finger, is computed about a foot and a half. And by this account, the ark being three hundred cubits in length, fifty in breadth, and thirty in heighth, the whole capacity will amount to 450,000 ſolid cubits: And this, by the computation of many learned men, is proved ſufficient to contain all the ſeveral kinds of animals, and their proviſions too. The number of four-footed beaſts is reckoned not to exceed 130 ſpecies; of birds, about the ſame number; and, as St. Auguſtine obſerves, it was not needful to bring all the birds into the ark, becauſe may of them could ſwim on the ſurface of the water along with the ark. Of reptiles there are computed not above thirty ſpecies, and many of them can live in water, ſo that it would not be neceſſary to bring them into the ark. Again, of beaſts there are not reckoned more than ſix ſpecies larger than a horſe, there are few equal to the ſize of that animal, many leſs, and even under the ſize of a ſheep: So that in a triple proportion of the ox, the wolf, and the ſheep, Sir Walter Rawleigh undertakes to demonſtrate, that there was ſufficient capacity for them in the ark, its length being ſuch that there are few churches exceed it. The heighth of it may be divided into four ſtages, allowing three cubits and an half to the firſt, ſeven to the ſecond, eight to the third, and five and an half to the fourth, and the remainder of the thirty cubits for the thickneſs from top to bottom, and for the floors. In one ſtory might all the beaſts be lodg'd, divided into thirty-ſix ſtables, containing twenty-five feet and an half in length, twenty-nine in breadth, and thirteen and an half in heighth. In a ſecond ſtory their meat may be contained. The birds diſtributed into thirty-ſix volleries, and their proviſions, would be eaſily beſtowed in a third. And all the remaining room would ſerve for Noah's family, and their proviſions. See *Buteo de arca Noe. Hoſius de fab arcæ. Stillingfleet's orig. ſacr. l.* iii. *c.* 4. *Rawleigh's hiſt. l.* 1. *c.* 7. § 9. and *Calmet's dict.* on the word *ark.*

11 In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the ‖ windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights. 13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark: 14 They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every * ſort. 15 And they went in unto Noah into the ark, two and two of all fleſh, wherein *is* the breath of life. 16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the LORD ſhut him in.

An. ante C. 2349.

‖ Or, *floodgates.*

* Heb. *wing.*

EXPOSITION.

11. *In the ſecond month*] Of the year, which month before the Iſraelites were delivered out of Egypt was *Marcheſvan*, which begins about the middle of our October, and ends about the middle of November. After that deliverance, *Niſan* (which anſwers to part of our March and April) was made the firſt month, *Ex.* xii. 2. 'Tis not likely that the book of Geneſis contains any computation of this latter ſort; ſo the 17th day of the ſecond month, the day on which the flood began, is the 17th of *Marcheſvan*, *i. e.* about the beginning of our November, according to the generality; or, as Mr. Whiſton makes it, November 28. See *Lud. Capelli chronol. ſacr. Shuckford's connect. v.* 1. *p.* 14. in the note, and *Whiſton's theory, p.* 142.

The ſame day were all the fountains of the great deep broken up,] This is aſſigned the firſt cauſe of the deluge. By the *great deep*, ſome underſtand the ocean, called the deep, *Job* xxxviii. 16, 30. and xli. 31. See *Ainſ.* and *Eſtius.* Others, thoſe immenſe ſtores of water which, according to ſome philoſophers, are lodged in the bowels of the earth, likewiſe called *the deep*, *Deut.* viii. 7. *Ezek.* xxxi. 5. (ſee *Vatablus*, and *Seneca's nat. queſt.* iii. 19.) and which ſeems hinted at in holy writ: *Who ſtretched the earth above the waters*, Pſ. cxxxvi. 6. —*Founded the earth upon the floods*, Pſ. xxiv. 2. So that by breaking up all the fountains of the great deep, we are to underſtand either the riſing up out of the ground of thoſe waters which are lodged in the bowels of the earth, or the overflowing of the ſea riſing upon the land.

And the windows of heaven were opened,] Or, as it may be rendered, the *cataracts* of heaven. This is aſſigned as the other immediate cauſe of the deluge. The rain came down, as it is thought, not in ordinary ſhowers, but in floods or cataracts. See *Septuag. Jun. & Tremell. Arius Mont.* The clouds did not break into drops, ſays bp. Patrick, but fell with terrible violence in a torrent, which Moſes calls *opening the windows or flood gates of heaven.* But the words of themſelves ſignify barely, that the clouds, thoſe *windows of heaven*, were opened to pour down rain upon the earth, as appears from *Mal.* iii. 10. where the ſame phraſe occurs.

12. *And the rain was upon the earth forty days*, &c.] One of our moſt noted philoſophers obſerves, that the rain of forty days and forty nights will be found to be a very ſmall part of the cauſe of ſuch a deluge as Moſes deſcribes; for, ſuppoſing it to rain all over the globe as much in each day, as it is now found to do in one of the moſt rainy counties of England in the whole year, *viz.* about forty inches of water *per diem*, forty ſuch days could cover the whole earth with but about twenty-two fathom water, which would only drown the low lands next the ſea; but the greater part would eſcape. Therefore, he ſays, we may reaſonably conclude, that by *the opening of the windows of heaven*, is meant an extraordinary fall of waters from the heavens, not as rain, but in one great body; as if the firmament, ſuppoſed by Moſes to ſuſtain a *ſupra aerial ſea*, had been broken up, and at the ſame time the ocean did flow in upon the land, ſo as to cover all with water. See *Philoſ. tranſact. abridg. vol.* 6. *part* 2. *p.* 1.

13. *In the ſelf-ſame day*, &c.] When Noah had put all the creatures into the ark, which required a good deal of time, and entered thither with his wife and children, and their wives, the waters broke in upon the earth from beneath, and came down pouring from above. See *Pat.*

14. *Every beaſt*, &c.] Here all the terreſtrial animals are divided into three kinds, the wild beaſts, the tame cattle, and the reptiles, as in *Gen.* i. 24. See *Le Clerc.*

And every fowl, &c.] Here the winged creatures are, according to Le Clerc, in like manner divided into three claſſes; *omnis volucris*, *omnis avicula omnis ala*; ſo he tranſlates it. Under the firſt, he comprehends fowls of the largeſt ſize, as *oſtriches*, eagles, *&c.* Under the ſecond, the birds of a middling ſize; pidgeons, turtles, ſparrows: Under the third, the winged creatures of the ſmalleſt ſize, as inſects of all ſorts.

16. *The Lord ſhut him in.*] Probably by the ſame angelical power which conducted the ſeveral creatures into the ark. See *Pat.* As for Le Clerc's difficulty of ſtopping up the chinks of the door, that the waters might not enter, this Noah himſelf might do by pitching it within.

17 And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heavens, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 21 And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man. 22 All in whoſe noſtrils † *was* the breath of life,

† Heb. *the breath of the ſpirit of life.*

An. ante C. 2349. life, of all that *was* in the dry land, died. 23 And every living ſubſtance was deſtroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. 24 And the waters prevailed upon the earth an hundred and fifty days.

EXPOSITION.

17. *And the flood was forty days upon the earth.*] *i. e.* Forty days without intermiſſion. See *v.* 24. and *Pat.*

19. *And all the high hills under the whole heaven were covered.*] This again proves the deluge to have been univerſal; for if all the high hills under the whole heaven were covered, then of conſequence the whole earth muſt have been laid under water. See *Burnet's theory*, *Le Clerc*, &c.

20. *Fifteen cubits upward did the waters prevail*;] *i. e.* The waters prevailed two and twenty foot and a half above the higheſt mountains, as the ſenſe plainly leads us to underſtand.

24. *And the waters prevailed upon the earth an hundred and fifty days.*] Theſe words plainly import, that whatſoever ſhort intermiſſions there might be, yet the rain continued an hundred and fifty days. See *v.* 17, 18, 19. For had the rain ceaſed at the end of forty days, as we commonly imagine, the waters, inſtead of prevailing an hundred and fifty days, would have been much abated before this time: Yet they were ſo far from ſubſiding, that the tops of the mountains were not ſeen till the beginning of the tenth month. Compare *ch.* vii. 11. with viii. 5. See *Pat.* (*A*)

NOTES.

(*A*) Some of our philoſophers have made attempts to explain the deluge in a natural way. Mr. Whiſton, in particular, ſuppoſes it to have been owing to the earth's paſſing through the tail or atmoſphere of a comet at the time of the deluge: For the tail of a comet, according to him, being nothing elſe but vapours expanded to a great degree, when the comet paſſed cloſe by the earth, it would leave prodigious quantities of theſe expanded vapours upon the earth's ſurface, which, being lighter than that air which is immediately contiguous to the earth, would naturally aſcend, according to the laws of ſpecific gravity, and for ſome time hang floating in the atmoſphere, till cooling and thickening by degrees they would, like our preſent vapours, deſcend in moſt prodigious ſhowers of rain, and very naturally occaſion that forty days and forty nights rain mentioned in this hiſtory.

Again, the ſame comet, approaching near to the earth, would by its attraction force both the water of the ocean, and central abyſs to burſt from their reſpective bounds, and overflow the face of the earth. See his *Theory*, *b.* iv. *c.* 4.

Nor is he quite ſingular in this hypotheſis, for the ſame had been hinted before by Mr. Halley, who in a paper laid before the Royal Society, containing conſiderations about the cauſe of the univerſal deluge, alledges, that the caſual ſhock of a comet, or other tranſient body, inſtantly changing the poles, and diurnal rotation of the globe, would occaſion the ſea to recede from thoſe parts towards which the poles did approach, and to overflow thoſe parts from whence the poles were departed. See *Phil. tranſ. abridg. v. 6. part 2. p.* 1.

But though it is acknowledged that Mr. Whiſton has proceeded on more philoſophical principles than the other theoriſts, yet there are very conſiderable difficulties attending his hypotheſis. One very material objection is, that it is far from being clear, whether the atmoſphere of a comet be a watery ſubſtance or no; for it is ſaid, the obſervations of the moſt curious enquirers make it not improbable, that the circle about the body of the comet is nothing but the curling and winding round of the ſmoke, riſing at firſt to a determinate height from all parts of the comet, and then making off to that part of it which is oppoſite to the ſun. And if this opinion be true, the earth, by paſſing through the atmoſphere of the comet, ran a greater riſque of a conflagration than a deluge. See *Keill's remarks upon Whiſton's theory*, and *Nichol's conference*, *v.* 1. In a word, the more this ſignal event is conſidered, the more evidently will it appear to have been the immediate work of the Divine Power, and that no ſecondary cauſes, without the interpoſition of omnipotence, could have brought ſuch an effect to paſs: And this is the right footing on which it is placed by the ſacred hiſtorian; who, at the ſame time that he repreſents the providence of God interpoſing in an extraordinary way to bring it about, foretells, in the name of God, that the like cataſtrophe ſhall never fall out again. And ſome who have conſidered the preſent ſtructure of the earth, have been forced to acknowledge, that as the ſyſtem of nature was then, and is now ſupported and eſtabliſhed, an univerſal deluge neither could then, nor can now happen naturally; and that very many things were then certainly done, which never poſſibly could have been done without the aſſiſtance of a ſupernatural power.

The not attending to this has led learned men into many wild and contradictory ſchemes upon this ſubject. Some of them, ſeeing no where water enough to effect a general deluge, ſuppoſe it to have been only a partial one; than which nothing can be more plainly inconſiſtent with the Moſaic account. Some have ſuppoſed, that a quantity of water, ſufficient to make ſuch a deluge, was created upon the occaſion; and when the buſineſs was done, that all was diſbanded again, and annihilated: As if the ſame quantity of water that covered the whole earth at the creation, was not ſufficient to deluge it again, when the Almighty pleaſed to commiſſion the abyſs to burſt from its appointed bounds. Dr. Burnet, who plainly ſaw that there was no poſſibility of denying the univerſality of the deluge, finding that all nature could not afford water enough to drown the whole globe to that extent which Moſes mentions, ſince, according to him, no leſs than eight oceans would be required to cover the whole earth to the height of fifteen cubits and upwards above the higheſt mountains, flies to a new expedient to ſolve the matter, and ſuppoſes the primæval earth to have been ſmooth and uniform, without mountains and without ſea, which he makes to fall all to pieces at the deluge, and to contract itſelf into a leſſer room, that the water might the better ſurround and encompaſs it.

This author has unhappily expoſed the cauſe he propoſed to defend; for having firſt premiſed, that no hypotheſis but his own could explain Moſes's account of the deluge in a conſiſtency with reaſon and philoſophy; and that very hypotheſis of his being, upon a fair examination, proved inconſiſtent with the received principles of philoſophy; what becomes of the truth of the Moſaic hiſtory, which had no other prop to ſupport it, but that fantaſtic edifice which his fertile imagination had raiſed? But however boldly it has been aſſerted by this writer and others, that there was not water enough in nature to produce ſuch an univerſal deluge as Moſes deſcribes; a late learned and accurate examiner has found, after diligently enquiring what proportion the water of the globe bears to the earth, that, upon a moderate eſtimate of the quantity of water now actually contained in the abyſs, this alone was full enough, if brought out upon the ſurface of the earth, to cover the whole globe to the height aſſigned by Moſes.

See

See *Woodward's nat. hiſt. p.* iii. § 11. and *Sir Walter Rawleigh's diſc. l.* 1. *c.* 7. § 6. But what though we ſhould not be able to explain every circumſtance relating to this extraordinary event, yet ſure we have no reaſon, on that account, to queſtion the truth of the fact itſelf, which is vouched by ſo ſacred authority, and whoſe credibility is ſtill more and more confirmed by obſervations on the natural world. The late uſeful reſearches of naturaliſts are a very ſeaſonable atteſtation to the truth of the ſacred hiſtory. "I doubt not, ſays Mr. Halley, "in the paper above-mentioned, but to all that conſider the 7th chapter of Geneſis impartially, it will "paſs for the remains of a much fuller account of "the flood left by the patriarchs to their poſterity, "and derived from the relation of Noah and his "ſons. It muſt be granted, that there are ſome difficulties as to the conſtruction of the ark, the reception and agreement of the animals among themſelves, and preſervation of it in ſo immenſe and "boundleſs an ocean, during that *wind* which God "ſent to dry the waters away, eſpecially when it "firſt came on ground.—But this we may be fully "aſſured of, that ſuch a deluge has been; and by "the many ſigns of marine bodies, found far from "and above the ſea, 'tis evident that thoſe parts have "been once under water." Nor is this altogether a modern argument; for Philo, in his book of the eternity of the world, had long ago remarked, that the ſhells found on the mountains are a ſign of the univerſal deluge. But the argument has received much ſtrength from modern diſcoveries. And in this none has ſucceeded better than Dr. Woodward, who, in his *Natural hiſtory of the earth*, obſerves, that tho' ſome of the ſhells found under ground, to whoſe ſurfaces metallic and mineral matter ſometimes adheres, ſhould be ſuppoſed only the *luſus naturæ*, or accidental reſemblances of real marine bodies, yet there are ſuch multitudes of other ſhells contained in all parts of the earth, even in ſtone itſelf, which are entire, fair, and abſolutely free from any ſuch mineral contagion, and in all reſpects ſo like their fellow-kinds at ſea, in ſhape, taſte, ſmell, and in medicinal effects, when adminiſtred to animal bodies, that there is no doubt of their being real ſpoils of the ſea. Some of theſe ſhells, indeed, are not to be matched by any on the ſhore; but this hinders not but they may be the ſhells of real fiſhes, there being many kinds of ſhell-fiſh concealed in the deep which never approach the ſhore, as divers and fiſhers for pearl relate. Now theſe ſhells which are not matchable with any upon the ſhores, are many of them of thoſe very kinds that are found no where but in the deeper parts of the ſea. See his *Nat. hiſt. p.* 15, &c. This valuable collection of foſſils, upon which Dr. Woodward eſtabliſhed his theory, is now preſerved, for the inſpection of the curious, in Trinity-College, Cambridge, where I have ſeen them.

To this we may add, as a further confirmation of the ſcripture hiſtory, the concurring teſtimony of moſt ancient nations, among whom traditional hints of the deluge are preſerved. To begin with the Chaldeans; Joſephus, in his book againſt Appion, ſays of Beroſus, who was prieſt of Belus, and cotemporary with Alexander the great, that as in other things his writings had a great conformity with the Jewiſh, ſo particularly *he relates the hiſtory of the flood, and the deſtruction of mankind in it, in the ſame manner with Moſes: Alſo of the ark in which Noah, the founder of our race, was ſaved; which was carried to the ſummits of the Armenian mountains.* To the ſame purpoſe he quotes the teſtimony of many other authors, to which he never would have appealed in a warm diſpute with an adverſary, had not the authors been extant, and well enough known in his time.

In the next place, Euſebius ſupplies us with an extract from Abydenus concerning the deluge, to this purpoſe: "Chronus, or Saturn, foretold Siſithrus of "a vaſt flood of rain that was to fall; and commanded him to hide whatever learning he could "compile in Heliopolis, a city of the *Sippari*; that "he obeyed, and ſailed immediately towards Armenia; that the divine prediction came quick upon "him, and that on the third day, after the tempeſt "was ceaſed, he made an experiment by birds, to "find whether they could ſee any land emerging "from the water: And that they launching out into An. ante C. "an uninterrupted ocean, and not knowing which 2349.
"way to ſteer, returned to *Siſithrus*. That others "were ſent out after them, and that the third tryal "was ſucceſsful, the birds returning with their feet "(not as the common tranſlations have it, their "*wings*) all mudded.—He then adds, that the Gods "made him (*i. e. Siſithrus*) diſappear; but the ſhip "arrived at Armenia, and afforded the people of that "country amulets of the wood, to drive away diſeaſes." Alexander Polyhiſtor (*apud Cyril. contra Julian. l.* 1.) gives the ſame account in ſubſtance, though with ſome more particulars. He ſays, "That Si"ſithrus eſcaped a great deluge; that his ſafety "was owing to the premonition of Saturn. That "he eſcaped by means of an ark, which he had pro"vided for the purpoſe; in which alſo, birds, beaſts, "and creeping things were preſerved with him." On which paſſage Grotius obſerves from Tacitus, that the moſt high God is named by the Aſſyrians, and other nations, from that one of the ſeven ſtars which is moved in the higheſt orb, and with the greateſt power. To the ſame purpoſe many traditional hints are preſerved among the Greeks. Plutarch, in his book where he enquires which have moſt cunning, water or land animals, mentions the dove that was ſent out of the ark: His words are; *The mythologiſts ſay, that Deucalion's dove, which he ſent out of the ark, gave him notice of the ſtorm's continuance, by returning into the ark, and of its being abated, by flying away.* Plato, in his *De legibus*, ſays, there were in his days παλαιοι λογοι, ancient traditions, which affirmed that mankind had been deſtroyed by a flood, and that only a few of them ſaved themſelves on the tops of mountains. But none has mentioned more particulars relating to this hiſtory than Lucian, in his book concerning the Syrian goddeſs; whoſe account ſo exactly agrees with Moſes, that it is but changing Deucalion's name for that of Noah, and they might paſs for one and the ſame deſcription: "I have heard, ſays he, in Greece, the "ſtory of this Deucalion from the Greeks themſelves, which is thus: The preſent generation of "men is not the original one, for all that generation "periſhed; and the men which now are, came "from a ſecond ſtock, the whole multitude of them "deſcending from Deucalion. Now concerning the "firſt race of men, they have a tradition, that be"ing extremely licentious, they perpetrated all man"ner of wickedneſs; for they neither regarded oaths, "nor the laws of hoſpitality, nor the common duties "of humanity; upon which account they were all "involved in one great ruin; for on a ſudden the "earth ſent forth abundance of water, great ſhow"ers of rain deſcended, the rivers overflowed their "wonted channels, and the ſea overſpread the "earth, ſo that all was turned into water, and the "whole human race deſtroyed; Deucalion alone "was ſaved alive, to raiſe up another generation, "becauſe of his prudence and piety. He was pre"ſerved in this manner: Having provided a large "ark, (λαρακα) he entred into it with his wives and "children; and after them there came to him "likewiſe boars, and horſes, and lyons, and ſer"pents, and all other kinds of living creatures that "feed upon the earth, *all of them by pairs*, παντα "κατα ζευγια. He received them all in, neither did "they hurt him, but were very familiar with him, "*Jove ſo ordering it.* Thus they all ſailed in the "ſame ark, as long as the water remained upon "the earth." In ſhort, the deluge of Ogyges in Attica, and of Deucalion in Theſſaly, ſo celebrated by the Greek writers, appear upon due examination to be nothing elſe but the hiſtory of Noah's deluge in diſguiſe: For the Greeks, Heſychius and Suidas obſerve, uſed the word *Ogygian* proverbially, to ſignify any thing which happened in the moſt ancient times; and therefore Prideaux juſtly remarks, that by the flood of Ogyges, they meant only ſome very ancient flood which happened in the moſt early times; and ſuch was the flood of Noah.

The ſame tradition may be traced farther eaſt; and if we may believe *Martinius's hiſtory*, and *Le Compte's memoirs of China*, traces of it are preſerved in the annals of that people. There is particularly ſo great a conformity between their accounts of Fohi, their firſt king, and Noah, the father of the poſtdiluvian world,

An. ante C. 2349.

CHAP. VIII.

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to paſs over the earth, and the waters aſſwaged. 2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained. 3 And the waters returned from off the earth * continually: and after the end of the hundred and fifty days the waters were abated. 4 And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat. 5 And the waters † decreaſed continually until the tenth month: in the tenth *month*, on the firſt *day* of the month, were the tops of the mountains ſeen. 6 And it came to paſs at the end of forty days, that Noah opened the window of the ark which he had made. 7 And he ſent forth a raven, which went forth ‡ to and fro, until the waters were dried up from off the earth. 8 Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground. 9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and ‖ pulled her in unto him into the ark. 10 And he ſtayed yet other ſeven days, and again he ſent forth the dove out of the ark. 11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth. 12 And he ſtayed yet other ſeven days, and ſent forth the dove; which returned not again unto him any more.

* Heb. *in going and returning.*

† Heb. *were in going and decreaſing.*

‡ Heb. *in going forth and returning.*

‖ Heb. *cauſed her to come.*

EXPOSITION.

1. *God remembred*] Took compaſſion upon him, *ch.* xix. 29. and xxx. 22.

And God made a wind to paſs over the earth, &c.] Some infer from hence, that there was no violent wind during the fall of the rain, contrary to what Philo and others have affirmed, that the inceſſant ſhowers were acccompanied with thunder, lightning, ſtorms and tempeſts. See *Philo de Abrahamo.*

4. *And the ark reſted in the ſeventh month*,] Of the year, not of the flood, as appears from *v.* 13, 14.

Upon the mountains of Ararat.] *i. e.* Upon one of the mountains, as *ch.* xix. 29. *Jud.* xii. 7. For Ararat was a long chain of mountains, like the *Alps* or *Pyrenees*. The Syriac renders Ararat *Armenia*; ſo does the Vulgate both here and in other places, as 2 *Kin.* xix. 37. and *If.* xxxvii. 38. Sir *W. Rawleigh*, and after him ſome more modern authors, takes Moſes's Ararat to be the ſame with what is called *Taurus* in profane authors, a chain of mountains that extends from Cilicia eaſtward as far as the river Indus. See *Hiſt. of the world*, *b.* 1. *ch.* vii. § 12. That author thinks this long tract of mountains might be called Ararat, becauſe ſuppoſed to take its riſe in Armenia: And he is of opinion that the ark reſted in ſome of the eaſtern parts of Taurus, becauſe Noah ſettled in the eaſt after the flood, as appears from *Gen.* xi. 2. where we read that his poſterity came from Eaſt to Shinar, or the parts about Babylon. But he ſeems to have been miſled into this fancy by the miſtake of the ancient as well as modern geographers, who have placed theſe mountains of Armenia ſeveral degrees more to the weſt than they ought to be. See *Univ. hiſt. v.* 1. *p.* 3. The common opinion is, that the ark reſted on one of the mountains that ſeparate Armenia from Meſopotamia, which Ptolomy calls the Gordiæan, and Q. Curtius the Cordæan mountains. This opinion is ſupported by the authority of the Chaldee paraphraſe and Arabic verſion, which render Ararat the mountains Cordee; as alſo by Beroſus, quoted in Joſephus. See *Antiq. l.* 1. *ch.* 4. And Bochart has been at pains to collect ſeveral teſtimonies from other authors that favour this opinion. See *Phaleg. l.* 1. *c.* 3. Here, Mr. Whiſton juſtly remarks, the care and wiſdom of providence for the preſervation of Noah and all the creatures, after their coming out of the ark, by ordering it ſo that the ark ſhould reſt on one of the higheſt mountains in the world: For tho' the earth muſt have been generally uninhabitable for a conſiderable time after the flood, by reaſon of the ſediment which the water left upon its ſurface, and which would require no ſmall ſpace of time to ſettle, conſolidate, and become fit for vegetation; yet on the high mountains, which would be covered by the water but a few days at moſt, the quantity of ſediment would be ſo inconſiderable, that the earth would not be much altered from what it was before, nor its vegetables hurt by this univerſal deluge. See his *Theory*, *b.* v. *c.* 4.

5. *And the waters decreaſed continually*] If the flood began in November, as has been ſaid, *ch.* vii. 11. then it abated in the beginning of May,

NOTES.

world, that one is apt to think them but one and the ſame perſon.

Nor is it only among the European nations that the tradition of the deluge has been preſerved, but we are informed by good authors, as *Acoſta*, *Herrera*, and others, that the tradition of the deluge was as familiar in America, upon its firſt diſcovery, as in any other known region of the earth. See *Bochart. Hieroz. p.* ii. *c.* 5. *Grotius de ver. rel. chriſ. b.* 1. § 16. and *Shuckford's connect. vol.* 2. *b.* 8.

when the ſummer came on apace; ſo that the heat of the ſun concurring with the action of the wind, *v.* 1. would have a powerful influence to dry up the waters when the rain was now ceaſed. See *Pat.*

In the tenth month were the tops of the mountains ſeen.] Bochart infers from hence, that the mountain on which the ark reſted, was the higheſt, at leaſt in thoſe parts, becauſe it ſettled there above two months before the tops of other mountains were ſeen. See *Phaleg. l.* 1. *c.* 3. But ſure the ark, conſidering how heavy loaden it was, might well by its weight ſettle there long before the top of that mountain was ſeen, which, 'tis poſſible, might not appear many days before the reſt. See *Pat.*

6. *At the end of forty days,*] After the tops of the mountains appeared, *i. e.* on the eleventh day of the eleventh month, which is about the end of July, according to common computation.

7. *A raven, which went to and fro,*] Heb. *going forth and returning, i. e.* it fluttered backward and forward, went often from the ark, and as often returned, either re-entering into the ark, or ſitting upon it; till at laſt the waters being dried up, it returned no more. The LXX, Vulgate, and other verſions, render it, *went forth, and did not return:* Which verſion Bochart approves, and quotes the authority of ſome of the Rabbins, who alledge, *that the raven found the carcaſs of a man upon a mountain, and ſo would return no more.* See *Hieroz. part.* 2. *l.* 2. *c.* 12. But the next words confute this tranſlation.

Until the waters were dried up from the earth] For what ſhould make it return, when all the waters were gone every where, and not rather while they remained upon the ground? Whereas theſe words, in connection with the foregoing as they run in the Hebrew, give this eaſy ſenſe; That the raven often flew from the ark, but finding no convenient place to reſt in, returned thither again till the ground was dry. See *Pat.* and *Le Clerc.* An. ante C. 2348.

8. *Alſo he ſent forth a dove*] As the dove flies far, loves to feed upon the ground, and pick up ſeeds, he ſent her out as a proper creature to make further diſcoveries; but not on the ſame day, or but a day between, as Bochart conjectures, but after an interval of ſeven days, as appears from *v.* 10. *Noah ſtayed yet other ſeven days*; which ſhows that ſeven days had preceded between the ſending out of the raven and of the dove. See *Pat.*

9. *The dove found no reſt*] For though the tops of the mountains appeared, they muſt have been ſo muddy, that the dove could not ſettle upon them.

11. *An Olive-leaf*] Which the dove brought from Aſſyria, a country formerly abounding with olive trees, (as we read 2 *Kin.* xviii. 32. and in *Strabo l.* 2. *p.* 800.) the property whereof is, that they will live and be green under water. See *Bochart, Hieroz. l.* 1. *c.* 6. *Plin.* xiii. 25. *Theophr. hiſt. plant.* iv. 8.

So he knew the waters were abated] Now he underſtood the waters had left the lower grounds, yet not ſo left them, that the dove would ſtay; the earth, 'tis likely, remaining chilly. See *Pat.*

13 And it came to paſs in the ſix hundredth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. 14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried. 15 And God ſpake unto Noah, ſaying, 16 Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons wives with thee. 17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

EXPOSITION.

13. *In the ſix hundred and firſt year,*] *Viz.* of Noah's life. The flood began on the ſeventeenth day of the ſecond month, and ended the twenty-ſeventh day of the ſame month of the ſubſequent year. See *v.* 14. Thus it laſted a compleat ſolar year.

16. *Go forth out of the ark,*] Though Noah ſaw the earth was habitable, yet he waited for God's order to go out of the ark, as he had it for his entering into it. See *Pat.*

18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him: 19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their * kinds, went forth out of the ark. 20 And Noah builded an altar unto the LORD, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar. 21 And the LORD ſmelled † a ſweet ſavour; and the LORD ſaid in his heart, I will not again curſe the ground any more for man's ſake; for the imagination of man's heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done. 22 ‡ While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

* Heb. *families.*

† Heb. *a ſavour of reſt.*

‡ Heb. *As yet all the days of the earth.*

EXPOSITION.

20. *Built an altar,*] This is the firſt time we read of an altar built for religious worſhip. It was probably of earth, according to the ſimplicity of thoſe early ages, and as the law afterwards enjoined, *Exod.* xx. 24. and ſuch as the nations uſed of graſs or turf, mentioned by Virgil,

An. ante C. 2348.

gil, *Æn.* xii. and Horace, 1. *Od.* xix. See *Pat.* The firſt altars were probably thoſe of nature's raiſing, mountains or high places, to which pious men might repair for retirement and contemplation; and hence theſe places themſelves in time acquired a relative ſanctity.

Noah—took of every clean beaſt,] It ſeems moſt probable from *Lev.* i. 2, 14. compared with the ſacrifice of Noah, and with that of Abraham, *Gen.* xv. 9. that the clean beaſts uſed for ſacrifice were of the cow-kind, or of the ſheep, or of the goats; and that the clean fowls were only turtle doves and young pidgeons. See *Shuckford's connect. v.* 1. *b.* 5. *p.* 301. *Spencer de leg. Heb. l.* iii. *c.* 2. As for the diſtinction between beaſts *clean* and *unclean*, whence it aroſe, ſee the explication of *ch.* vii. 2. and xv. 9.

And offered burnt-offerings] Le Clerc obſerves, that as the word עוֹלוֹת ſignifies *an aſcenſion upon the altar*, it may denote any ſacrifice; and therefore thinks it may be made a queſtion, whether Noah really offered a burnt-offering, or only performed ſome religious rites in teſtimony of his gratitude to God, without putting the animals to death? However, moſt probably it is to be underſtood of a proper *burnt-offering*, the word being generally uſed in that ſenſe. (See *Ex.* x. 25. xxix. 18. xl. 29. *Num.* viii. 12. and xv. 3.) It was called עולה becauſe the ſacrifice *aſcended* to God in fire and ſmoke.

21. *The Lord ſmelled a ſweet ſavour*;] Becauſe in expreſſing the ſeveral powers of God, and his different manners of acting, all language is deficient, the ſcripture, in condeſcenſion to our weakneſs, makes uſe of figurative ways of ſpeaking, and ſimilitudes drawn from our own manner of acting, to give us ſome conception of theſe divine powers, to which the faculties of man bear but a ſmall analogy. So the meaning of this expreſſion is, that this *ſacrifice of thankſgiving* was as grateful to God as ſweet odours are to us. See *Lev.* xxvi. 31. Not as if the Deity could have pleaſure in the blood of ſlain beaſts, or in the ſmoke of burnt fleſh, *Pſ.* l. 9. But he ſhewed regard to this religious ceremony, becauſe it was accompanied with a pious and grateful mind. See *ch.* iv. 4. *the note on the inſtitution of ſacrifices.*

Said in his heart,] He determined or reſolved in himſelf.

I will not again curſe the ground any more] *i. e.* After this manner, with a deluge. Dr. Woodward infers from hence, that the curſe denounced on the earth immediately after the fall, *ch.* iii. was not executed till the deluge; juſt as the ſentence, dooming man to death, was not executed till 8 or 900 years after.

For the imagination] As the words ſtand in our verſion, the ſenſe is this; *Such a proclivity there is in men to evil, that if I ſhould ſcourge them thus, there would be no end of deluges.* But they may be better rendered thus; *Though the imagination of man's heart be evil.* See *Piſcator* and *Ainſworth.* Notwithſtanding all the follies and vices I foreſee mankind will ſtill be guilty of, I will never again deſtroy the earth and its inhabitants by another flood. Which rendering agrees better with *Gen.* vi. 5. where this very reaſon is given for God's viſiting the earth with a curſe. And, therefore, 'tis not likely that the ſame ſhould be aſſigned as a reaſon for not inflicting a ſecond curſe.

22. *Seed-time and harveſt—day and night ſhall not ceaſe.*] Intimating, that as there had been neither ſowing nor reaping, nor any diſtinction of ſeaſons in that diſmal year; ſo during that whole time there had been, as it were, but one continued night; at leaſt the day differed but little from the night, while thick clouds and darkneſs overſpread the whole face of the heavens.

CHAP. IX.

AND God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful, and multiply, and repleniſh the earth. 2 And the fear of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered. 3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things: 4 But fleſh with the life thereof, *which is* the blood thereof, you ſhall not eat. 5 And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every mans brother will I require the life of man. 6 Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God made he man. 7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

EXPOSITION.

1. *And God bleſſed Noah*, &c.] Here God renews to Noah, the ſecond founder of the human race, the bleſſing which he had beſtowed upon Adam, *Gen.* i. 28.

2. *The fear of you*, &c.] The inferior creatures are hence ſubjected to Noah as they were to Adam, with this difference, that Adam's dominion over them was eſtabliſhed in love, Noah's in fear. See *Lightfoot.* But that criticiſm is ſeemingly more refined than ſolid.

3. *Every moving thing that liveth ſhall be meat for you*, &c.] Here it is to be obſerved, that God allows Noah the uſe of all the creatures, without diſtinction of clean or unclean; *i. e.* he might eat all that were wholeſome, without regard to the diſtinction of animals, afterwards eſtabliſhed by the law of Moſes. See *Le Clerc.* This is generally thought to be the firſt grant to mankind of the uſe of animal food; though ſome would have it to be only a renewal of their old charter. See *Pool's Synopſis.* But others think this cannot be admitted without putting a force upon Moſes's words. Beſides, it might ſeem ſuperfluous to give Noah this grant, if he had it given him before. See *Le Clerc* and *Grot.* Various reaſons are aſſigned for God's granting man this

this liberty now to eat flesh. Some will have it, because otherwise when the world came to be peopled, there would not have been food enough for Noah and his posterity. See *Aberbanel.* But this is fully confuted by authors, who find, upon moderate computation, that there might have been in the first world before the deluge, at least ten thousand millions of souls; a number far exceeding that of the present inhabitants, which is commonly estimated to be betwixt three and four hundred millions. See *Shuckf. vol.* 1. *p.* 36. *Burnet's theory, b.* 1. *c.* 3. and *Whiston's theory, p.* 239. Others think it was because the fruits of the earth were not now so nutritive as before the flood, or because the bodies of men were grown weaker, and required a more nourishing food. See the *Synops.* (*A*)

4 *But flesh with the life thereof*, &c.] The Hebrew doctors understand this to be a prohibition to cut off any limb of a living creature, and to eat it while the life, that is the blood, was in it: *Dum adhuc vivit & palpitat:* Which Maimonides thinks was the barbarous custom of some people in the old world, and a part of their idolatrous worship. See *More nev. part* 3. *c.* 48. *Selden de jure, N. & G.* vii. 1. And Grotius finds the same to have been anciently practised by the Americans. But granting this to have been the custom of a few, surely there needed not a precept to have been given to all mankind, to avoid that to which human nature is of itself so averse. The simplest sense seems to be, that they should not eat the blood of any creature, (see *Grot.*) blood being to the animal life, what oil is to the lamp; and therefore life and blood are here synonimous, as in all other authors: So Virgil, *purpuream vomit ille animam. Æn.* ix. 349. For which prohibition a plain reason is given immediately after, that they might have the greater abhorrence of shedding man's blood, when it was not lawful so much as to taste the blood of beasts. To which some add, that God required this early abstinence from blood, because he intended in after times to appoint the blood to be an expiatory offering for sin, *Lev.* xvii. 10, 11. See *Pat. and on Lev.* xi. 2. There are who think the eating of blood an immoral thing, and consequently that the prohibition is still binding on us christians. But if it were immoral, God would never have permitted the Israelites to sell a creature that died in its blood to a stranger or alien, that he might eat it, *Deut.* xiv. 21. which ought fully to answer all the scruples that some christians have about it. The use of it upon the altar is now over, and therefore the reason for abstaining from it is ceased. And though the apostles at Jerusalem, that offence might not be given to the Jews, advised the Gentiles at that season to abstain from it, *Acts* xv. 29. yet the eating it, or not eating it, is no part of our religion;

An. ante C. 2348.

NOTES.

(*A*) In the *Philosophical Transactions* there are some considerations on man's feeding on flesh, the substance whereof I shall here transcribe, as what may somewhat illustrate this passage. "I remember to "have read, says Dr. Wallis, in one of Gassen-"dus's printed epistles, a suggestion of his, as if he "thought it not natural for *man* to feed on *flesh*; "though, by long usage we have been accus-"tomed to it, and it is now familiar to us; "but rather on plants, roots, fruits, grain, *&c.* "And I take it to be the opinion of many divines, "that *before the flood*, men did not use to feed on "flesh; because of what we have in *Gen.* ix. 3. "where God says to Noah, after the flood, *Every "moving thing that liveth shall be meat for you*, &c. "compared with *Gen.* i. 29. where God says to A-"dam, *I have given you every herb bearing seed, and "every tree—to you it shall be for meat*; but without "any intimation of his feeding on the flesh of animals.

"Yet, I confess, I have some doubt therein re-"maining; seeing that we find, very early, that "Abel was *a keeper of sheep*, as well as Cain *a tiller "of the ground*, both employments seeming equally "in order to their food and sustenance. And their "first *cloathings* were the skins of animals. It may, "perhaps, be thought, that these animals were slain "for sacrifice, and the sheep fed only for that pur-"pose; but even their sacrifices seem to have been "offered but as a portion or first-fruits of things ap-"pointed for food; and that as Cain was not to sa-"crifice the whole fruit of his tillage, so neither "was Abel the whole product of his sheep, but the "best thereof, *the firstlings of his flocks, and the fat "thereof*, and reserving the rest for his own use. "And it cannot seem likely that God would give to "Noah, after the flood, a greater dominion over "other animals than had been given to Adam in "paradise before the fall. And I should then con-"sider this permission to Noah, not as contradistinct "from that to Adam, as of what is now permitted, "which before was not, but rather as introductive "of the prohibition which presently follows, to wit, "though he might eat flesh, even as the green herb, "so far as it might be wholsome food, yet, not with "the blood thereof; that is, not *raw flesh*; not "*carnem crudam*, or *carnem cum cruore*. I add also, "that the same rule is given to other animals, *Gen.* i. "30. as is to man at *v.* 29. *I have given the very "herb for meat:* Yet there are, we know, many "carnivorous animals, without any farther permis-"sion that we know of."

Then follows the discussion of this question in natural philosophy, Whether flesh be proper food for man? The consideration insisted on by Gassendus, is from the structure of the teeth; that our teeth are mostly *incisores* or *molitores*, not such as in carnivorous animals are proper to *tear flesh*, except only four, which are called *Canini*; as if nature had rather furnished our teeth for cutting herbs, roots, *&c.* and for bruising grain, nuts, and other hard fruits, than for tearing flesh. To which Dr. Wallis adds, that man having his stomach and intestines formed like sheep, oxen, and most quadrupeds that feed on plants; and not like dogs, foxes, and other carnivorous animals; particularly that whereas most quadrupeds that are not carnivorous have that intestine, which is called *colon*, which is not found in carnivorous animals, such *colon* is very remarkable in man; therefore it may seem reasonable to conclude, that nature never designed man to live on flesh; but that the wantonness of his appetite, and a depraved custom, had inured him to it.

In answer to this it is observed, that man is indeed furnished with all sorts of teeth for all sorts of wholsome food, and that we may be mistaken in the conclusion we may be apt to draw from the similar conformation of the intestines in men, to what is found in animals not carnivorous: And may as well argue, that because the neat-kind, the stag-kind, the sheep-kind, and the goat-kind, that live upon herbage, have four stomachs, therefore those that have not four stomachs, were not design'd by nature to be graminivorous. Now the horse-kind, the hare-kind, *&c.* have but one stomach, and yet their food is grass: If, therefore, we cannot make a conclusion from the structure of the stomach, what food is most natural to an animal, much less, one would think, from the colon or the cæcum, parts that are remote from the stomach, and being so, seem rather as cloacæ, for the reception of the fæces, than otherwise of any great concern in digesting the food, or distributing the chyle. Since man, therefore, hath all manner of teeth, fit for preparation of all sorts of food, before it be conveyed to the stomach; I should rather think that nature did intend he should live upon all, or at least is so bountiful as not to deny him any, or stint him to one sort only. So, in like manner, since the organs in man are fitly adapted for digesting all sorts of food, I should rather incline to conclude, that therefore nature intended all sorts for him; which God assures us he did: *Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things.* See *Motte's abridgment of the Philos. Trans. part* iv. *p.* 234.

An. ante C. 2348.

ligion; but we are perfectly at liberty in this matter. See *Shuckf. v.* 1. 97.

5. *And ſurely*, &c.] Rather, for *ſurely*, as in the LXX. and Vulgate, making it a reaſon of the former prohibition: I command you to abſtain from the blood of animals, that you may be the more deterred from ſhedding man's blood, for that is ſo precious in my ſight, that the very beaſt ſhall die that kills a man. And therefore much more will I require it (*i. e.* puniſh it, *Gen.* xlii. 22.) at the hand of every man; whom he calls *brother*, to ſhew that murder is the more heinous, becauſe we have all one common parent, *Acts* xvii. 26. See *Pat.*

6. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed:*] This is the law of equity, a branch of the natural law of retaliation, the execution whereof belonged to every man in the ſtate of nature; and which upon the increaſe of mankind, and eſtabliſhment of commonwealths, was veſted in the judges. See *Grotius.* Murder is indeed a crime ſo intirely *inhuman*, ſo *foul*, ſo *monſtrous*, that, at the bare mention of it, human nature is apt to be thrown into diſorder. It was therefore wiſely and righteouſly appointed, by a particular poſitive ſanction of the Almighty, that murderers ſhould be puniſhed with death; and this is plainly pointed out to us as what was fit to be obſerved, for a perpetual and irreverſible ordinance of juſtice, under all forms of human government. See *Ex.* xx. 13.

In the image of God] Upon this account Philo juſtly ſtiles homicide the moſt heinous ſacrilege: Becauſe, ſays he, of all things in the world, nothing is more ſacred, nothing ſtamped with more lively characters of the Divinity than man. Murder is an act of high treaſon againſt the Divine Majeſty, whom man repreſents in this lower world.

8 And God ſpake unto Noah, and to his ſons with him, ſaying, 9 And I, behold I eſtabliſh my covenant with you, and with your ſeed after you; 10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth. 11 And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth. 12 And God ſaid, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations: 13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth. 14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud: 15 And I will remember my covenant which *is* between me and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh. 16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of of all fleſh that *is* upon the earth. 17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

EXPOSITION.

9, 10. *I eſtabliſh my covenant with you—and with every living creature*] You and all other creatures ſhall have the benefit of my covenant, *i. e.* my purpoſe or decree, (*Jer.* xxxiii. 25.) never more to deſtroy the earth with a flood.

12, 13. *This is the token of the covenant—I do ſet my bow in the clouds,*] The rainbow is a natural appearance, occaſioned by the refraction of the ſun's light in drops of falling rain, and never appears but when it rains in the ſun-ſhine. See *Newt. opt. prop.* 9. *prob.* 4. Now moſt interpreters taking it for granted, that there were clouds before the deluge, think there muſt have been a rainbow alſo, only now it was appointed a voluntary, or, as ſome call it, a ſacramental ſign, whereas before it was only a natural one: Juſt as a ſtone may be agreed upon by two parties to be their common land-mark, when it ſignified no ſuch thing before. See *Pool's Synopſis.* But others, not ſatisfied with this account of the matter, alledging it would have been but cold comfort to Noah and his timorous poſterity to point them to a ſign which had commonly appeared before, and which ſtood there, perhaps, at the very time when the world was going to be drowned, think there was really no rainbow before the deluge. Dr. Jackſon inclines to think, that the clouds might not have had that peculiar diſpoſition before the flood, which is requiſite to the production of the rainbow. See *b.* 1. *upon the creed, c.* 16. And here the two famous theoriſts, who differ ſo widely in other particulars, are both agreed. The antediluvian air, ſay they, was always pure, ſerene, free from clouds and ſhowers of rain, (the ground being watered, ſays Mr. Whiſton, by gentle miſts aſcending by day, and deſcending in a great meaſure by night, *Gen.* ii. 6.) and conſequently had no rainbow. See *Whiſt. theor. b.* 3. *c.* 3. *phen.* 40, 41, 42. and *Burnet's theory, c.* vii. *p.* 322.

Homer is thought to have had a notion that the rainbow was at firſt (to uſe Moſes's expreſſion) ſet in the clouds to be a ſign unto men; for he ſpeaks to this purpoſe, *Il.* 11. *v.* 28.

Ἐν νέφει ϛῆριξε τέρας μεροπων ἀνθρώπων.

Jove's wondrous bow, of three celeſtial dyes,
Plac'd as a ſign to man amid the ſkies. Pope.

That τέρας here ſignifies a ſign, is evident from the 4th verſe of this *Iliad.* See *Shuckf. connect. v.* 1. *p.* 98. and *Dacier in loc.* Perhaps it was from ſome traditional hint of this truth that the rainbow came to be called by the poets, θαυμαντὸς ἰκγονος, the *daughter of wonderment*, and *Deorum nuncia*, the *meſſenger of the gods.*

My bow] The rainbow is called God's, either becauſe it is inſtituted by him as a ſacramental ſign, or becauſe it is a moſt beautiful work of God,

God, and ſignally repreſents the magnificence of the Divine Artiſt. Look upon the rainbow, ſays the ſon of Sirach, and praiſe him that made it; very beautiful it is in the brightneſs thereof: It compaſſeth the heaven about with a glorious circle, and the hands of the Moſt High have bended it, *Eccluſ.* xliii. 11, 12.

15. *I will look upon it, that I may remember,* &c.] 'Tis eaſy to ſee that this is ſpoken only after the manner of man: For the purpoſes of God are as unalterable as his nature; and he who cannot poſſibly forget, needs no token or ſign to put him in mind of his promiſe. The meaning is, that they might take this bow as a ſignification, that God had obliged himſelf to this promiſe, and would certainly fulfil it. An. ante C. 2347.

18 And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of * Canaan. 19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread. * Heb. *Chenaan.*

EXPOSITION.

18. *Shem, and Ham, and Japheth:*] Japheth, though named laſt, was the eldeſt of Noah's ſons, as appears from *ch.* x. 21. Shem, whom ſome would make the eldeſt, appears to have been two years younger than Japheth: For Noah was five hundred years old at the birth of his eldeſt ſon, *viz.* an hundred years before the flood. See *Gen.* v. 32. compared with *Gen.* vii. 6. But Shem was but an hundred years old, two years after the flood, namely, at the birth of Arphaxad, *ch.* xi. 10. and conſequently he muſt have been two years younger than Noah's firſt-born. See *Shuckf. connect. vol.* 1. *p.* 150.

20 And Noah began *to be* an huſbandman, and he planted a vineyard. 21 And he drank of the wine, and was drunken, and was uncovered within his tent. 22 And Ham the father of Canaan ſaw the nakedneſs of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs. 24 And Noah awoke from his wine, and knew what his younger ſon had done unto him. 25 And he ſaid, Curſed *be* Canaan; a ſervant of ſervants ſhall he be unto his brethren. 26 And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be † his ſervant. 27 God ſhall ‡ enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

† Or. *ſervant to them.*
‡ Or, *perſuade.*

EXPOSITION.

20. *And Noah began to be an huſbandman,* &c.] 'Tis not likely that Noah would juſt begin to enter upon this laborious employment in the decline of his life. But the word which we render *began*, is rendered by Buxtorf and others, *continued.* So the ſenſe will be, *Noah continued to be an huſbandman*; *i. e.* returned to the ſame employment which he had followed before the flood: Or, as Le Clerc has it from Arr. Montanus, *Having been an huſbandman, he began to plant a vineyard.* Whence it is inferred, that he firſt invented the art of making wine.

21. *And he drank of the wine, and was drunken.*] Several of the fathers and Jewiſh doctors, make this candid apology for the good old man, that he was unacquainted with the ſtrength of the liquor, or was eaſily intoxicated, being now old and weak. See *Pat.* We may obſerve, however, that the word does not neceſſarily imply, that he was to a great degree intoxicated; but only that he was fluſtered or heated by the liquor. The ſame word is uſed for drinking liberally, though not to exceſs, *ch.* xliii. 34.

Uncovered] The looſe dreſs of thoſe times made it eaſy for the wind, or any ſlight diſcompoſure of body, to expoſe thoſe parts which nature teaches to conceal, eſpecially in one who was overpowered with ſleep and wine.

22. *And Ham the father of Canaan ſaw the nakedneſs,* &c.] Ham's fault was not merely that he ſaw his father's *nakedneſs*; for though this is what every modeſt man would carefully avoid, yet had he only entered accidentally into his father's tent, and ſeen him in that indecent poſture, unwillingly, and with that concern which became a dutiful child, he had never incurred his father's malediction. But we are told, inſtead of concealing his father's infirmity, and reſpectfully covering his naked body, he left him uncovered as he was, and went and publickly proclaimed his ſhame to his two brothers. This much is plain from the text itſelf. And the moſt judicious interpreters, both ancient and modern, are of opinion, that ſeeing his aged father in this condition, he made him the ſubject of his wanton mirth and raillery. See *Theodoret. quæſt.* 57. *in Gen. Lyra, Le Clerc,* &c. Some think there was even impiety in the caſe, and that Ham now judging his father unable to beget, took occaſion to turn the promiſe concerning the Meſſiah into ridicule. See *Pat. and others.* 'Tis the ſentiment of Mr. *Von der Hart*, profeſſor of the oriental languages in the univerſity of *Helmſtad*, that Ham's crime conſiſted in committing inceſt with his father's wife; for he obſerves that the ſcripture phraſe, to *ſee* or *uncover* his father's *nakedneſs*, ſignifies to lie with his father's wife, *Lev.* xi. 7, 8. So that, according to him, Ham had been ſo brutiſh as to lie either with his own mother, or at leaſt with his ſtep-mother. He ſuppoſes that Ham watched his time for compaſſing his deſign, when Noah was aſleep after his debauch; that the other two ſons having ſurprized their brother in the act, threw their garments over him and his accomplice, and then went and gave an account to their father of all that they had ſeen: That Noah, much inraged, ordered by his will, that Canaan, who was to be the iſſue of that inceſtuous commerce, ſhould

An. ante C. 2347.

be wholly deprived of the inheritance. See *Bayle's dict. art. Cham.*

Without.] The word ſignifies, in the publick ſtreet or market-place. Whence it appears, that Ham was ſo far from having a due reverence for his father, that he expoſed him to open ſhame and infamy.

23. *And Shem and Japheth took a garment—and went backward*, &c.] Their behaviour is full of decency and filial reſpect.

24. *Knew what his younger ſon had done*] Noah finding ſome garment upon him which before he had not, would probably inquire, and ſo find out what had happened. See *Pat.* Theſe words plainly intimate that there was ſomewhat more than bare *ſeeing*, and that he had done ſomething diſreſpectful and irreverent towards his father. See *Le Clerc.*

His younger ſon] By younger ſon here, ſome underſtand Canaan, Noah's grandſon; it being uſual in ſcripture to call grandſons by the name of ſons. Thus they alledge that Canaan had firſt ſeen Noah uncovered, and that he went and told it to his father in a ludicrous manner; aſſigning this as a reaſon why Canaan is made the object of the following malediction. See *Theodoret. ibid. Lyra* and *Pat.* But the words moſt naturally refer to Ham: And as to what is alledged, that he was not Noah's youngeſt, but the ſecond ſon, becauſe he is always plac'd in the middle; this is no argument, for Japhet is placed laſt, and yet he was the eldeſt, *ch.* x. 21. See *the explication of ch.* ix. 18.

And he ſaid, Curſed be Canaan;] Why then is the curſe pronounced on Canaan, who, for any thing that appears, was no way concerned, and not rather upon Ham, who was in the fault? Some, to obviate this difficulty, underſtand Canaan to be only another name for Ham. See *Ainſw.* But this cannot be admitted, ſince they are plainly diſtinguiſhed, *v.* 22. where Ham is expreſsly called the father of Canaan. Some ſuſpect an error in the text, and that inſtead of Canaan, we ought to read Ham: Which conjecture is favoured by the LXX. which in ſeveral editions has Ham; and by the Arabic verſion, which inſtead of *Canaan*, has, *the father of Canaan.* But taking the words as they ſtand in our verſion, they may be explained by conſidering the paſſage as a prophecy, wherein Noah, provoked by the diſreſpectful behaviour of his ſon Ham, takes occaſion from thence, in order to mortify him for his irreverence, to foretel him that this violation of filial duty would be retaliated upon him in the wretchedneſs and degeneracy of his children, particularly of Canaan's race. For though our verſion makes Noah deliver himſelf in the form of an imprecation, as if in the ſpirit of vindictive anger he had wiſhed Ham and his poſterity might be accurſed; yet in the original, 'tis only *curſed Canaan*; as much as to ſay, *Ah, wretched, ill-fated Canaan*; or we may ſupply the verb, *ſhall be*, from the latter part of the ſentence, *Canaan ſhall be curſed.* Now as *bleſs* ſignifies in ſcripture *to make fruitful*, ſo *to curſe* ſignifies to inflict barrenneſs, *Gen.* iii. 17. *Curſed is the ground.* See *Le Clerc.* Accordingly ſome tranſlate it, *Canaan ſhall be contracted, i. e.* his offspring ſhall be leſs numerous, and confined to more narrow territories, in oppoſition to what is ſaid of Japheth, *He ſhall be enlarged:* Or it may ſignify, he ſhall be reduced to ſervitude, as the word is uſed *Joſ.* ix. 23. which ſenſe agrees beſt with what follows. See *Oleaſter.* But however we underſtand theſe words, we ought eſpecially to beware of imagining, as ſome have done, that Canaan and his poſterity were fixed in a ſtate of reprobation in conſequence of this curſe laid on Ham, or upon account of his offence. For it is contrary to common equity, and much more to the equity of the divine procedure, to puniſh the children for the father's faults: And the ſcripture expreſsly declares, that the ſon ſhall not bear the iniquity of the father, *Ez.* xviii. 20. Indeed ſo far was this curſe from affecting their ſpiritual ſtate, that for ſeveral generations the Canaanites don't appear to have been worſe than their neighbour nations, nor were there wanting among them examples of eminent piety; witneſs Melchizedek, who was of this line. 'Tis true they were at length devoted to national deſtruction; but it was not for this, or any other ſin of their forefathers, but for their own iniquities; for 'tis particularly taken notice of, that *till the meaſure of their iniquities was filled up*, Gen. xv. 16. they were neither ſervants to Shem nor Japheth, but lived free and independent in their own territories, and under their own laws: But when they were arrived at ſuch a pitch of monſtrous wickedneſs, that they were not worthy to live upon the face of the earth, then, and not till then, for the general good of mankind, they were made examples of the divine ſeverity.

A ſervant of ſervants ſhall he be] A ſervant of ſervants, in the Hebrew idiom, ſignifies the greateſt of ſlaves, as king of kings ſignifies the greateſt of kings, *&c.* *(A)* *Unto*

NOTES.

(A) This being the firſt mention of *ſervitude*, it may be proper here to enquire a little into the origin of that diſtinction amongſt men. I take *ſervitude* here in the ſenſe it was underſtood by the Hebrews, amongſt whom and the neighbouring nations, the greateſt part of ſervants were ſlaves, *i. e.* they belonged abſolutely to their maſters, who kept them, exchanged them, or ſold them; in a word, diſpoſed of them as their own goods. *Servitude* is very juſtly defined by the civilians to be a ſtate of ſubjection *contra naturam*, very different from and contrary to the natural rights of mankind. See *Juſtinian. inſtitut. l.* 1. *tit.* 3. For by nature all mankind are equally free: And when Ariſtotle ſays, that by nature ſome are free, ſome are ſervants; in reaſon he can mean no more, than that nature, or the Author of nature, has appointed, and the good of the world requires, that there ſhould be a ſubordination amongſt men, that ſome ſhould ſerve, ſome ſhould rule; at leaſt his reaſoning proves no more. See *Polit. l.* 1. *c.* 3, 4, 5. God has indeed given to different men different abilities, both of body and mind. Some are beſt able, by their powers of mind, to invent and contrive; and others more fit to execute with ſtrength, thoſe deſigns which the directions of other people mark out for them. In this way all mankind are made to be ſerviceable to one another, and that without abſolute dominion in ſome, or ſlavery in others, as is fully experienced in chriſtian kingdoms. Buſbequius, a very ingenious writer, queries much, whether the aboliſhing ſervitude has been advantageous to the publick? But I cannot think what he has ſaid for his opinion is at all concluſive. The grandeur of particular perſons may be greater, where they are ſurrounded with multitudes of ſlaves; but a community, which conſiſts of none but citizens, is in a better capacity to procure and improve the advantages which ariſe from government and ſociety; ſuch a body is, as I might ſay, politically alive in all its parts and members, and every individual has a real intereſt of its own depending in the public good: As to all the inconveniencies ariſing from, or miſcarriages of the low and vulgar people, not their li-

berty,

Unto his brethren] *i. e.* Unto the poſterity of his brethren; for in the Hebrew, all the kindred of a perſon, even in the loweſt deſcent, are called his *brethren*. See *Le Clerc*. This ſome underſtand to have been verify'd in a moral ſenſe, when vice and ſuperſtition, that ſlavery of the mind, had debaſed the Canaanites into a ſtate moſt vile and abject. But this did not ſo properly make them *ſervants to their brethren*, as ſervants to ſin, and ſlaves to the power and tyranny of their luſts. Therefore it ought to be underſtood literally, in which ſenſe it was accompliſhed when the Iſraelites, the deſcendants of Shem, conquered the land of Canaan, ſubduing thirty of their kings, putting moſt of the inhabitants to the ſword, laying the reſidue under tribute, and particularly uſing the Gibeonites, who ſaved themſelves by ſtratagem, as drudges for the ſervice of the tabernacle. See *the firſt twelve chapters of Joſhua, with chap.* xvii. and *Pat.*

It is a juſt obſervation of St. Auguſtin, Theodoret, and others, that Moſes's chief intent in recording this prediction, was to raiſe the ſpirits of the Iſraelites, then entering on a terrible war with the children of Canaan, by the aſſurance that, in conſequence of the curſe, that people were deſtined by God to be ſubdued by them. See *Heidegg. hiſt. patr. tome* 1. *exerc.* xx.

26. *And he ſaid, Bleſſed be the Lord God of Shem*;] When men have a high ſenſe of any favour conferred upon themſelves or others, they are apt to expreſs their ſenſe in thankful acknowledgments to God the giver. See *ch.* xiv. 20. 2 *Sam.* xviii. 28. 1 *Kin.* x. 9. Thus Noah, having the happineſs of Shem and his poſterity full in the view of his prophetic mind, inſtead of directly bleſſing Shem, breaks forth into a rapture of praiſe to God, in whom he was bleſſed. And indeed, in calling Jehovah the *God of Shem*, he includes a more comprehenſive bleſſing than any other words could have expreſſed, *Pſ.* cxliv. 15. *Rev.* xxi. 3, 4. For what happineſs can be wanting to him unto whom God ſtands in ſo peculiar a relation as to be called *his God?* All the bleſſings of heaven and earth are not too extenſive to fall within the compaſs of ſuch a benediction: And therefore it is offering no violence to the words, to underſtand by it, that from Shem a people ſhould deſcend, who were to be the worſhippers of the true God, and on whom, as ſuch, the happy fruits of virtue and religion ſhould be intailed, both in this life and that which is to come. See *Bochart. phaleg. l.* 2. *c.* 1. An ante C. 2347.

And Canaan ſhall be his ſervant.] See this explained *v.* 25.

27. *God ſhall enlarge Japheth,*] Some explain it, God ſhall perſuade *Japheth*; meaning, that the poſterity of Japheth, *i. e.* the Gentiles, ſhould revolt from God, yet they ſhould in time be converted to the true religion, here ſignified by *the tents of Shem*. But it is obſerved by others, that when the word ſignifies to *perſuade*, it is generally taken in a bad ſenſe, and is conſtrued with an accuſative, whereas it is here with the dative. See *Pat.* and *Le Clerc*. Therefore it is better to explain it, with others, either of God's giving Japheth a numerous progeny, as the word ſignifies *Gen.* xxx. 30. or enlarging the bounds of their habitation, as it is taken *Deut.* xii. 20. in both which ſenſes the prediction was ſignally verified in Japheth's progeny, who were exceeding numerous, and to whoſe poſſeſſion fell not only all Europe, but a great part of Aſia, particularly the northern parts, out of which the Goths of old poured ſuch numerous ſwarms, and the Tartars of late over-run the vaſt empire of China. See *Le Clerc*.

He ſhall dwell in the tents of Shem;] Some underſtand the words thus: He, *i. e.* God, ſhall dwell in the tents of Shem: *i. e.* Though God ſhall inlarge the territories of Japheth, yet with Shem in a peculiar manner ſhall he dwell, among his poſterity ſhall be the *Shechinah*, or Divine Preſence, and the true worſhip of God. But this will not agree with what follows. The Chaldee paraphraſt and others interpret it in a ſpiritual ſenſe; that the poſterity of Japheth, or

NOTES.

berty, but the abuſe of it, is the cauſe of them; and they may be as eaſily taught to be good citizens in their ſtations, as good ſervants. And this ſenſe of things prevailed in the parts where Noah ſettled; but his children, who left him and travelled to *Shinar*, quickly fell into other politicks. At the time of the confuſion of tongues, they had practiſed or cultivated but few of the arts of providing for the neceſſaries of life: They had travelled from *Ararat* to *Shinar*, and engaged in a wild project, to but little purpoſe, of building a tower; but not laid any wiſe ſchemes for a ſettled life: But when they came to determine to till the earth, it naturally offered, that thoſe who knew how to manage and direct in ordering the ground, ſhould take under their care thoſe who were not ſo skilful, and provide for them to work under their directions. Huſbandry, in the early days, was very imperfect, and there were but few that can be ſuppoſed to have had much skill in it; ſo that thoſe who had, muſt every where have as many hands at their diſpoſal as they knew how to employ, and quickly come to be attended with a great number of ſervants. It is very evident, that the heads of *Abraham*'s family acquired ſervants in this manner very early; for Abraham himſelf, though, perhaps, the greateſt part of his father's houſe remained at Haran, and ſome part were gone with Lot, before he had lived half his life, was maſter of three hundred and eighteen ſervants; nay, they were (*chanikei*) trained ſervants, or brought up to be warriors: Probably he had many others beſides theſe, and all theſe were born in his houſe, and he had others bought with his money. And thus it appears plainly that ſervitude aroſe very early amongſt theſe men. The confuſion of tongues broke all their meaſures of living together, and they had lived a wandering life, without cultivating any uſeful arts to provide themſelves a livelihood: And when they came to ſettle, the unskilful multitude found it their beſt way to take the courſe which *Poſidonius* the *ſtoic* mentions, to become voluntarily ſervants to others, obliging themſelves to be at their command, bargaining to receive the neceſſaries of life for it; ἠθελον δ' αὐτὸν μισθῷ παρ' αὐτοὺς καταμένειν τοῖς σιτίοις, ſays Eubulus: They knew not how to provide themſelves food and raiment, and were therefore deſirous to ſubmit to maſters, who could provide theſe things for them. See *Shuckford's connect. vol.* 2. *p.* 80, &c. *firſt edit.* and *Le Clerc. comment. in Loc.* There were two ſorts of ſervants or ſlaves among the Hebrews; ſome were ſtrangers bought for money, or taken in war: Others were Hebrew ſlaves, who being poor, ſold themſelves, or were ſold to pay their debts; or were delivered up by their parents, in caſes of neceſſity. This ſort of Hebrew ſlaves continued in ſlavery but to the year of Jubilee; then they might return to liberty again, and their maſters could not retain them againſt their will. If they would continue voluntarily with their maſters, they were brought before the judges; there they made a declaration, that for this time they diſclaimed the privilege of the law, had their ears bored with an awl, by applying them to the door-poſts of their maſter; and after that they had no longer any power of recovering their liberty, except at the next year of Jubilee, which was at the end of nine and forty years. See *Calmet. diction. in voc. ſervant.*

the

the Gentiles, ſhould be converted to the true religion; which, indeed, has been ſo far verified, that chriſtianity has always flouriſh'd moſt in Europe, and the parts of Aſia which fell to Japheth's lot. See *Phaleg. l.* 3. *c.* 1. *Fuller's miſc. l.* 2. *c.* 4. Others obſerving, that to dwell in one's tents, ſometimes ſignifies to poſſeſs his territories, as the Reubenites are ſaid to have dwelt in the tents of the Hagarites, 1 *Chron.* v. 10. underſtand by it, that in future times Japheth's poſterity were to poſſeſs ſome of the countries of Shem; which was verified when the Medes and Babylonians overthrew the Aſſyrian empire, and when the Greeks and Romans, conquered that part of Aſia which belonged to Shem. See *Pat.* But I am apt to think, it has a more immediate reference to the good underſtanding that ſhould reign between them and Japheth, perſonally conſidered; that they ſhould be *contubernales*, or dwell together like brethren, in unity, under the ſame roof.

And Canaan ſhall be his ſervant.] This was fulfilled in after-times, when the Greeks and Romans, deſcended from Japheth, ſubdued the remains of Canaan that were ſcattered up and down in Syria and Paleſtine; and in the ſeveral colonies of Phenicians or Sidonians that were planted in Tyre, Thebes, Carthage, Spain, Sicily, and elſewhere. See *Pat. and Le Clerc.*

An. ante C. 1998. 28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years: and he died. (*A*)

EXPOSITION.

29. *And all the days of Noah were nine hundred and fifty years:*] This great age of Noah was ſingularly providential for the more certain and ſpeedy propagation of religion. See *Pat.* For he lived to ſee Terah, the father of Abraham. Thus from Adam to Abraham were only three deſcents, Adam, Methuſelah, Shem, Abraham.

NOTES.

(*A*) Mr. Shuckford offers ſeveral arguments to prove Noah to have been the ſame who is ſo famous in heathen authors under the name of Bacchus. For Diodorus (*l.* 2.) tells us, that Bacchus came into Judea before there were any cities built in that country, or any armies of men ſufficient to oppoſe him; which ſhews, that whoever this perſon was, he came into India before the days of Ninus, for Ninus found the Indians able to defend themſelves. 2. The Indian Bacchus was the firſt that preſſed the grape, and made wine, (*ib. l.* 4.) 3. They ſay he was twice born, and that he was nouriſhed in the thigh of Jupiter. From all which hints it muſt conſequently appear, that he was Noah, and no other. Noah being the firſt man in the poſt-diluvian world, lived early enough to be the moſt ancient Bacchus; and Noah, according to Moſes, was the firſt that made wine. Noah lived in thoſe parts as ſoon as he came out of the ark, earlier than there were any cities built in India. And as to the laſt circumſtance of Bacchus being twice born, Diodorus gives us an unexpected light into the true meaning of this tradition: He ſays, (*l.* 3.) "That "Bacchus was ſaid to be twice born, becauſe in "Deucalion's flood he was thought to have pe-"riſhed with the reſt of the world; but God "brought him again, as by a ſecond nativity, into "the ſight of men, and they ſay mythologically, "that he came out of Jupiter's thigh." See *Shuckford's connect. vol.* 2. *b.* 6.

CHAP. X.

NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood. 2 The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras. 3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah. 4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim. 5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families in their nations.

EXPOSITION.

'Tis to be obſerved, that though this chapter be placed before the eleventh, yet in order of time it ought to follow: For the foundation of Nimrod's kingdom, and the diſperſion of mankind through the different regions of the earth, are facts poſterior to the confuſion of Babel in the xith chap.

This genealogy is of ſingular advantage, to confirm the truth of Moſes's hiſtory, by giving an account of the ſucceſſion of mankind from the creation to the flood, and from the flood to his own time, ſhewing from whom all nations were derived, and how they came to be diſperſed. *Maimon. More nev. part* 3. *c.* 50. Beſides, 'tis by tracing theſe genealogies we come to know how exactly the predictions in the former chapter, relating to the ſons of Noah, were fulfilled. The change of names and countries, with other revolutions, muſt indeed occaſion ſome uncertainty in diſquiſitions of ſo great antiquity; yet the reader will find them ſupported by arguments much more favourable than one that never conſidered the ſubject would expect to meet with, for a fact that happened ſo long ago, and but imperfectly deſcribed by the earlieſt writers. See *Shuckf. connect. vol.* 1. *b.* 3.

2. *The ſons of Japheth;*] Though Shem has always the honour to be named firſt, becauſe in his family the true religion was preſerved, yet here we ſee Moſes gives an account of Japheth's genealogy firſt, becauſe he was the elder brother, *v.* 21. He ſeems to have been known to the Greeks, under the name of Japetus, whom they own to have been their father. See *Pat.* His ſons were ſeven, the eldeſt of whom is

Gomer,] This ſon of Japheth, according to

Joſephus, was the father of the Gomerites, called by the Greeks, Galatians, who were the Gauls of Aſia Minor, inhabiting part of Phrygia. From him, likewiſe, the Cimbri or Danes, and old Britains, called ſometimes Kumeri or Cimmerians, the ſame with the Celts or Gauls, are thought to be deſcended, becauſe of the affinity of names. See *Cambden's Britan.* and *Wells's geogr. v.* 1. *p.* 116, &c. Now if there be any thing in this, 'tis only to be underſtood of ſome of Gomer's remote deſcendants, who might in after-times ſettle in thoſe parts, and call them by the name of their anceſtor. But as to Gomer himſelf and his immediate ſons, (and the ſame is to be obſerved of all the other heads of families here mentioned) we are to look for their ſettlement in parts nearer Shinaar or Babylon, where the diſperſion began: For it is not likely that they would travel to far diſtant countries, till thoſe nearer hand were ſtocked, perhaps, over-ſtocked with inhabitants. *Gomer* appears to have been a neighbour of *Togarmah*, *Ezek.* xxxviii. 6. and Togarmah was a nation not very far from Tyre, *Ezek.* xxvii. 14. ſo that in ſome country thereabouts we muſt ſeek for Gomer. Bochart makes him to have ſettled in Phrygia, becauſe *Gomer*, or *Gamer*, in Hebrew, ſignifies *to conſume*; and Phrygia is of the ſame ſignification, from φρυγω, to ſcorch up. And one part of it particularly is called by Diodorus and Heſychius κατακαυμενη, becauſe it looked as if it were burnt. See *Bochart. phaleg. l.* 3. *c.* 8. But opinions founded merely on etymology of names, are of all others the moſt uncertain.

Magog,] The ſecond ſon of Japheth. Him Bochart proves to have ben the father of the Scythians about mount Caucaſus, which name, he ſuppoſes, was made by the Greeks out of Goghaſan, ſignifying Gog's ſon, in Chaldee, a dialect of which, he ſuppoſes, is the language of the Colchi and Armenians. That his plantation adjoined upon thoſe of Meſchech and Tubal, appears from Ezekiel's making Gog, king of Magog, to reign over the other two, *ch.* xxxviii. 2. and theſe are thought to have inhabited in the Iſthmus, or neck of land between the Euxine and Caſpian ſeas. See *Univ. hiſt. b.* 1. *c.* 2. *Phaleg. l.* 3. *c.* 13.

Madai] From him the country of Media is thought to have taken its name, he and his children having ſettled there; for the Medes are always called by this name in ſcripture, *Dan.* v. 28. vi. 8, 12, 15. viii. 20. And it is the furthermoſt country eaſtward where any of Japheth's poſterity inhabited. See *Phaleg. l.* 3. *c.* 14. Bochart likewiſe conjectures, that the antient Sarmatæ took their name from Madai, *Sear* or *Sar-madai* ſignifying in Chaldee, the relicks of Madai or of the Medes.

Javan,] He, or at leaſt one of his deſcendants, planted himſelf in Greece, comprehending Macedonia. Hence Daniel calls Alexander, who came out of Macedonia, the king of Javan, *ch.* viii. 21. where the Chaldee paraphraſe, inſtead of Javan, has Macedonia. See *Phaleg. l.* 3. *c.* 3.

Tubal and Meſhech,] Theſe two brothers are conſtantly joined together by *Ezek.* xxvii. 13. xxxii. 26. which is a ſign that they planted themſelves not far from one another. Bochart conjectures, that theſe are the people whom Herodotus calls *Moſchi* and *Tibareni*, who are conſtantly joined together in that author. The former inhabited the mountains called *Moſchici*, north-eaſt of Cappadocia; and the *Tibareni* were in the middle between the Trapezuntii and the inhabitants of Armenia the leſs.

Tiras,] The youngeſt of the ſons of Japheth, poſſeſſed Thrace and Myſia. See *Phaleg. l.* 3. *c.* 2. and *Lud. Capell. chron. ſacra.*

3. *Aſhkenaz*,] Was the eldeſt ſon of Gomer; his poſterity ſettled in Bythinia and in Troas, where we find foot-ſteps of his name in the Aſcanian lake and river:

—Trans Gargara, tranſque ſonantem
Aſcanium. Virg. Geor. III.

Hither the offspring of Aſhkenaz brought colonies from *Gomer* or *Phrygia*, and extended themſelves to the ſea of Aſchenas, which the Greeks pronounced Αξενος, now the Euxine ſea. See *Phaleg. l.* 3. *c.* 9. and *Lud. Capell.* And beſides Aſcanius the ſon of Æneas, Homer mentions a king of that name, who was at the ſiege of Troy. And to prove that the Aſhchenaz mentioned by Jeremiah, li. 27. were the people of thoſe parts, it is ſhewn out of Xenophon (*Cyropæd. l.* 7.) that Hyſtaſpes having conquered Phrygia that lies on the Helleſpont, brought thence many of the horſe and other ſoldiers, which Cyrus carried with him to the ſiege of Babylon.

Riphath,] Or Diphath, as he is called in the Hebrew, 1 *Chron.* i. 6. His poſterity are thought to have inhabited Paphlagonia, in which country Mela places the Riphaces. See *Phaleg.* 3. *c.* 10. *Grot. de V. R. Ch. l.* 1. § 16.

Togarmah,] His poſterity ſettled northward of Judea, as appears *Ezek.* xxxviii. 6. probably in Cappadocia, which lies near to Gomer or Phrygia, with which Togarmah is wont to be joined. They of Togarmah traded in horſes and mules, *Ezek.* xxvii. 14. which character agrees to Cappadocia. See *Wells's geogr. v* 1. *p.* 124. The Greek interpreters conſtantly write it Torgama, whence the *Trogmi* may well be thought to be derived: And theſe, ſaith Strabo, (*l.* 12.) lived near Pontus and Cappadocia, and, according to Ptolomy, poſſeſſed ſome cities in Cappadocia itſelf. See *Phaleg. l.* 3. *c.* 11. All which make it probable, that the deſcendants of Togarmah ſettled in or about Cappadocia. But after all, the Armenians give themſelves out to be deſcended from Togarmah, whom they make the ſon of Tiras, the ſon of Gomer, by his ſon Haik, from whom their country is called Haikh. They ſay alſo, that the name of Armenia made uſe of by other nations, is derived from Aram, the ſeventh in deſcent from Haikh, who much enlarged the bounds of his kingdom on all ſides. The Armenians had alſo numerous breeds of excellent horſes, which they paid to Cyrus inſtead of tribute. See *Univ. hiſt. vol.* 1. *p.* 167.

4. *And the ſons of Javan; Eliſha*,] Javan had four ſons: *Eliſha* is thought to have ſettled in the Peloponneſus, (not far from his father) in which there was an ample country called *Elis*, probably from his name; and in Attica there was the city Eleuſis, and the river Eliſſus, or Iliſſus. See *Phaleg.*

Tarſhiſh] Or *Tarſus*, planted Cilicia, the metropolis whereof was Tarſus; for the prophet Iſaiah calls a country of this name to join in lamentation for the deſtruction of Tyre, *Iſ.* xxiii. 1. And the country which the prophet thus calls upon, ſeems to lie over ſea from Tyre, *v.* 6. and to be a frequent trader to Tyre, *Ezek.* xxvii. 12. and therefore not vaſtly diſtant; and to be a place of conſiderable ſhipping, *Iſ.* xxiii. 1, 14. All which marks belonged, at the time of theſe deſcriptions, more evidently to Cilicia, than to any other nation of the world. See *Shuckf. connect. v.* 1. *p.* 154. Here, then,

Tarſhiſh and his offspring appear to have taken up their original ſettlement, and in time, to ſend out colonies to other parts, particularly to Tarteſſus in Spain; which is far more probable than that they planted themſelves originally in a country ſo remote as Spain, as Euſebius, Bochart, and others, alledge. See *Phaleg. l.* 3. *c.* 7.

Kittim,] Was the father of the Macedonians: For the deſtruction of Tyre, effected by Alexander of Macedon, is ſaid to be of Kittim or Chittim, *Iſ.* xxiii. 1. And Alexander himſelf is deſcribed, Alexander the ſon of Philip—who came out of the land of *Kittim*, 1 *Macc.* i. 1. And the navy of Alexander is called ſhips that ſhould come out of Kittim, *Numb.* xxiv. 24. Perſeus, king of Macedon, is called the king of the Kittims, 1 *Macc.* viii. 5. And the Macedonian or Greek ſhipping, which brought the Roman embaſſadors to Egypt, are called *the ſhips of Kittim*, Dan. xi. 30. Bochart, indeed, thinks the ſhips here ſpoken of, were ſhips of Italy, and the iſles of Kittim, *Ezek.* xxvii. 6. iſles of Italy, and from theſe texts infers the land of Kittim to be Italy. But the ingenious author from whom this note is taken, ſhews him to be miſtaken in this particular. See *Shuckf. connect. v.* 1. 155. Others fix the ſettlement of Kittim in the weſtern parts of Cilicia, where Homer (*Od.* ii. 520.) mentions a people called Cetii, from the river Cetius; and where we find in Ptolomy two provinces, one maritime, called Ceti, the other towards the mountains, called *Citis*. See *Univ. hiſt. vol.* 1. *p.* 168. But Macedonia would ſeem to have been the original ſettlement of Kittim, from whence they may have ſent out colonies to thoſe parts of Aſia Minor.

Dodanim,] Or Rodanim, for it is found written both ways. Where he ſettled is very uncertain. (*Ibid. p.* 159.) Some think he planted Rhodes, but the name of that iſland is much later than Moſes's time. Bochart conjectures that his poſterity peopled France, and gave name to the river Rhodanus. See *Phaleg. l.* 3. *c.* 6. Mede places theſe Dodanites in Epirus, where was a city called *Dodona*, which, conſidering how near it is to the countries where their father Javan ſettled, is not improbable. See *Wells's geogr. v.* 1. *p.* 135.

5. *By theſe were the iſles of the Gentiles divided.*] By iſles here, we are not to underſtand merely countries compaſſed round by the ſea; the Hebrews uſe the word to ſignify all thoſe countries divided from them by the ſea, *Iſ.* xi. 11. xl. 15. *Jer.* ii. 10. *Ezek.* xxvii. 3. Beſides, the word we tranſlate *iſle*, plainly ſignifies a region, country, or province, *Job* xxii. 30. *Iſ.* xx. 6.

Every one after his tongue,] They became in time very different in the dialects of their language, which originally were one and the ſame.

After their families, in their nations,] *Families* are ſubordinate to *nations*, as parts to a whole; for a nation is an offspring branched out into many families. Thus we ſee a two-fold order in theſe firſt plantations. Firſt, they were ranged *according to their nations*, and then every nation was ranked *after their families*; ſo that every nation dwelt, and had his lot by himſelf; and in every nation the families alſo dwelt, and had their lots by themſelves: For the true import of this and the like texts ſeems to be, that the land, or peculiar lot of each family, did lie within the general lot of each nation. Whence may be inferred, as the learned Mede obſerves, (*b.* 1. *diſc.* 49.) that this great diviſion of the earth was performed orderly, and was not a confuſed and irregular diſperſion, wherein every one went whither he liſted, and ſettled himſelf where he liked beſt.

6 And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan. 7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan. 8 And Cuſh begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the LORD: wherefore it is ſaid, Even as Nimrod the mighty hunter before the LORD. 10 And the beginning of his kingdom was * Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land † went forth Aſhur, and builded Nineveh, and ‡ the city Rehoboth, and Calah, 12 And Reſen, between Nineveh and Calah: the ſame *is* a great city. 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 14 And Pathruſim, and Caſluhim (out of whom came Philiſtim) and Caphtorim. 15 And Canaan begat ‖ Sidon his firſt-born, and Heth, 16 And the Jebuſite, and the Emorite, and the Girgaſite, 17 And the Hivite, and the Arkite, and the Sinite, 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad. 19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto § Gaza; as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah. 20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

* Gr. *Babylon.*
† Or, *he went out* into *Aſſyria.*
‡ Or, *the ſtreets of the city.*
‖ Heb. *Tzidon.*
§ Heb. *Azzah.*

EXPOSITION.

6. *And the ſons of Ham;*] Now follows the genealogy of Ham, who is generally reckoned the youngeſt of the three ſons of Noah, *Gen.* ix. 24. It is thought he was at the confuſion of Babel, and that after mankind was diſperſed, he lived in Canaan, ſays *Jurieu*, (*Vol.* 1. *c.* xi.) and was king of Salem; or, ſay others, he went into Egypt, where Ham, or Jupiter Ammon, was worſhipped. See *Shuckford's connect. vol.* 1. *p.* 164. His firſt-born was

Cuſh,] Who does not appear to have been a leader of any particular company: but he had ſo much reſpect paid him, as to have a country called by his name, the land of *Cuſh*; but its ſituation was where his ſon Nimrod bare rule; for the land of Cuſh was at firſt within the com-

paſs of the river Gihon, *Gen.* ii. 13. Perhaps Cuſh lived and died ſomewhere hereabouts. The children of Cuſh ſpread in time into the ſeveral parts of Arabia, over the borders of the land of Edom, into Arabia Felix, up to Midian and Egypt; and we find inſtances in ſcripture of all theſe countries being called by the name of the land of *Cuſh*.

By the land of Cuſh, therefore, is generally meant ſome part of Arabia, not Ethiopia, as in our tranſlation. Thus *Ezek.* xxix. 10. *I will make the land of Egypt waſte from the tower of Syene even unto the border of Ethiopia.* Syene ſtood upon the borders of Egypt next to Ethiopia; Cuſh therefore muſt be the oppoſite country, on the other ſide of Egypt, *i. e.* Arabia. See *Shuckford's connect. vol.* 1. *p.* 165. Again, Cuſh is the ſame with *Chuſan*, which is made the ſame with Midian, *Hab.* iii. 7. Moſes's wife is called a Cuſhite, *Numb.* xii. 1. *i. e.* an Arabian or Midianite, which we falſely render *Ethiopian*, (*Phaleg.* iv. 2.) See on *Gen.* ii. 13. It is probable that Cuſh himſelf fixed his ſettlement not far from Shinaar in the ſouth-eaſtern part of Babylonia, and in the adjoining parts of Suſiana, ſtill called Khuzeſtan, or the country of Chus; from whence his poſterity, in the ſucceeding generations, might have paſſed into other countries, particularly into Arabia.

Mizraim,] By Mizraim, ſays Bochart, is not to be underſtood the name of a man, but of a country, *viz.* Egypt; for the word is of the dual number, and denotes the two Egypts, the higher and the lower. It is the name commonly given to Egypt, and the Egyptians, in the Old Teſtament. Sometimes it occurs in the ſingular, as, 2 *Kings* xix. 24. *Iſa.* xix. 6. *Mic.* vii. 12. In all which places, he thinks the word *Mazor* ſhould be tranſlated *Egypt*. Hence Grand Cairo, the metropolis of Egypt, is, by the Arabians at this day, called *Meſer*; and the firſt month among the ancient Egyptians, was named *Mezeri:* ſo that when *Mizraim* here is ranked among the ſons of Ham, it is an ellipſis for the father of Mizraim, or the Egyptians, (*Phaleg.* iv. 24.) This is thought to be the ſame who, in profane authors, is called *Menes*, *Chronus*, and ſometimes *Oſiris*. See *Shuckford's connect. vol.* 1. *b.* iv. § 4.

Phut,] Bochart makes him to have planted Mauritania, and other parts of Africa; for that Mizraim and he divided all Africa between them, (*Phaleg.* iv. 33.) See *Well's geogr. vol.* 1. *p.* 206. But to this it may be objected, that the prophet Ezekiel, joining together the enemies of the Jews that were to come from Babylon, makes them to be Perſia, Cuſh, and Phut, *Ezek.* xxxviii. 5. And ſo the prophet Jeremiah, ſpeaking of ſome nations that ſhould over-run Egypt, calls them Cuſh, Lud, and Phut, *Jer.* xlvi. 9. which looks as if Phut's quarters lay ſomewhere between Cuſh and Babylon. In order to reconcile theſe two opinions, we may ſuppoſe that Phut planted himſelf at firſt not far from Shinaar, but that ſome time after he, or ſome of his deſcendants, ſent out colonies into Africa.

Canaan.] Every one knows, that he gave name to that country, which God afterwards transferred into the poſſeſſion of the Iſraelites. From the Canaanites the Phenicians had their original; wherefore the LXX uſe their names promiſcuouſly. And ſhe, whom *Matthew* calls a woman of *Canaan*, xv. 22. is, by Mark, called a Syro-phenician, vii. 26. (*Phaleg.* iv. 34.)

7. *Seba, Sabta, Sabtecha.*] Theſe three ſons of Cuſh, with their deſcendants and aſſociates, are thought to have peopled Arabia Felix. There are but ſlender proofs of the particular places where they firſt ſettled. Pliny makes the Sabeans to reach from ſea to ſea, *i. e.* from the Perſian gulf to the Red Sea. See *Shuckford's connect. vol.* 1. *p.* 172. Dr. Wells imagines, that the Saracens are the deſcendants of Sabtecha, which nation being ſtiled at firſt by the Greeks *Sabtaceni*, that name was afterwards ſoftned into *Saraceni*; and the rather, he thinks, becauſe alluding to the Arabic verb *Saraka*, to ſteal, it ſerved for a nick-name. But 'tis more probable, that the word *Saraceni* is no other than the Arabic *Sharkiin*, which ſignifies Eaſterlings; as the African Arabs weſt of Egypt, are called *Mogrebins*, or *Weſterlings*. See *Univerſ. Hiſt. vol.* 1. *p.* 165. An. ante C. 2218.

Havilah,] Lived within the branch of the river Piſon, which ran out of the Euphrates into the bay of Perſia, and bounded Arabia Felix on the eaſt. For the country of the Iſhmaelites, which extended itſelf from Egypt in a direct line towards Babylonia or Shinaar, is deſcribed to lie from Shur, which is before Egypt, to Havilah, *i. e.* Havilah bounded them on the north-eaſt, and Shur on the ſouth-weſt. See *Shuckford's connect. vol.* 1. *p.* 172. *Well's geography, vol.* 1. *p.* 197.

Raamah,] With his two ſons Sheba and Dedan, peopled the parts adjacent to the Red-ſea. *Sheba* lived on the borders of the land of Midian, and hence it happened, that in after-ages a queen of this country, hearing of the renown of king Solomon, probably from his famous ſhipping at *Ezion-Geber*, on the borders of her kingdom, went to viſit him, 1 *Kings* x. *Raamah* was near to *Sheba*, for they are mentioned as joint traders to Tyre in ſpicery, the noted product of thoſe countries, *Ezek.* xxvii. 22. *Dedan* fixed on the borders of the land of Edom, for Ezekiel propheſying of the land of Edom and the parts adjacent, joins Dedan to it, xxv. 13. See *Shuckford's connect. ibid.* and *Wells, ibid.*

8. *Nimrod—began to be a mighty one in the earth.*] This is the laſt and moſt eminent of the ſons of Cuſh. Whereas others had only exerciſed paternal authority, he laid the foundation of ſovereign rule. He began his reign *A. M.* 1757, and 'tis thought he reigned about 148 years, and ſo died, *A. M.* 1905. See *Shuckford's connect. vol.* 1. *p.* 181.

9. *He was a mighty hunter before the Lord:*] After the ſeparation of mankind, he became the head of thoſe who remained at *Shinaar*. He taught the people to make up companies, and to chaſe and kill the wild beaſts, with which all countries muſt have been over-run in the times juſt after the diſperſion; and from his gathering them together, and exerciſing them in bands for this purpoſe, he, by degrees, led them on to a ſocial defence of one another, and laid the foundations of his authority and dominion. See *Pat. Bochart, Phaleg. l.* iv. *c.* 12.

By living in the open air, or in tents but weakly defended, mankind were much expoſed in thoſe times to the ravages of wild beaſts: ſo that *Nimrod*, by delivering his aſſociates from thoſe ſavage animals, would naturally win their hearts, and from being conſidered as their heroic defender and benefactor, he might, by an eaſy tranſition, raiſe himſelf to the kingdom. See *Shuckford's connect. ibid.*

If one may judge of Nimrod's character by the little that is ſaid of him in ſcripture, he appears to have been a very *tyrannical prince*. His very name ſignifies *a rebel, an apoſtate*. He was the founder of the Babyloniſh empire, whence Babylon is called *the land of Nimrod*, *Mic.* v. 6. When he is called *a mighty hunter*, it is explained to mean, that he was a great tyrant or oppreſſor; for

An. ante C. 2218.

for oppreſſors of others are called *hunters*, *Jer.* xvi. 16. *Ezek.* xiii. 21. And the expreſſion *before the Lord*, denotes, that he had ſhaken off all reverence for the divine preſence. See *Stockii Lexicon*, *in voce* Nimrod. Others explain the words *before the Lord*, to mean, that he was a *hunter of great renown*, or to the higheſt degree. So ſinners before the Lord, xiii. 13. means enormous ſinners. So *Jonah* iii. 3. an *exceeding great city* is called *great to God*. So *very beautiful* is called αγιος Θεω, beautiful to or before God, *Acts* vii. 20.

Wherefore it is ſaid] *i. e.* Thence came the common proverb, which it ſeems was well known in Moſes's time.

10. *The beginning of his kingdom was Babel*,] This expreſſion denotes either that Babylon was the firſt city built by him, or the capital city of his kingdom.

We read in common Authors, that Ninus was the founder of the Aſſyrian or Babyloniſh monarchy. See *Juſtin*, *l.* 1. *c.* 1. Hence the author of the *Chronicon Alexandr.* takes Nimrod and Ninus for the ſame. Voſſius again contends, that Nimrod was the ſame with Belus, and Ninus his ſon, (*De Idol. l.* 1. *c.* 24.) But Mr. Shuckford proves from the chronology, that neither of theſe opinions is true. The beginning of the Aſſyrian empire, he obſerves, is juſtly computed from the reign of Ninus, who was king of Nineveh; for he was the firſt that attempted to enlarge the kingdom, which was inconſiderable when he began to reign. But then Ninus cannot poſſibly be as ancient as *Nimrod*; for all authors agree, that the continuance of this empire, from its riſe to Sardanapalus, was no more than 1300 years. The death of Sardanapalus happened *A. M.* 3257; from which year, if we reckon backwards 1300 years, we ſhall come back to *A. M.* 1957, the year in which is placed the beginning of Ninus's reign; but then this year falling 200 years later than the confuſion of mankind, at which time *Nimrod began to be a mighty one*, Nimrod and Ninus cannot poſſibly be the ſame perſon. As to Belus's being the ſame perſon with Nimrod, there are no good authors that I know of, that do directly make them ſo: All the writers that have mentioned Belus, aſſigning to his reign but about 60 years, he muſt begin his reign *A. M.* 1905; and ſo could not be Nimrod, who began to be a mighty man near a century and a half before this time, *viz. A. M.* 1757. *Connect. vol.* 1. *b.* iv. *p.* 192.

As there is a paſſage in Eupolemus, (quoted by *Euſeb. Præp. Evang. l.* ix. *p.* 17.) which ſeems to make *Belus* to be *Ham*; and another paſſage in that ſame author ſeems to make him *Phut*, one of the ſons of Ham, hence that ingenious author thinks it probable, that Belus was like Pharaoh, a general name given to ſeveral kings, *ibid. p.* 197. What makes this the more probable, is the etymology of the word, which ſignifies *Lord*.

Erech, *Accad*, *Calneh*,] When his city of Babylon began to be too populous to be regulated by his inſpection, and governed by his influence, he laid the foundations of theſe three cities. By this means he diſpoſed of numbers of his people, and put them under the direction of deputies. See *Shuckf. ibid. p.* 180. The firſt of theſe,

Erech,] Is thought to be the ſame which occurs in Ptolomy, under the name of *Arecca*, and which is placed by him at the laſt and moſt ſouthern turning of the common channel of the *Tigris* and *Euphrates*. The fields hereof are mentioned by Tibullus, on account of their ſprings of Naphta, which is a ſort of liquid bitumen. The Archevites, mentioned *Ezr.* iv. 9. are thought to be ſome that were removed from Erech to Samaria. See *Wells's geogr. vol.* 1. *p.* 227.

Accad,] Called by the LXX *Archad*, is thought to be the ſame with the city *Sittace* or *Pſittace*, lying at ſome diſtance from the river Tigris, and giving name formerly to *Sittacene*, a country lying between Babylon and Suſa. The foundation of this opinion is, that Cteſias mentions a river near *Sittace*, called *Argades*; whence it is not improbably conjectured, that *Argad* or *Accad* might be the original name of that city. See *Wells's geogr. ibid.*

Calneh,] Called Chalno, *Iſa.* x. 9. and Canneh, *Ezek.* xxvii. 23. It is thought to be the ſame with *Cteſiphon* upon the Tigris, about three miles from Seleucia, and for ſome time the capital of the Parthians: Becauſe the country about *Cteſiphon* is called *Chalonitis*. See *Plin. Hiſt. l.* vi. *c.* 25. *Wells*, *ibid.*

11. *Out of that land went forth Aſhur*, &c.] Some time in Nimrod's reign, Aſhur, one of the deſcendants of Shem, led a number of men from Babel; they travelled under his conduct up the Tigris, and ſettled in Aſſyria, and laid the foundation of Nineveh. Aſhur governed them, as Nimrod did the Babylonians, and, as they increaſed, diſperſed them in the country, and ſent them to build ſome little adjacent cities, *Rehoboth*, *Reſen*, and *Calah*. This is the ſenſe of the words according to Mr. Shuckford, (*connect. vol.* 1. *p.* 182.) But others think the verſe might be better rendered as in the margin, *Out of that land* he (*i. e.* Nimrod) *went forth into Aſhur or Aſſyria, and builded Nineveh*, &c. For, 1. Moſes is here ſpeaking of Ham's family, and not of the ſons of Shem, among whom Aſhur was one. 2. Aſhur (ſays Sir Walter Raleigh) did not build Nineveh, but ſettled in another place, where he built Ur of the Chaldees, *Iſa.* xxiii. 13. But to all this it may be anſwered, 1. Moſes is not ſo exactly methodical, but that upon mentioning *Nimrod* and his people, he may be conceived to hint at a colony that departed from under his government, tho' it happened to be led by a perſon of another family. 2. Granting that Aſhur built Ur of the Chaldees, this is no ways inconſiſtent with Aſhur's going into Aſſyria, but rather agreeable to it; for Ur was not ſituated where Sir Walter Raleigh imagines, but in Meſopotamia, (*Acts* vii. 2, 4.) probably near the Tigris, and might therefore be built by the Aſſyrians, who bordered upon it. See *Shuckford's connect. vol.* 1. *p.* 198.

And builded Nineveh,] Bochart, who reads the former verſe according to the ſenſe in the margin, ſays, Nimrod called this city *Nineveh*, after the name of his ſon Ninus, juſt as Cain called the city which he built, after the name of his ſon Enoch, *Gen.* iv. 17. In this all appear unanimous, that the city was called after Ninus, as the very name imports, *Nin-nave*, *the habitation of Ninus*, and it is therefore named *Ninus* in the Greek and Roman authors. Its ſituation is extremely uncertain, all remains of this once famous and magnificent city having long ſince periſhed, agreeably to what is foretold, *Nah.* i. 8. iii. 17. The moſt probable opinion is, that there were two *Nineveh*s, one upon the *Euphrates*, and the other on the eaſt-ſide of the *Tigris*, not far from the river *Lycus*, which runs into the Tigris. This laſt is the ſcripture *Nineveh*. See *Phaleg.* iv. 20. *Wells's geogr. vol.* 1. *p.* 234.

Rehoboth,] This is a different city from that Rehoboth mentioned *Gen.* xxxvi. 37. famous for the birth of Saul, one of the kings of Edom; for that ſtood at the mouth of the river *Chaboras* in *Armenia*, at too great a diſtance from Nineveh to be the ſame with this. Bochart conjectures it is the ſame which Ptolomy calls *Birtha*, a town ſituate on the weſt of the Tigris,

becauſe *Birtha*, or *Beritha*, in the Chaldaic, is of the ſame import with *Rehoboth*, both ſignifying ſtreets. See *Phaleg.* iv. 21. *Wells*, *ibid.* 240.

Calah,] This is thought to be the capital of that country which Strabo calls *Calachene*, near the mouth of the river Lycus. It is probably the ſame city that is called *Halah*, 2 *Kings* xvii. 6. xviii. 11. See *Phaleg.* iv. 22.

12. *Reſen*] Bochart takes this to be the ſame with that which Xenophon calls Lariſſa, a city lying on the confluent of the two rivers Tigris and Lycus: Which ſituation agrees well enough with Moſes, who places it between Nineveh and Calah. This city, ſays Xenophon, the Greeks found deſolate and in ruins, but in old times it had been inhabited by the Medes; its walls were an hundred foot high, and twenty-five foot broad; and its compaſs two *paraſangæ*, i. e. about eight miles; ſo that Moſes well might call it *a great city*. See *Phaleg.* iv. 23.

13. *Mizraim begat Ludim*,] i. e. *The father of the Mizraim begat the father of the Ludim*; (ſee note on *Mizraim*, ver. 6.) or the Ethiopians were a colony of the Egyptians. Bochart proves, by a variety of arguments, that Ludim here denotes the Ethiopians, at preſent Abyſſines, who were famed for handling the bow, as the Ludim or Lydians are ſaid to be, *Iſa.* lxvi. 19. *Jer.* xlvi. 9. And with him agrees the Jeruſalem paraphraſt, who tranſlates Ludim the inhabitants of *Meroe*, which was the metropolis of Ethiopia. See *Phaleg.* iv. 26. *Wells's geogr. vol.* i. *p.* 200.

Anamim,] Theſe Bochart takes to be the Ammonians, or inhabitants of the country about Jupiter Ammon's temple; who, as we read in Herodotus, were deſcendants partly of the Egyptians, partly of the Ethiopians. See *Phaleg.* iv. 30. Mr. Shuckford takes *Anamim* for the inhabitants of Tanis, or the lower Egypt, called afterwards *Delta*, *(Connect. vol.* i. *p.* 215.)

Lehabim,] Bochart takes theſe for the Libyægyptii, or the people who lived next to Egypt, on the weſt of Thebais, in a ſandy aduſt ſoil, ſcorched with exceſſive heat, called *Lehabim*, from *Lehaba*, flame or heat. See *Phaleg.* iv. 28. Dr. Wells thinks they are the inhabitants of Lybia, properly ſo called, *i. e.* of Cyrenaica, *(geogr. vol.* i. *p.* 202.) They are the ſame with thoſe called *Lubim*, 2 *Chron.* xii. 3. who, with the Sukkiims and Cuſhites, came out of Egypt with Shiſhak to invade Judea; which makes it probable that they were the Lybians near Egypt.

Naphtuhim.] Theſe Bochart places in the country adjoining to Cyrenaica, called *Marmarica*, where we find a place in Ptolomy called Aptuchifanum. See *Phaleg.* iv. 29. Mr. Shuckford ſays, *Naphtuhim* was king of *Naph*, *Memphis*, or *Upper Egypt*, *(Connect. vol.* i. *p.* 173.)

14. *Pathruſim*,] i. e. *The father of the inhabitants of Pathros*, or of *Thebais*, the name given to the Upper Egypt. For Bochart proves from *Jer.* xliv. 1. *Ezek.* xxix. 14. that Pathros is the ſame with Thebais. See *Phaleg.* iv. 27.

Caſluhim] The inhabitants of *Caſhiotis*, a country in the entrance of Egypt from Paleſtine. See *Wells's geogr. vol.* i. *p.* 204. But Bochart places the Caſluhim in Colchis, on the eaſt of the Euxine ſea, becauſe Herodotus, Diodorus, Strabo, and others, write, that the Colchi had their original from Egypt. See *Phaleg.* iv. 31.

And Caphtorim.] Some think there is here a tranſpoſition of the words, and that they ought to be read thus: *Pathruſim and Caſluhim, and Caphtorim out of whom came Philiſtim*; becauſe the Philiſtines are ſaid to have their original from Caphtorim, *Deut.* ii. 23. *Jer.* xlvii. 4. *Amos* ix. 7. See *Poole's ſynopſ.* Accordingly Le Clerc thinks they were called *Philiſtim*, *i. e.* foreigners, becauſe they were not of Canaan, but of Africa. Mr. Shuckford explains the paſſage thus: "*Caſluhim* had two ſons, *Philiſtim* and *Caphtorim*; Caphtorim ſucceeded him at Cahots, in the entrance of Egypt from Paleſtine; Philiſtim planted the country of the Philiſtines, between the border of Canaan and the Mediterranean ſea. Cahots was called Caphtor, from the name of the ſecond prince of it; and the Philiſtines are ſaid to have been of Caphtor, becauſe the place of their parent Caſluhim was ſo called," *(Connect. vol.* i. *p.* 173.) Mr. Wells thinks the name of *Caphtor* is ſtill preſerved in the old city of Egypt, *Coptus*; whence the chriſtians of Egypt are called *Coptes*, and the tranſlation of the bible uſed by them, the *Coptic Tranſlation.* And thence he derives the name of Egypt *Ægyptus*, *quaſi* Αιγ-Κοπτος, the land of Coptus, *(Geogr. vol.* i. *p.* 205.) Bochart, agreeable to the opinion of many ancient interpreters, takes Capthorim to be the Cappadocians, and ſo places them near the Caſluhim, between the rivers Thermodon and Trapezund, where Colchis ended. For there he finds a country called Sidene, the capital of it *Side*, which in Greek ſignifies a pomegranate, as Caphtor does in Hebrew. As to the motive that invited theſe people from Egypt into thoſe diſtant countries, he ſays it might be the ſame of the gold with which Colchis and its neighbourhood abounded. See *Phaleg.* iv. 32. But 'tis obſerved by a late writer, that by Cappadocia, in the Jewiſh writings, is not meant that in Aſia Minor, as Bochart judged, but ſome place in Egypt, generally ſuppoſed by the Rabbins to be Demyat or Damietta, commonly confounded with Peluſium. See *Univerſ. Hiſt. vol.* i. *p.* 166.

An. ante C. 2218.

Mr. Chandler, in his *Vindication*, has thrown together ſeveral particulars that may give light to this paſſage. "Mizraim, ſays the Hebrew hiſtorian, begat *Caſluhim*, out of whom came *Philiſtim*. And as the Philiſtines are elſewhere ſaid to come from the *Caphtorim*, the *Caſluhim* and *Caphtorim* muſt have joined together in the ſame ſettlement. Their country was the iſle of Caphtor, from whence came the Philiſtines, *Amos* ix. 7. *Jer.* xlvii. 4. Now, 'tis well known that the poſterity of Mizraim inhabited Egypt, and that therefore the iſle of Caphtor muſt have been in that country; and its being called an iſle directs to the ſituation of it. And as the Philiſtines came out of this iſle into Canaan, it muſt have been an iſle in Egypt, near to the land of Canaan, the better to favour and ſecure their eſcape into it; and therefore, he thinks, it muſt have been that iſle, formed by the two diviſions of the Nile, in which the ancient Sin, Tin, or Peluſium, was built, which was by the Tanitic Oſtium, or mouth of the Nile. And that the Philiſtines came originally from hence, ſeems plain enough from the very name, *Peliſhtim* from *Peluſium*, and this from *Palaſh*, which in Hiphil ſignifies *to roll*, or *beſmear with dirt*; agreeably to its other name *Tin*, which in the Chaldee ſignifies *dirt* or *mud*; and both which well deſcribe its fenny or muddy ſituation. Thus Strabo, *L.* xvii. *p.* 1154, 1155, *Edit. Amſtel.* deſcribes it: *Between the Tanitic and Peluſiac mouths, there are lakes and great fens adjoining to each other. The city alſo of Peluſium is encompaſſed with fens or lakes. It hath its name from the fens about it, and mud, which the Greeks call* πηλος, Pelos, a word which unqueſtionably comes from the Phenician or Hebrew *Palaſh*.—And that Philiſtin, or Paleſtine, is derived from Peluſium, is confirmed by a remarkable paſſage in Plutarch, *(De Iſ. & Oſir. p.* 357.) who ſays, that *Melcander's ſon was, according to ſome, called Palæſtinus, or Peluſius*,

An. ante C. 2218.

Peluſius, and that the city bearing his name, viz. Peluſium, *was built by the Goddeſs Iſis.* According to which account, Paleſtinus and Peluſius are names of the ſame import, and both relate to the Egyptian city Peluſium. And 'tis very probable, that 'tis on this account of the Philiſtines being Egyptians by original, that they are called by the LXX Interpreters *Foreigners*. *The five Satrapies of the Foreigners*, Jud. iii. 3. xvi. 5. In the Hebrew, *The five Lords of the Philiſtines*; to denote they were not the original inhabitants of this country. From all theſe paſſages 'tis evident, that the *Caphtorim* and *Philiſtim* were the ſame people; or rather, that the Philiſtim were the *remnant*, שאריח (the word generally denotes, the remains of a people ſaved from deſtruction) or the remains of the Caphtorim, who had eſcaped ſome very ſignal calamity; and who having been forced to leave their own country, procured themſelves a ſettlement in the neighbouring land of Canaan; where they either took themſelves, or received from the inhabitants of the country where they came, the name *Peliſtim*, from Peluſium, the city from whence they made their eſcape. And the account of this very migration is, I think, happily preſerved to us by Moſes himſelf, who tells us, (*Deut.* ii. 23.) that *the Avim which dwelt in Hazerim even unto Azzah, the Caphtorim, which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.* The Caphtorim, *which came out of Caphtor*, in this place, are Jeremiah's remnant of Caphtor, and the Avim, which they deſtroyed, and in whoſe ſtead they dwelt, dwelt in *Hazerim*, even unto Azzah, the ſame with *Gaza*, and generally tranſlated ſo; and which is well known to have been one of the five principal cities of theſe Philiſtines." See *Chandler's Vindication*, p. 25, &c.

15. *Sidon*] This was Canaan's firſt-born. He planted himſelf in the north of Canaan, and from him the famous Sidon, a maritime city of Phenicia, took its name. It is allowed to be one of the moſt ancient cities of the world, and far more ancient than Tyre; for Moſes mentions it in this very chapter, *v.* 19. whereas we hear nothing of Tyre till the days of David. And Homer often mentions Sidon, *Il.* xxiii. 743. vi. 291. *Odyſſ.* xv. 114. and *Odyſſ.* iv. 54. but Tyre never once. See *Phaleg. l.* iv. *c.* 35.

Heth,] The father of the Hittites, who were planted in the ſouthern parts of Canaan, about Hebron. See *Wells's geogr. vol.* 1. *p.* 260.

16. *The Jebuſite*,] This family was ſeated about Jeruſalem, which was originally called Jebus, 1 *Chron.* xi. 4.

The Emorite,] Or Amorite. As the Hittites and Jebuſites, ſo alſo the Amorites dwelt in the mountainous parts of Canaan, *Numb.* xiii. 29. probably to the eaſt and ſouth-eaſt of Hebron. See *Wells's geogr. vol.* 1. *p.* 262. They were anciently in the neighbourhood of *Hazezon-tamar*, and in the valley of Eſhcol, *Gen.* xiv. 7, 13. The Amorites were alſo on the other ſide of Jordan and the dead ſea, by the conqueſt they made of the Moabites and Ammonites, *Numb.* xxi. 24, 26. But that conqueſt was no part of Canaan.

Girgaſite.] Probably ſeated at firſt along the upper part of the river Jordan, where, on the eaſtern ſide of the ſea of Tiberias or Galilee, we find a city in our Saviour's time called *Gergaſa*, or *Gadara*, *Matth.* viii. 28. *Mar.* v. 1.

17. *The Hivite*,] Was ſeated in the upper or northern parts of Canaan, about Mount Hermon, adjoining to his brother Sidon, *Jud.* iii. 3.

Arkite,] Is probably thought to have ſettled himſelf near the former, about Mount *Libanus*, where is placed, by Ptolomy and others, a city called Arce. See *Wells's geogr. vol.* 1. *p.* 266. Here Bochart places the temple of *Venus*, *Architis*, worſhipped by the Phenicians. See *Canaan*, *L.* ii. *c.* xiv.

Sinite,] His ſettlement was not far from that of the Arkite; for in the parts adjoining, St. Jerome tells us, there was once a city called *Sin*; which, however, is different from that Sin mentioned *Ezek.* xxx. 15. a city in Egypt, ſuppoſed to be the ſame as Peluſium.

18. *Arvadite*,] Is thought to have ſettled more to the north, on the Phenician coaſt, near the little iſle called *Aradus*.

Zemarite,] Probably fixed in the neighbourhood on the continent, where we find a town called Simira. The city Zemaraim, *Joſ.* xviii. 22. lying in the tribe of Benjamin, is thought to have been named from ſome of the Zemarites that ſettled there. See *Wells's geography, vol.* 1. *p.* 267.

Hamathite:] Or inhabitants of the land of *Hamath*, often mentioned in ſcripture. There were two cities of this name. To the one, called *the great*, *Amos* vi. 2. the Greeks gave the name of Antiochia, and to the other of Epiphania, which is the leſſer *Hamath*. This is the city which is meant when we ſo often read, that the bounds of Judea were to the entrance of Hamath northward, *Numb.* xiii. 21. xxxiv. 8. for they did not reach ſo far as Antioch. See *Pat.*

Afterward were the families of the Canaanites ſpread abroad.] *i. e.* In proceſs of time they enlarged their bounds. For they poſſeſſed all the country which lies from Idumea and Paleſtine to the mouth of Orontes, which they held for about 700 years. See *Pat.*

19. *And the border of the Canaanites was from Sidon—unto Gaza*;] Here Moſes deſcribes only that part of Canaan which God gave to the Iſraelites for their portion. It extended from Sidon north to Gerar, and Gaza ſouth about 180 Engliſh miles.

Laſhah.] Jonathan takes Laſhah for Callirhoe, a place famous for hot ſprings, and which Pliny ſays was near the lake Aſphaltites, or dead ſea, (*L.* v. 16.) But as Callirhoe was not in the ſouthern part of Judea, Bochart conjectures, that Laſhah might be the city of the Arabs called Lyſa, which Ptolomy places in the middle between the dead ſea and the red; the ſame which Joſephus (*Antiq.* xiv.) calls Luſa. See *Phaleg.* iv. 37. But Mr. Wells underſtands the paſſage thus: The border of the Canaanites went weſtward from Sidon, in the north-weſt angle, unto Gerar and Gaza, in the ſouth-weſt angle; and thence it went eaſtward unto Sodom, *&c.* in the ſouth-eaſt angle; and thence the eaſtern border, which was the courſe of Jordan, went unto Laſhah, in the north-eaſt angle. Thus he makes Laſhah to be the famous city Dan, the ſame that was afterwards called Laiſh, *Jud.* xviii. 29. and Leſhem, *Joſh.* xix. 47. See *Wells's Paraph. in loc. & geogr. vol.* 1. *p.* 304.

20. *Theſe are the ſons of Ham after their families*, &c.] See on *ver.* 5.

21 Unto

An. ante C. 2247.

21 Unto Shem alſo the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. 22 The children of Shem; Elam, and Aſhur, and * Arphaxad, and Lud, and Aram. 23 And the children of Aram; Uz, and Hul, and Gether, and Maſh. 24 And Arphaxad begat † Salah; and Salah begat Eber. 25 And unto Eber were born two ſons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name was Joktan. 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 And Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba, 29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan. 30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt. 31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations. 32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and by theſe were the nations divided in the earth after the flood.

* Heb. *Arpacſhad.*

† Heb. *Shelah.*

EXPOSITION.

21. *Shem the father of all the children of Eber,*] Tho' Shem was the ſecond ſon, Moſes gives his genealogy laſt, becauſe in Abraham who was of his line, the hiſtory is to be continued, *(Le Clerc.)* Here Moſes calls Shem the father of the children of *Eber*, or of the Hebrew nation, which is called Eber, *Numb.* xxiv. 24. to ſhew his countrymen from what an illuſtrious original they were ſprung, even from Shem whom God had bleſſed; and to comfort them with the hope of ſubduing the Canaanites, of whom it was foretold that they were to be the ſervants of Shem, *ch.* ix. 26. See *Pat.* And on the other hand he does honour to Shem, and diſtinguiſhes him from his brethren, by being the founder of the illuſtrious Hebrew line. See *Phaleg. l.* ii. *c.* 1. But others render it the father of the Tranſeuphratians, or of thoſe who were from *beyond the river* Euphrates; as if Moſes deſigned thereby to expreſs that Shem was bleſt with a very numerous progeny. See *Le Clerc, Calmet.* Mr. Wells again would have Eber to mean Abraham, who is diſtinguiſhed by the name of the Hebrew, *ch.* xiv. 13. but the word there is *Hebri*, not *Heber*. See explication of that paſſage.

The brother of Japheth the elder,] It is plain, whatever Scaliger and others alledge to the contrary, that Japheth muſt have been Noah's firſtborn, for Ham is expreſsly called his youngeſt ſon, *ch.* ix. 24. and Shem could not be the eldeſt, as we have proved in the expoſition of that verſe.

22. *Elam,*] He led his aſſociates into Perſia, and planted that country. Hence the Perſians are conſtantly called in ſcripture Elamites, *Iſa.* xxi. 2. *Jer.* xxv. 25. *Acts* ii. 9. And in heathen writers we read of a country beyond the Tigris, called *Elymais*. Elam at firſt could people but a ſmall tract of ground, but it ſeems as if he had ſettled near the place where the kings of Perſia afterwards had their reſidence. For when the empire came to be extended, the head province ſtill retained the name of Elam: Thus the palace of Suſa, or Shuſan, was in the province of Elam, *Dan.* viii. 2. See *Shuckford's connect. vol.* 1. *p.* 160.

Aſhur,] From whom came the Aſſyrians and Chaldeans, as is inferred from *Iſa.* xxiii. 13.

Arphaxad,] To his lot is aſſigned the tract on the eaſt-ſide of the river Tigris, called *Arrapachitis*, a word plainly derived from *Arpachſhad*, which is the name of Arphaxad in the Hebrew Text. From this ſon of Shem, Abraham the father of the Jewiſh nation deſcended in a direct line. And upon the diſperſion of mankind, it appears that his poſterity ſtill continued in or near thoſe parts, where they then were with their grandſire Shem. So that the vale of Shinar, and the country of Eden, the happy ſeat of primeval innocence, is ſuppoſed to have been their firſt plantation. See *Wells's geogr. vol.* 1. *p.* 185. *Phaleg. l.* ii. *c.* 14.

Lud,] He is generally ſuppoſed the father of the Lydians in Leſſer Aſia. See *Phaleg.* ii. 12. But there is a ſtrong objection againſt this opinion, the Lydians having been firſt called Mæones, and Lydians from Lydus the ſon of Atys. See *Herodot. l.* i. *c.* 7. *Strab. l.* xiii. *Plin. l.* v. *c.* 29. Except we ſuppoſe the Greeks deceived, and that at the time of the Mæones ceaſing, they reſumed their old name of Lydians, as what often happened. But even in that caſe we ought, perhaps, to conſider Lydia as poſſeſſed by the Ludim, or poſterity of Lud, on a ſecond or third remove, and to look for his firſt ſettlement nearer his brothers.

Aram.] This is conſtantly the name of Syria in ſcripture. Thus Naaman the Syrian is called the Aramean, 2 *Kings* v. 20. See 2 *Sam.* viii. 5. x. 6. 1 *Kings* xx. 20. 1 *Chron.* xix. 10. And they were known by this name to the ancient heathen authors. See *Hom. Il.* ii. 783. Hence Armenia the Leſs came to be called *Aram-minni*; Meſopotamia, *Padan-Aram*, or the field of *Aram*; and ſometimes *Aram-naharaim*, or Aram of the rivers. So that 'tis not doubted but Aram ſettled himſelf in Syria. See *Pat. Shuckford's connect. vol.* 1. *p.* 162.

23. *Uz,*] He is generally ſaid to have been the builder of the ancient city of Damaſcus. There were two others beſides this Uz; one the ſon of Nahor, Abraham's brother, *Gen.* xxii. 21. whoſe country was Auſitis in Arabia Deſerta; the other was of the poſterity of Edom, *Gen.* xxxvi. 28. whence the land of *Uz* mentioned in ſcripture, is thought to comprehend a good part of Arabia Deſerta, and to extend itſelf to Arabia Petrea. And taking the name in this latitude, Job is ſaid to have lived in the land of Uz. See *Wells's geogr. vol.* 1. *p.* 178.

Hul,] Bochart ingeniouſly conjectures, that his poſterity poſſeſſed the country called *Cholobetene*, in Armenia. For *Cholobetene*, which in their language is *Cholobeth*, ſignifies the houſe or habitation of *Chol*. And in this country Ptolomy places many cities that appear to be derived from Hul or Chol, as Cholus, Choluata, *Cholana*. See *Phaleg. l.* 2. *c.* 9.

Gether,] It is uncertain where his poſterity ſettled. Le Clerc thinks he finds ſome veſtige of

An. ante C. 2247.

his name in the city *Cathara*, near the river *Tigris*. According to Joſephus, (*l.* 1. *c.* 7.) Gether was prince of the Bactrians. But Bactria lay out of Shem's lot, as well as too far for the firſt plantation. Bochart again finds him a ſeat about the river *Centrites*, between Armenia and the *Carduchi*.

Maſh.] Called Meſhech, 1 *Chron.* i. 17. ſeated himſelf, as Bochart thinks, in Armenia, about the mountain Maſius, the ſame with that commonly held to be Ararat. The people near this mountain are by Stephanus called Maſieni. However, the Armenians themſelves do not lay claim to any of Shem's line as their progenitor, but ſay they are deſcended from Togarmah of Japheth's poſterity. See *Univ. hiſt. b.* 1. *c.* 2.

24. *Arphaxad begat Salah*;] In the verſion of the LXX. it is, *Arphaxad begat Cainan, and Cainan begat Salah.* This addition of *Cainan* in this place, and again in *ch.* xi. 12. occaſions a very conſiderable difficulty; not only on account of the authority of the LXX. but chiefly becauſe we find the ſame addition in St. *Luke*, *ch.* iii. 36. Without entering into a long diſcuſſion of this intricate queſtion, about which interpreters are greatly divided, I ſhall only obſerve, that what makes for the authority of the Hebrew, is, that *Cainan* is neither in the Samaritan text, nor in the Vulgate, nor in the eaſtern verſions. And what makes it probable that Cainan was not found in the ancient copies of the LXX. but is an addition of ſome of the tranſcribers, is, that Cainan is unknown both to Joſephus and Philo, who had copies of the LXX. in their hands. The ancient fathers, particularly Origen, (*Tract.* xvi. in *Matth.* and *Tract.* xx. in *Joh.* and *Homil.* iv. in *Num.*) reckon only ten generations from Noah to Abraham. Euſebius in his *Chronicon* ſays nothing of Cainan, even in that genealogy which, he ſays, is formed according to the LXX. No more does Julius Africanus, more ancient than Euſebius, and who lived in the time of Origen. Theophilus of Antioch, in computing the chronology according to the edition of the LXX. omits Cainan, and makes Arphaxad the father of Salah. Irenæus, reckoning the generations from Adam to Jeſus Chriſt, makes them only ſeventy-two, which ſhews that Cainan is not included, otherwiſe he muſt have made them ſeventy-three. From all which it appears highly probable, that Cainan was not to be found in the ancient copies of the LXX. And Grotius aſſerts, that there are no indications of this reading to be met with before the fourth century: He therefore conjectures, that Cainan had firſt crept into the paſſage in St. *Luke*, having, through the inadvertency of a tranſcriber, been foiſted in from the 37th into the 36th verſe; for it is read in both; and that when this erroneous reading came to ſpread by means of that copy of St. *Luke*'s goſpel, the chriſtian Greeks, to make their copy of the LXX. tally with the evangeliſt, did likewiſe inſert Cainan in their verſion of Geneſis, between Arphaxad and Salah, adding the years to make it the more authentic. See *Grotius in Luc.* iii. 36. and *Calmet on this verſe.*

Salah;] This name ſignifies the *letting forth of water*, Job v. 10. And as Arphaxad was born but two years after the flood, *ch.* xi. 10. he probably gave his ſon this name in commemoration of the deluge. Euſebius ſays he ſeated himſelf in *Suſiana*, the chief city of their country being called Sela, as we find in Ammianus Marcellinus. See *Pat.* and *Wells's geogr. v.* 1. *p.* 186.

Salah begat Eber.] The father of the Hebrew nation, *i. e.* of the Jews, called Eber, *Num.* xxiv. 24. For from him Abraham was deſcended in the ſixth generation, and his poſterity alone were from him called Hebrews, becauſe, as is ſuppoſed, they preſerved the primitive religion and Hebrew language in their purity, which the Iſmaelites, Idumeans, and other deſcendants of Eber corrupted. See *Phaleg. l.* 2. *c.* 14. But for this, ſee on *v.* 21. and *ch.* xiv. 13.

25. *Peleg, for in his days was the earth divided*;] From this ſon of Eber Abraham deſcended. His name ſignifies diviſion, becauſe the diviſion of the earth and great diſperſion of mankind, which we read of in the following chapter, fell out juſt when he was born. Others, indeed, think it happened about the middle, or even towards the end of his life; for being unable, by any fair calculation, to find people enough to furniſh colonies for a plantation of nations at his birth, they are obliged to maintain that his name was given him prophetically, long before the diſperſion began, in order to make it to fall in ſuch a part of his life as would allow time for propagating a ſufficient number of mankind for the purpoſe. But if by *the days of Peleg*, are to be underſtood the whole life of the man, or the middle, or the latter end of it, then Peleg will have nothing peculiar to deſerve the name; becauſe in that ſenſe, the diviſion happened in the days of all his progenitors, and even of Noah himſelf. Perizonius, who finds himſelf obliged, by the authority both of ſcripture and reaſon, to place the diſperſion at the time of Peleg's birth, to ſolve the difficulty, endeavours to prove, that neither the ſcripture ſuppoſes any great number of people in being at that juncture, nor did the nature of the tranſaction require it. See *Univ. hiſt. b.* 1. *c.* 2. Now Peleg's birth fell out, according to the Hebrew, in the 101ſt year after the flood, (*Gen.* xi. 10—16.) *i. e.* about ten years after the beginning of the tower of Babel, which they continued building for forty years, as it is in Euſebius's *Chronicon.* So that though the confuſion of language and diſperſion of mankind began at the birth of Peleg, yet were they not compleated till thirty years after. See *Shuckf. connect. v.* 1. *p.* 150. From the deluge to Peleg's birth, Bochart fixes the period of what the ancient poets call the golden age, becauſe then men enjoyed all things in common, and Noah (whom they called Saturn) governed them, not as kings do their ſubjects, but as parents their children. See *Phaleg. l.* 1. *c.* 10.

26. *Joktan*] This other ſon of Eber had thirteen ſons, whoſe original ſettlement Bochart places in the inmoſt parts of Arabia Felix: For the Arabian authors acknowledge him to be the founder both of their nation and language: And in this tract he finds the names of ſeveral places, which, by their likeneſs to the names of Joktan's ſons, ſeem to point out their reſpective habitations. But what fixes their ſettlement, is the words of Moſes, *v.* 30. *And their dwelling was from Meſha, as thou goeſt unto Sephar, a mount of the eaſt.* For by Meſha he underſtands a famous ſea-port town of the Red Sea, by Ptolomy called Muſa, ſuppoſed to be Mokha, a noted port in the Arabian gulf, which the Egyptians and Ethiopians frequented in their way to the country of the Sepharites in the Eaſt, from thence to bring Myrrhe, Frankincence, and the like; of which country Sephar was the metropolis. See *Plin. hiſt. l.* 6. *c.* 23. This city lies at the foot of a long ridge of mountains, which the Greeks called *Climax*, and Moſes *Sephar*, from the city at the bottom of it. He calls it a mountain of the Eaſt, not in reſpect of Judea, to which it lay ſouth, but of Meſha or Muſa, from which it lies eaſt. See *Phaleg. l.* 2. *c.* 30. By Meſha and Sephar, the Arabian paraphraſts

raphrasts understand *Mecca* and *Medina*. But this is without foundation.

Hazarmaveth,] Several vestiges of this name are thought to be preserved in the names of those people of Arabia called by Greek and Roman authors, Chatramotitæ, Chatramotæ, and Adramitæ, and the country itself Adramytha, Chatramis, and Chatramitis. See *Plin. l.* 12. *c.* 14. Though this country was famous for myrrhe and frankincense, yet the air, as Arrian tells us, (*in periplo*, *l.* 9. *c.* 7.) was thick and foggy, and extremely unwholesome, on which account it was properly called *Hazarmaveth*, which signifies *the region of death*. See *Phaleg. l.* 2. *c.* 17. and *Le Clerc*. And what especially deserves remark, there is a province of Yaman or Arabia Felix, which at this day is called *Hadhramaut*, a word of the same import with Hazarmaveth, or, as it is in the Vulgate, *Hasarmoth*, signifying *the court* or *country of death*. See *Univ. hist. v.* 1. *p.* 170.

Jerah.] Bochart discovers the name of Jerah in the island *Hieracon* (or of hawks) in the Arabian gulf, and a town so called within land on the river Lar, near the Omanitæ.

27. *Hadoram*,] Some footsteps of this name, Bochart thinks, are preserved in the Drimoti of Pliny, towards the Persian gulf.

Uzal,] This is the name given to Sanaa, the capital of Yaman, by the Jews who dwelt there.

82. *Obal*] The Arabic pronunciation is *Aubal*; whose posterity, Bochart thinks, passed the Arabian gulf, out of Arabia Felix into that part of Africa called Troglodytica, where we meet with some traces of his name in the gulf named *Abalites*, and a great trading town of the same name. See *Phaleg. l.* 2. *c.* 22.

Abimael,] Which the Arabians pronounce Abimal, *i. e.* the father of the *Mali* or *Malitæ*, a people in Arabia, mentioned by Ptolomy and others. So that Mali is probably the contraction of Abimali, as Salem for Jerusalem. See *Phaleg. l.* 2. *c.* 24.

29. *Ophir*,] There were two Ophirs; one in that part of Arabia Felix which Ptolomy calls Cassanitis, where this son of Joktan is thought to have planted himself: The other is thought to be in India, probably the island of Tabrabano or Ceylon, from which Solomon's ships brought treasures of gold, 1 *Kin.* ix. 27, 28. See *Phaleg. l.* 2. *c.* 17. Perhaps it derived the name of Ophir from some remote descendant of this son of Joktan, who might lead a colony thither. For it is probable, that as the sons of Joktan spread from Mesha to Sephar, so their descendants might, in after ages, people the countries from Sephar eastward, and spread over into India; and the countries there planted might be called by the names of the ancestors of those who planted them. Hence, besides Ophir, whither Solomon sent for gold, we meet with Havilah on the Ganges, the Sabæans, mentioned by Dionysius in his *Periegesis*, and other nations in India that took the names of some of these sons of Joktan. See *Shuckf. connect. v.* 1. *p.* 161. An. ante C. 2247.

Havilah,] Bochart makes his posterity to have settled in that country called Chaulan, on the east side of the Arabian gulf, bounded by Arabia Felix on the west. See *Bochart. Phaleg. l.* 2. *c.* 28.

30. *And their dwelling*, &c.] See this explained *v.* 26. *on Joktan.*

31. *These are the sons of Shem, after their families*, &c.] See on *v.* 5.

32. *By these were the nations divided*, &c.] From what hath been said, it appears, that, except in three or four instances, the sons of Japheth peopled one part of the world, namely, Europe; the sons of Shem another, *viz.* Asia; and those of Ham the third, Africa. But there is a fourth that has been lately discovered, namely, America; which how it came to be peopled, is not easy to determine. The most probable opinion is, that Noah lived, after the dispersion of mankind, somewhere in India, and there settled a numerous offspring, who, as they spread north to Scythia, south to India, and east to China, might from thence spread into America by some neck of land that joins to the continent: Or, if there be no communication between America and Asia, then it must have been peopled from the continent by navigation, which is not so new as some are apt to imagine; for the sacred writings intimate no less than three years voyages in the days of Solomon; and Herodotus (*l.* 4. *c.* 42.) mentions a voyage through the Red-Sea, round Africa, and so through the Straits of Gibraltar into the Mediterranean, in the days of Necho king of Egypt. See *Shuckf. connect. v.* 1. *p.* 104. *Whiston's theory*, *p.* 404. In general it appears from the remaining tradition which the Americans have of the flood, and the many rites and customs used among them, that they had the same original with us, especially if what authors tell us be true, that the oldest accounts they have do not exceed 800 years. See *Stillingfleet's orig. sacr. b.* 3. *c.* 4.

CHAP. XI.

AND the whole earth was of one * language, and of one † speech, * Heb. *lip.*
† Heb. *words.*
‡ Heb. *a man said to his neighbour.*
‖ Heb. *burn them to a burning.*
2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And ‡ they said one to another, Go to, let us make brick, and ‖ burn them throughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

EXPOSITION.

1. *Of one language*,] Which is thought to be the same that Adam spoke, from whom it might easily be communicated to Methuselah, and from him to his grandson Noah, who propagated it among his posterity, till this time. But whether this language was the Hebrew, is quite uncertain. The Jewish writers generally say it was, and are followed by most of the christian. However, it cannot be thought we have it now in its original purity: But that a considerable part of it still remains in the bible, appears probable; for Shem, the son of Noah, was for some time contemporary with Abraham, in whose family the same language which they both spoke, continued at least till Moses's days. Some have fancied there were more languages than one at this time,

An. ante C. 2247.

time, from *Gen.* x. 5, 20, 31. where the ſons of Noah are ſaid to have divided the earth among them *according to their tongues*, not conſidering that he ſpeaks there proleptically of this very diviſion he is going to relate. For ſome of thoſe who are there ſaid to have had their ſhare in the diviſion of the earth, particularly the thirteen ſons of Joktan, could not be in being when their uncle Peleg was born. *Compare Gen.* x. 25. *with v.* 30. *and ſee Pat.* But others think the expreſſion, of *one language*, ſignifies only with one accord, that all conſpired in one deſign. Thus *Joſh.* ix. 2. what we render *they gathered themſelves together with one accord*, is in the Hebrew *with one mouth*. Hence to ſpeak the ſame language with one, is to agree with him in deſign, *If.* xix. 18. *In that day ſhall five cities ſpeak the language of Canaan.* See *Le Clerc.* and *Sentiments ſur l'hiſtoire critique de V. T. by ſome Dutch divines*, *p.* 436. But others think Moſes muſt have had ſomewhat more than this in view, as particularly appears from *v.* 7. *Let us confound their language, that they may not underſtand one anothers ſpeech.* See *Calmet's comment.*

2. *They journeyed from the eaſt*,] Not all the poſterity of Noah, who after the flood planted themſelves in the Eaſt, but a great colony of them, who, when the Eaſt was much peopled, choſe to go weſtward. From this paſſage ſome have inferred, that mount Ararat, where the ark reſted, could not be one of the Gordyean hills in Armenia; for a journey from Armenia to Shinar or Babylon, would be from the north. See *Phaleg. l.* 1. *c.* 7. But why might not the ark have reſted in Armenia, and yet Noah and his ſons remove from thence, and ſettle in countries very much eaſtward of Aſſyria? See *Pat.* Though after all, the miſtake ſeems to lie on the ſide of the critics, and not of Moſes; for even the mountain in Armenia, which at preſent paſſes with us for Ararat, lies above two degrees more eaſt than the city of *Shinar*, or Senjar, from whence the plain in all probability took its name. And if the ſons of Noah entered *Shinar* on the north ſide, they muſt of neceſſity have *journeyed from the eaſt*. Some, however, ſuppoſe that Noah came out of the ark near Sago-Scythia, or the hills beyond Bactria north to India, and that he ſettled and lived there, with a numerous part of his poſterity, a long time after the confuſion of Babel; for he lived 350 years after the flood, *ch.* ix. 28. See *Shuckf. connect. v.* 1. *p.* 99. and what has been ſaid on *ch.* viii. 4.

They found a plain in the land of Shinar,] By the land of Shinar, is meant the pleaſant valley along which the river Tygris runs, comprehending the country of Eden, the happy ſeat of Adam in his ſtate of innocence. For 'tis plain from ſcripture, that Babel was the ſame with the city of Babylon: And Moſes expreſsly ſays, that Babel lay in the land of Shinar, *ch.* x. 10. as three other cities there mentioned, which are found to have been ſituated on the banks of the Tigris. We meet with foot-ſteps of the name of Shinar in thoſe parts, both in antient and modern authors: Sennaar of Babylon is mentioned by Heſtiæus the Mileſian; and the city of Singara in Meſopotamia, by Pliny, Ammianus Marcelinus, and ſeveral others. Sextus Rufus, and Pomponius Lætus, ſpeak of a territory of that name in the ſame quarters. Ptolomy places both the city and mountain of Singara there: All which ſeem to be the ſame city, mountain, and territory, which ſtill bear the name of Senjar in the Eaſt. See *Wells's geogr. v.* 1. *p.* 209. and *Phaleg. l.* 1. *c.* 5.

At what time theſe men left Noah, we are not told; probably it was not till mankind were conſiderably increaſed, and too numerous to live together in one family or territory. According to Euſebius's *Chron.* they came to Shinar, and began to build their tower A. M. 1736. *i. e.* about eighty years after the flood, according to the Hebrew computation. But we muſt not ſuppoſe them to have got thither in an inſtant. According to the opinion of thoſe who place Ararat near Sago-Scythia, from Ararat to Shinar is about twelve hundred miles. And as the earth muſt have been full of undrained marſhes, untrack'd mountains, and over-run with trees, we cannot ſuppoſe this multitude to have performed their journey in leſs than ten or twelve years. If ſo, they muſt have left Noah about ſeventy years after the flood; being unwilling, perhaps, to come into his meaſures, or being tired with hard labour, they might think the neceſſity of tilling the ground was owing to their living too many together, and that if they ſeparated, the earth was ſtill capable of affording them ſufficient nouriſhment without culture: Or they might long to viſit the native ſeat of their great anceſtor Adam. See *Shuckf. connect. v.* 1. *p.* 104.

3. *And they had brick for ſtone, and ſlime for mortar.*] Several authors deſcribe the walls of Babylon to have been built of ſuch materials as are here mentioned:

——*Ubi dicitur altam*
Coctilibus muris cinxiſſe Semiramis urbem.
Ovid. met. iv. 57.

See *Herod. l.* 1. *c.* 179. and *Juſtin. l.* 1. *c.* 2. The *ſlime* again here ſpoken of, is thought to be *aſphaltus*, with which Herodotus ſays the walls of Babylon were cemented. It is the ſame that other authors call *bitumen*, a kind of liquid pitch, which riſes up with the water from ſome fountains, and whereof there was great plenty in Aſſyria. See *Plin. l.* 35. *c.* 15. This cement, ſays Suidas, being mixed with bricks and ſmall ſtones, became as ſtrong as iron. See *Pool's ſynopſ.*

4. *Let us build us a city and a tower*,] The tower was part of the city, as appears both from this and the 5th and 8th verſes, and may well be thought to have been the acropolis or citadel; a place of ſtrength and towering height, in the higheſt part of the city. See *Pat.*

Whoſe top may reach to heaven,] Not that they were ſo fooliſh to imagine (as Julian repreſents them in ridicule) that they could touch the ſtars, or aſcend to the higheſt regions of the firmament, by building a tower ſome ſtories, or perhaps ſome miles high; like the giants of old, who are feigned to have piled mountain upon mountain, in order to ſcale the heavens, and aſſault the throne of Jove. *Heaven* ſignifies the *clouds*, often ſo called in ſcripture. Thus a tower, whoſe top may reach to heaven, means no more than an exceeding high tower, *Dan.* iv. 11. Juſt ſo Virgil deſcribing a high tower, ſays it was raiſed to the ſtars;

——*Summiſque ſub aſtris*
Eductam tectis—— Æn. ii. 451.

Some, indeed, put a very different ſenſe upon the words, and by raiſing a tower to heaven, underſtand, erecting a temple in honour of heaven, *i. e.* of the heavenly bodies, or of the æther, which the Perſians (and in imitation of them the Greeks and Romans) worſhipped under the name of Jupiter. See *Herod. l.* 1. *c.* 131. and *Strabo*, *l.* 16. Hence that celebrated line of the poet,

Jupitr

Jupiter eſt quodcunque vides quocunque moveris.
Lucan, ix. 580.

And this interpretation is not much different from that of Dr. Tenniſon, who ingeniouſly conjectures, that this tower was conſecrated, by the builders of it, to the ſun, as the cauſe of drying up the waters of the deluge. See *Pat.* And ſome of the Jewiſh doctors ſeem to be of the ſame opinion; for by *Schem*, (name) in the next words, they underſtand God, *Let us make us a god.* See *Pool's ſynopſ.* Some fancy the temple of Belus was afterwards built where this tower ſtood; or rather that a temple was built round about the tower, which ſtood in the midſt of it, as Herodotus deſcribes it, (*l.* 1. *c.* 181.)

Let us make us a name,] *i. e.* Let us raiſe a monument to perpetuate our name to future ages. See 2 *Sam.* xviii. 18. *Iſ.* lxiii. 12. *Jer.* xxxii. 20. Ambition, we ſee, ſet them on; they had no ſooner determined where to ſettle, but they reſolved to make the place remarkable to all ages, to build a tower which ſhould be the wonder of the world, and preſerve their names to the end of time. This is the only reaſon that Moſes aſſigns for their entering on this enterprize; and thoſe that are aſſigned by others, are without foundation in the ſacred hiſtory: Such as that of Joſephus, who alledges, that they built this tower to defend themſelves againſt another inundation. Surely the promiſe of God, confirmed to them by a ſign, was ſufficient to baniſh ſuch fears; but if they were become profane, and had no faith in God or his promiſes, yet common ſenſe muſt have taught them, that they acted very abſurdly, if for fear of being drowned they came down from the mountains, to build in the low country. Another reaſon, equally ridiculous, is offered by others; that they built this tower as a defence againſt the general conflagration; for the higher they built, the more were they expoſed to the fire of heaven. Beſides, if they knew it was to be general, how could they think to eſcape? See *Phaleg. l.* 1. *c.* 14. In ſhort, their intention was to ſettle here, and raiſe an uſeleſs monument for fame, inſtead of repleniſhing the earth, as was neceſſary for the good of the world; and therefore, God in his wiſdom ſcattered them abroad. An. ante C. 2247.

Leſt we be ſcattered abroad.] But whence this fear? Why apprehenſive of this diſaſter more than any other? Abp. Uſher alledges, that Noah having projected a diviſion of the earth among his poſterity, theſe people had no mind to ſubmit to it, and built this fortreſs to defend themſelves, in the reſolution of not yielding to his deſign. See *Pat.* But the words may be explained ſimply thus: Let us build a metropolis, where to fix the ſeat of a renowned empire, that ſo we may keep our families together, and prevent them from ſtraggling for want of ſome fixed ſettlement. See *Le Clerc.* Thus the building would anſwer two purpoſes; to perpetuate their name, and keep them together.

5 And the LORD came down to ſee the city and the tower, which the children of men builded. 6 And the LORD ſaid, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not underſtand one anothers ſpeech. 8 So the LORD ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called * Babel, becauſe the LORD did there confound the language of all the earth: and from thence did the LORD ſcatter them abroad upon the face of all the earth.

* That is, *Confuſion.*

EXPOSITION.

5. *The Lord came down*] *i. e.* By the effects he made it appear that he obſerved their motions, and knew their intentions, and that he was actually preſent among them.

The children of men,] Some by this underſtand only the profane and unbelievers, in oppoſition to the ſons of God, as the phraſe is uſed, *ch.* vi. 2. See *Phaleg.* 1. 10. But as the children of men ſignifies the human race without diſtinction, ſo from *v.* 1. it appears to be ſo underſtood here: And as their deſign appears to have been rather imprudent than impious, nothing hinders, but the children of Shem and Eber's line might be concerned in it as well as others. See *Le Clerc.*

6. *The people is one, and they have all one language*;] As their language is one and the ſame, ſo they all conſpire in one fooliſh vain deſign. See *Pat.* and on *v.* 1.

And this they begin to do: and now nothing will be reſtrained from them, &c.] *i. e.* As they have already begun, ſo nothing will reſtrain them from carrying their project into execution, unleſs I interpoſe. For the ſentence is plainly elliptical. See *Gen.* iii. 22.

7. *Let us go down,*] See *Gen.* i. 26. *Let us make man.* God is ſaid to go down, when he executes any work upon earth which makes his power and preſence ſignally known. See *Auguſtin. de Civ. Dei. l.* 16. *c.* 5.

And confound their language,] Thoſe who are of opinion that the confuſion of languages did not precede, but follow the diſperſion of Babel, think this expreſſion means no more, but, *Let us throw them into confuſion*; ſo order things as that they may fall into diviſion and animoſity, and ſo leave off this fooliſh project. In which ſenſe this phraſe is uſed *Pſ.* lv. 9. *Deſtroy, O Lord, and divide their tongues*; *i. e.* confound their meaſures, that they may not conſpire in any deſign againſt me. To the ſame purpoſe they explain the following words, *that they may not underſtand one another's ſpeech*, to mean ſimply, that they may not hear or hearken to one another's words, *i. e.* that they may fall out among themſelves: For it is in the Hebrew, that they may not hear one another's ſpeech: Now, *to hear*, often ſignifies, *to regard* or *obey.*

'Tis generally thought, that this event was brought about by miracle; becauſe it is ſaid, *the Lord ſcattered them abroad—the Lord did confound their language.* If ſo, there is no room for further enquiry, it is a matter of faith, and was effected in a manner above our comprehenſion.

An. ante C. 2247.

henſion. But thoſe who have read the ſacred books with care, muſt have obſerved, that many things are ſpoken of as effected by the immediate power of God, which yet were not miraculous. And this ſcripture-language is not only pious, but ſtrictly juſt: It becomes the philoſopher as well as the divine. For God is the proper cauſe of all the motions and effects that are in the univerſe, ſince he is the fountain to whom power eſſentially belongs, and from whom every degree of it is derived. And indeed, as Mr. Whiſton juſtly obſerves, *(Theory, p.* 284.) 'tis difficult enough, in ſeveral inſtances, to determine what is the effect of a natural and ordinary, what of a ſupernatural and extraordinary providence. 'Tis now evident that gravity, the moſt mechanical affection of bodies, depends on the conſtant and efficacious influence of Almighty God: And I know not, ſays he, whether the falling of a ſtone to the earth ought not more truly to be eſteemed a miracle, than what with the greateſt ſurprize we ſhould ſtile ſo, its remaining pendulous in the air; ſince the one requires an active influence in the firſt cauſe, while the latter ſuppoſes non-annihilation only. Thus then, for any thing that appears, the effect before us might be produced in a natural way, by the courſe of things, and yet muſt juſtly be aſcribed to God. And therefore an ingenious author, whom I have often quoted, (Mr. *Shuckford)* endeavours to account for it thus: The builders of Babel, he obſerves, were evidently projectors. Their language was without doubt ſcanty, fit only to expreſs the early thoughts of mankind. New ſchemes required the invention of new words: The projectors being many, the projects might be different, and the leading men might make up ſeveral parties amongſt them.—Suppoſe the whole number of them no more than a thouſand, twenty perſons, or thereby, endeavouring to invent new words, might in time cauſe a deal of confuſion. It looks indeed more like a miracle, to ſuppoſe the confuſion of tongues effected inſtantly; but the text does not oblige us to think it ſo ſudden a production. From the beginning of Babel to the diſperſion of the nations, might be ſeveral years; and perhaps all this time a difference of ſpeech was growing up, until at length it came to ſuch a height, as to cauſe them to form different companies, and ſo to ſeparate. Accordingly the beginning of Babel is placed in Euſebius's Chronicon, *A. M.* 1736, but the diviſion of the earth, recorded in the former chapter, happened not till one and twenty years after, *A. M.* 1757, about one hundred and one years after the flood, when Peleg was born, *Gen.* x. 25.

8. *So the Lord ſcattered them abroad*] Nothing was more contrary to the original intention of theſe fooliſh projectors, than to ſpread themſelves abroad; but the all-wiſe God, who ſaw their ſeparation was neceſſary for the public good, over-ruled their firſt intention, by the means above-mentioned, and made it neceſſary for them to diſperſe. The expreſſion does not neceſſarily imply, that this diſperſion was brought about all at once; it is ſufficient it was effected in time, by the interpoſition of the divine providence. See *Le Clerc.*

They left off to build the city.] Some of the fathers and Jewiſh doctors ſay, God overturned it by a terrible tempeſt, or burnt it by fire from heaven. But there is no intimation of this in the text; Moſes only ſays they deſiſted from their enterprize, and left their work at a ſtand. See *Pat.*

9. *The name of it called Babel*] Which is not that tower which was built by Belus, and which perpetuated his name to future ages; for that was a production of great art, whereas this tower of Babel cannot well be imagined to have been any other but a rude mountainous ſtructure, raiſed with no great art, by a multitude of untaught and unexperienced builders. See *Shuckford*'s *connect. vol.* 2. *b.* 8.

2346. 10 Theſe *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood. 11 And Shem lived after he
2311. begat Arphaxad five hundred years, and begat ſons and daughters. 12 And Arphaxad lived five and thirty years, and begat Salah. 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and
2281. daughters. 14 And Salah lived thirty years, and begat Eber. 15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters. 16 And Eber lived four and thirty years, and begat Peleg.
2247. 17 And Eber lived after he begat Peleg four hundred and thirty years, and be-
2217. gat ſons and daughters. 18 And Peleg lived thirty years, and begat Reu. 19 And Peleg lived after he begat Reu two hundred and nine years, and be-
2185. gat ſons and daughters. 20 And Reu lived two and thirty years, and begat Serug. 21 And Reu lived after he begat Serug two hundred and ſeven years,
2155. and begat ſons and daughters. 22 And Serug lived thirty years, and begat Nahor. 23 And Serug lived after he begat Nahor two hundred years, and
2126. begat ſons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah. 25 And Nahor lived after he begat Terah an hundred and
2056. nineteen years, and begat ſons and daughters. 26 And Terah lived ſeventy years, and begat Abram, Nahor, and Haran. 27 Now theſe *are* the genera-
1996. tions of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees. 29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iſcah. 30 But Sarai was barren; ſhe *had* no child.

An. ante C. 1996.

EXPOSITION.

10. *These are the generations of Shem.*] Not all Shem's descendants, for others are mentioned, *ch.* x. *v.* 22. but the ancestors of Abraham, whom Moses shews to be derived in a right line from Shem.

26. *And Terah lived seventy years, and begat Abram, Nahor, and Haran.*] *i. e.* He was seventy before he had any children, and then had three sons, one after another. Abraham is named first, as the most eminent of the three, tho' he appears to have been the youngest. For when he departed from Haran after his father's death, he was seventy-five years old, *Gen.* xii. 4. Now his father was two hundred and five years old when he died, xi. 32. therefore Abraham must have been born when his father was one hundred and thirty years old; that is, threescore years after the birth of Terah's first-born. See *Poole's Synop.* and *Pat.*

28. *In Ur of the Chaldees.*] Moses here speaks proleptically, for this land was not called the land of the Chaldees, till long after the time here referred to. Chaldea in Greek and Roman authors, denotes the country lying between Mesopotamia to the north, Susiana to the east, the Persian bay to the south, and Arabia Deserta to the west. Its capital city was Babylon, hence called *the beauty of the Chaldees excellency*, Isa. xiii. 19. In the sacred writings, as also in Pliny, *L.* vi. *ch.* 26. it includes the adjacent parts of Mesopotamia, particularly those lying along the Tigris. For Ur, which was situated between the Tigris and the city of Nisibis, is placed in Mesopotamia, *Acts* vii. 2, 4. and lay in the eastern part of it. This city is thought to have been built by Ashur the son of Shem, because Isaiah, speaking of the Chaldeans, says, *This people was not till the Assyrian founded it*, xxiii. 13. Ur in Hebrew denotes *light*, or *fire*, and was so called either because the Chaldeans were the first who studied astronomy, and the motions of the celestial luminaries, (*Wells's geogr. vol.* i. *p.* 245.) or, as others, from the fire, the symbol of the sun, which was there worshipped. For the sun appears to have been the most ancient idol. Hence the Hebrew word for images, *Chamman*, signifies temples or images of the sun, *Lev.* xxvi. 30. Accordingly we are told, (*Chron. Alexandr. p.* 64. *Maimon. More Nev. p.* iii. *c.* 29.) that the first object of the Chaldean idolatry was *Fire*, which Nimrod taught the Assyrians to worship: Not common fire, I conceive, but the sun, moon, and stars, which they probably imagined to be fire, and which we may presume to have been the very earliest idols, both from the reason of the thing, and from scripture, *Deut.* iv. 19. *Job* xxxi. 26. And in the process of their idolatry, we are further informed, that they set up a pillar to the planet Mars. See *Maimonides, ibid.*. Thus their early skill in astronomy, which they had studied for 237 years before Abraham, served only to debauch their minds, and lead them astray from God; for having philosophized falsely about the influence of the heavenly bodies over this world, as if they were the dispensers of prosperity and adversity, their false philosophy naturally introduced errors in religion. See *Shuckford's connect. vol.* i. *b.* v. Agreeably to this, we are told, that the eastern authors unanimously agree, that Terah, who dwelt in Ur, was a statuary, or carver of idols; that at length he was converted by Abraham, and prevailed upon to leave *Ur*. See *Epiphan. adverf. Hæref. l.* i. *D'Herbelot. Bibl. Orient. Art. Abraham.*

29. *Iscah.*] She is thought to be the same with Abraham's wife mentioned before, under the name of Sarai. See *ch.* xii. 13. *Pat.* and *Joseph. Antiq. l.* i. *c.* 7.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and Terah died in Haran. 1921.

EXPOSITION.

31. *Went forth from Ur of the Chaldees,*] This removal from Ur of the Chaldees to Haran was about the seventieth year of Abraham's life; at which time Terah went forth from thence with his family, because he could not enjoy the free exercise of his religion: For the Chaldeans at this time appear to have been corrupted in their religion; and tho' both Terah and Nahor had complied with their idolatry at first, *Josh.* xxiv. 2. yet Terah afterwards attempting a reformation, and establishing the true worship of God in his own family, this caused a rupture between him and the Chaldeans, and occasioned the first persecution on account of religion; for the Chaldeans expelled him their country, as we read, *Judith* v. 8. See *Shuckford's connect. vol.* i. *p.* 269, 274. *Joseph. Antiq. vol.* i.

To go into the land of Canaan;] According to the intimation which God had given to Abraham, *ch.* xii. 1. for the Canaanites at this time were not so corrupted in their religion, as we may infer from the character given of Abimelech their king, who received the favour of admonitions from God, and shewed himself his true servant, by obeying them, *Gen.* xx. See *Shuckford, ibid.*

And they came unto Haran,] Terah intended to go to Canaan, but being overtaken with the sickness of which he died, could go no further than Haran, a city in the west or north-west of Mesopotamia, situated on or near the Euphrates, directly in his way to Canaan, distant from Ur about 120 miles. It may be spelt Charan, and is rendered in the Greek *Charran*, *Acts* vii. and is the same that is called *Charræ* in other authors, famed for the defeat of Crassus by the Parthians. Terah probably called the city Haran, after the name of his son, who died a little before, *ver.* 28. See *Phaleg. l.* ii. *c.* 14. *Wells's geogr. vol.* i. *p.* 253. But Le Clerc thinks it was so called, from a word which signifies parched or burnt up, upon account of the parched deserts in its neighbourhood.

An. ante C. 1921.

CHAP. XII.

NOW the Lord had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee. 2 And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing. 3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed. 4 So Abram departed, as the LORD had ſpoken unto him; and Lot went with him: and Abram *was* ſeventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

EXPOSITION.

1. *Had ſaid unto Abram,*] *i. e.* Before his father's death, while he lived in Ur of the Chaldees, *Acts* vii. 3. See *Pat.* and *Le Clerc.* We are not told how God revealed himſelf to Abram; ſome ſay, God ſpake to him by *Shem*, who had the overſight of religion. See *Munſterus in Poole's ſynopſ.* Probably it was by a voice from the Shechinah, or ſymbol of the divine preſence; for St. Stephen in that paſſage expreſsly ſays, *The God of glory appeared to him, before he dwelt in Haran.* See *Pat. (A)*

NOTES.

(A) 'Tis natural here to enquire how Abraham, and thoſe who were favoured with revelations, could certainly know them to be divine. God manifeſted himſelf to them ſeveral ways: He ſent them prophetic angels; he appeared to them by night in dreams; he illuminated their minds by extraordinary impreſſions; he made his voice to be heard by them; he ſent them ecſtaſies, wherein, tranſported beyond themſelves, they heard, and ſaw, and felt things which, in a natural way, no ear hath heard, no eye hath ſeen, nor heart of man conceived. In all theſe, the manner of diſtinguiſhing ſuch manifeſtations muſt have been different. 1. As to dreams: Doubtleſs ſuch repreſentations muſt have been perſpicuous and lively, ſo as to make a ſtrong impreſſion upon their minds, even much ſtronger than ordinary. And though it is impoſſible for us, who never had experience of ſuch divine intercourſe, to explain how this was done; yet we may be ſure, that God would not ſuffer his ſervants to be ſo impoſed upon, as to miſtake the operations of evil ſpirits, or the workings of their own fancy, for revelations from himſelf. Probably, the dream was confirmed by ſome ſign exhibited to them when awake. As to viſions that were preſented to their minds when broad awake, theſe were more eaſily diſcerned: They were commonly introduced with a diſtinct voice, without the appearance of any viſible outward object, and that ſo loud aseven to awake them when aſleep, as it did Samuel, 1 *Sam.* iii. Sometimes the voice was ſent out of the clouds, or from heaven, as it was to Abraham, *ch.* xxii. 11, 15. Sometimes out of the midſt of fire, *Ex.* xix. xx. Still without any viſible ſpeaker, *Deut.* iv. 15, 16. *Job* xxxviii. 1. At other times God, or one of his angels, appeared to them in a human form, as *Gen.* xviii. 2. *Jud.* xiii. 6. *Iſa.* vi. 1. *Ezek.* i. 26. And it is probable, that whenever we meet with this expreſſion, *the Lord appeared*, as in the paſſage before us, that ſuch appearance was exhibited in a human form. As to the rules of diſtinguiſhing theſe apparitions from illuſions of the imagination, 1. There could be no illuſion when the voice was louder than human, as that from the top of Sinai. So St. John compares the voice of Chriſt appearing to him in that viſion which he had, *Rev.* i. 10. to the ſound of a trumpet; nay, to the murmuring of a ſea, or many waters together, *ver.* 15. 2. When the voice proceeded from ſuch places where no human creature was, nor could be; as when Samuel heard a voice from the mercy-ſeat; Abraham, and the Iſraelites, from the clouds. Sometimes they diſtinguiſhed an angel ſpeaking in human form, by the majeſty of his countenance, or ſome unuſual luſtre in his eyes, *Judg.* xiii. 6. Thus Nebuchadnezzar ſeems to have known one of the perſons in the midſt of the fiery furnace, to be an angel, or one of the ſons of God, *Dan.* iii. 25. with x. 5, 6. Sometimes too, the perſons appearing performed actions miraculous, and ſurpaſſing human power, *Gen.* xv. 17. *Jud.* xiii. 17, *&c.* However it was, of this we may be ſure, that revelation may be conveyed into the mind with ſuch over-powering light and evidence, that a man can no more doubt of it, than of any thing he hears or ſees. Accordingly, with regard to the caſe of Abraham's being compelled to offer his ſon, Maimonides (*More Nev. p.* iii. *c.* 24.) makes this juſt reflection: That we are taught by this hiſtory, that the prophets were fully aſſured of the truth of thoſe things which God ſpake to them, which they believed as ſtrongly as things of ſenſe. For if Abraham had in the leaſt doubted, whether this was the will of God or no, he would never have conſented to a thing which nature abhorred.—As to the event of things foretold, this is a thing entirely out of the preſent queſtion, which is not about the manner of diſtinguiſhing revelations after they were made, or of certifying others concerning them, but about the manner of diſcerning them, at the time when they were exhibited. Should any one enquire farther, how the appearances of God himſelf were diſtinguiſhed from thoſe of his angels, the Hebrews ſeem not to have been careful about this diſtinction, ſince the ſame appearances are often promiſcuouſly attributed both to God and angels, *Gen.* xvi. 10, 13. xxii. 1, 11, 12. *Exod.* iii. 2, 4. So the law is ſaid, *Exod.* xx. 1. to have been given by God; and *Gal.* iii. 19. *Heb.* ii. 2. *Acts* vii. 38, 53. it is attributed to angels: And the reaſon is, that the angels, in ſuch caſes, acted in God's name, as his miniſters or repreſentatives; and the Shechinah, or ſymbol of the divine preſence, was conceived to be accompanied with a retinue of angels. The Chaldeans indeed, as Iamblichus delivers their opinion, (*De Myſt. ſect.* ii. *c.* 3.) pretend to lay down rules or diagnoſtics, whereby to know when God himſelf appears, when an angel or archangel, a demon or ſome unbodied ſpirit. But when the ſcripture is ſilent on theſe heads, to carry our reſearches further, is but vain curioſity. As for the illuſions of demons and evil angels, the pious Hebrews ſeem to have had no apprehenſions about them, not doubting but that they were ſecure from all their attempts, under the protection of the good angels whom God has appointed to guard the juſt. See *Le Clerc's Com. in* xii. 6.

EXPO-

An. ante C. 1921.

EXPOSITION.

From thy kindred, and from thy father's houſe,] He was even to forſake his father and mother, all his kindred and domeſtics, if they choſe rather to ſtay. From this paſſage we may fairly infer, that it was by Abram's perſuaſion, that Terah and his family removed from Ur of the Chaldees. For it was he, and not his father, that received the mandate from heaven, to leave that land of idolaters.

Unto a land that I will ſhew thee.] He was already apprized that the name of the country was Canaan, and he knew whereabout it lay, as appears, *ch.* xi. *ver.* 31. elſe which way ſhould he have directed his courſe? But he knew not the nature of the country, whether it was barren or fruitful, and his feet had never trod that way before, *Iſa.* xli. 3. So that the writer to the Hebrews juſtly magnifies his faith in God, by obſerving, that *he went out not knowing whither he went*, *Heb.* xi. 8.

2. *I will—make thy name great*;] So it is at this day, not only among the Jews, but among Chriſtians and Mahometans. See *Pat.*

3. *I will bleſs them that bleſs thee*, &c.] God promiſes to eſpouſe his intereſt, and enters, as it were, into a league with him, to have the ſame common friends and enemies. Hence Abram has that high and honourable title, *the friend of God*, *Iſa.* xli. 8.

And in thee ſhall all the families of the earth be bleſſed.] This, ſays a learned writer, implies, according to the Hebrew idiom, that Abram ſhould be ſo proſperous as to become the meaſure of mens wiſhes. That when they wiſhed well to others, they ſhould ſay, *The Lord bleſs thee as he did Abram*; for which he quotes *Gen.* xlviii. 20. *And he bleſſed them, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim and Manaſſeh.* See *Jurieu's crit. hiſt. vol.* 1. *c.* 1. But the two are not parallel, for in the one place the verb is active, *in thee ſhall Iſrael bleſs*; and the expreſſion is unqueſtionably clear, for it is added, how they ſhould bleſs, namely, by ſaying, *God make thee as Ephraim and Manaſſeh.* In the paſſage before us, the verb is paſſive, *All families ſhall be bleſſed in thee*; the natural ſenſe of which is, *ſhall be made happy in thee.* And therefore St. Paul juſtly explains the words in a much higher ſenſe than this author would put upon them, namely, of a perſon deſcended from Abram, whom God deſigned to make a *bleſſing*, or the author of great happineſs to mankind in general, *Gal.* iii. 16. and this deſcendant can be none but Jeſus Chriſt, whom God ſent to bleſs all the kindreds of the earth, *by turning away every one from his iniquities*, *Acts* iii. 25, 26. See *Shuckford's connect. vol.* 1. *p.* 289. *edit.* 1. However, we may obſerve, that learned writers ſhew how the words may be explained to the Apoſtle's ſenſe, conſiſtently enough with the gloſs which that author (*Jurieu*) and others would put upon them. See *Hammond on Galat.* iii. 8.

5. *The ſouls they had gotten in Haran*;] i. e. Their ſervants and domeſtics, who were part of their poſſeſſions; or the proſelytes whom Abram had won to God, as the Chaldee paraphraſt interprets. Be that as it will, we may be ſure they were inſtructed in the true religion, agreeably to Abram's beautiful character, which God himſelf gives him, *ch.* xviii. 19. *I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment.*

6 And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. 7 And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. 8 And he removed from thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an altar unto the LORD, and called upon the name of the LORD. 9 And Abram journeyed, * going on ſtill toward the ſouth.

* Heb. *in going and journeying.*

EXPOSITION.

6. *And Abram paſſed through the land unto the place of Sichem*,] i. e. Where afterwards Sichem was. 'Tis called Sychem, *Acts* vii. 16. and Shalem a city of Shechem, *Gen.* xxxiii. 18. 'Tis thought the original name of it was Shalem, and that the Iſraelites called it Shechem, or Sichem, from Hamar's ſon of that name. See *Wells's geogr. vol.* 1. *p.* 272.

The plain of Moreh.] The LXX render it the *Oak* of Moreh. Probably there was a grove of oaks in this plain, and one remarkably large. See *Gen.* xxxv. 4. *Joſ.* xxiv. 25, 26. It was ſituated near to the two mounts Gerizim and Ebal, *Deut.* xi. 30. *Jud.* ix. 6, 7.

The Canaanite was then in the land.] It was pertinent enough to Moſes's deſign, ſpeaking of Abram's paſſing through this land, to tell us who was at that time poſſeſſed of it, eſpecially as it ſerved to render his faith the more illuſtrious, in adhering firmly to the divine promiſe, that his ſeed ſhould be put in poſſeſſion of this land, tho' now occupied by a people ſtrong and numerous. See *Pat.* and *Calmet.* Beſides, as the hiſtorian had, after the account of Canaan's poſterity, that were originally ſettled in the land of Canaan, remarked, that *the families of the Canaanites were afterwards ſpread abroad in it*, *ch.* x. 18. *i. e.* that the families of that particular people, called *Canaanites*, were ſettled in this country, not till a conſiderable time after the ſons of Canaan there mentioned, had taken poſſeſſion of it, it was but natural for him to drop ſome hint concerning the time of their being there. See *Chandler's vindication*, *p.* 39. And therefore we need not have recourſe to their ſuppoſition, who think this is mentioned, becauſe the land of Canaan was originally given by Noah to the children of Shem, in the partition of the earth among his ſons, but that the children of Ham had diſpoſſeſſed them, and already invaded the land. See *Epiphan. hæres* lxxvi. 84. and ſome of the Jewiſh writers. Far leſs is it juſt to infer from theſe words, that they muſt have been written after the expulſion of the Canaanites, *i. e.* after Moſes's time, and conſequently, that either Moſes could not be the author of this book; or that they muſt have been

An. ante C. 1921.

interpolated by Ezra, or whoever was the reviſer of the ſacred writings. See *Prid. connect. p.* 342. *ed.* 6*th.* 'Tis agreed by the beſt interpreters, that by the Canaanites here we are to underſtand, not the eleven families of Canaan in general, but thoſe of them who were particularly called Canaanites, *Gen.* xiii. 7. *Exod.* iii. 8. and elſewhere, who in Abram's time inhabited this part of the land, which afterwards was poſſeſſed by the Hivites, *Gen.* xxxiv. 2. See *Pat. Le Clerc*, and *Wells*.

7. *The Lord appeared unto Abraham and ſaid,*] See *v.* 1.

Unto thy ſeed will I give this land.] His obedience, we ſee, is rewarded in kind; as he had left his own country and father's houſe, God promiſes to give his poſterity a better and larger country, the whole land of Canaan.

And there builded an altar,] That he might offer a ſolemn ſacrifice of thankſgiving to God. Hence this ſpot of ground became venerable and ſacred in the eyes of his poſterity: For near this very grove where Abram firſt pitched his tent, and built an altar, was the ſanctuary for publick worſhip in Joſhua's time, *Joſ.* xxiv. 1, 25, 26. And in after ages it appears to have been the place for the election of their kings or judges, *Jud.* ix. 6. See *on ch.* viii. 20. *Noah builded*, &c.

8. *He removed unto a mountain,*] Mountains being fit places for contemplation, and by their heighth ſeeming to point the mind towards heaven, above low earthly views, were choſen by pious men in ancient times as theatres of devotion, raiſed by the author of nature; and were approved of by God, till, like the ſacred groves, they had been profaned by the impious rites of a barbarous ſuperſtition. See *ch.* xxi. 33.

On the eaſt of Bethel,] This place was firſt called *Luz*, but Jacob changed its name to Bethel, *i. e.* the houſe of God, *Gen.* xxviii. 19. It lies about twenty miles ſouth from Sichem.

Hai] The ſame called *Ai*, *Joſ.* vii. and viii. where we have a large account how it was taken by the Iſraelites. It lay, as Moſes here tells us, on the eaſt of Bethel or Luz.

10 And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land. 11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon. 12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive. 13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

EXPOSITION.

10. *To ſojourn there*;] Not to fix his reſidence; for he doubted not of God's promiſe to him, of poſſeſſing the land which he had left. See *Pat.*

13. *Say thou art my ſiſter:*] This was a real truth, ſhe having the ſame father, though a different mother from himſelf. And Abraham choſe, that as they travelled from place to place, ſhe ſhould, for preventing inconveniencies, take on her the character of a ſiſter; as we learn *ch.* xx. 12, 13. Now though this was neither a direct lie, nor did imply a denial of her to be his wife, eſpecially amongſt the Egyptians, amongſt whom the marriage of brothers and ſiſters was a very ancient cuſtom, as an ingenious writer has obſerved from Diodorus Siculus, *l.* 1. See *Chandler's vindicat. p.* 56. and therefore this venerable patriarch ought not to be cenſured ſo ſeverely as ſome of the fathers have done. See *Origen. homil.* 6. *in Gen.* and *Chryſoſtom. homil.* 32. Yet he appears to have been guilty of what we call prevarication, at leaſt of a puſillanimous and unſeaſonable concealment of the truth, which endangered his wife's chaſtity, and, inſtead of preventing, was like to prove an inlet to great abuſe. And therefore we learn from it this moral, that the brighteſt human examples have their blemiſhes, and muſt be imitated with caution, ſince even Abraham, the father of the faithful, was guilty of occaſional diſtruſt of divine providence.

14 And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair. 15 The princes alſo of Pharoah ſaw her, and commended her before Pharoah: and the woman was taken into Pharaohs houſe. 16 And he entreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels. 17 And the LORD plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife. 16 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife? 19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way. 20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

EXPOSITION.

14. *That ſhe was very fair.*] Sarai at this time muſt at leaſt have been ſixty-five, for ſhe was only ten years younger than Abram, who was now ſeventy-five, *v.* 4. with *ch.* xvii. 17. at which age the beauty of women ſeldom uſes to be ſo tempting. But as in thoſe ages they were longer lived, ſo their charms were more durable: And 'tis to be obſerved, that Sarai's vigour was

not impaired by bearing or ſuckling children. See *Le Clerc*.

15. *Pharaoh*] A common name appropriated to the Egyptian kings, like Cæſar among the Romans. Authors differ about the meaning of the word. Ludolphus takes it for an Ethiopic word, importing *father of the country*, a very proper name for a king. Joſephus makes it the ſame as *king*, (*Antiq. l.* 8. *c.* 2.) which two ſeem the moſt rational.

Was taken into Pharaoh's houſe.] The courtiers having commended Sarai's beauty to the king, ſhe was ordered to be taken into the women's apartments, as Eſther was into the ſeraglio of Ahaſuerus, to be made one of his concubines.

16. *He had ſheep and oxen,*] The king made Abram very large preſents of cattle and ſlaves, on account of his relation to the woman, whom he had taken into ſo intimate favour.

17. *The Lord plagued Pharaoh,* &c.] To prevent abuſe, God inflicted ſome terrible diſtemper upon the king and his court; which is thought to have been of ſuch a nature, that they who were ſeized with it, were rendered incapable to enjoy her or any other woman. See *Pool's ſynopſ.* Joſephus ſays, Pharaoh was viſited with a plague and ſedition at once, and that in this diſtreſs he had recourſe to the prieſts, who, upon ſacrificing, reported that this calamity was befallen him for the violence and abuſe he deſigned upon the wife of a ſtranger. See *Antiq. l.* 1. *c.* 9.

Becauſe of Sarai, Abram's wife.] We are apt to imagine, that becauſe Pharaoh clears himſelf of any intention to debauch a married woman, he was therefore quite innocent in this matter. But Le Clerc juſtly remarks, that it was an argument of very intemperate luſt, to deſire and ſeize on a ſtranger woman, merely becauſe ſhe was commended for her beauty. See *Comment. in Loc.* He was guilty in taking from a ſtranger his ſuppoſed ſiſter, to make her his concubine, thus violating all the ſacred laws of hoſpitality. See *Chandler's vindicat. p.* 66. An. ante C. 1920.

18. *Why didſt thou not tell me,* &c.] Having enquired out the truth, probably from Sarai, he expoſtulates with Abram for drawing ſuch a calamity upon himſelf and his court.

19. *Why ſaidſt thou, She is my ſiſter? So I might have taken her to me to wife:*] *i. e.* Miſtaking her for thy ſiſter, I might have been induced to uſe her as a concubine, or ſecondary wife, as the manner was in thoſe times. Thus he diſclaims all intention of abuſing another man's wife, ſo virtuous, or rather ſo uncorrupted, were even kings in thoſe days. See *Gen.* xx. 4. From this paſſage Mr. Shuckford infers, that the Egyptians were not yet fallen off from the true worſhip of God. For Abram is here entertained by Pharaoh, without any the leaſt ſign of indiſpoſition towards him on account of difference in matters of religion, as we find it in Joſeph's time, *Gen.* xliii. 32. See *Connect. v.* 1. *p.* 311.

CHAP. XIII.

AND Abram went up out of Egypt, he, and his wife, and all that he 1918.
had, and Lot with him, into the ſouth. 2 And Abram *was* very rich in cattle, in ſilver, and in gold. 3 And he went on his journeys from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; 4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

EXPOSITION.

1. *Abram went up out of Egypt—into the ſouth.*] *i. e.* The famine being now abated, Abram returned to the ſouthern parts of Canaan, where he had been before, *ch.* xii. 9. as appears from what follows, *v.* 3, and 4. The inhabitants of thoſe parts called the ſouthern quarter of Judea and Idumea ſimply by the name of the ſouth, *Obad. v.* 19, 20. See *Le Clerc*.

2. *Very rich*] His riches were increaſed by the bounty of Pharaoh, *ch.* xii. 16. and, according to Joſephus, (*Antiq. l.* 1. *p.* 8, 9.) by the rewards he had for teaching the Egyptians ſeveral pieces of learning, particularly the knowledge of the ſtars.

4. *And called upon the name of the Lord.*] He made his humble acknowledgments to God for the bleſſings he had received, and committed himſelf and family to his future protection.

5 And Lot alſo which went with Abram had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together. 7 And there was a ſtrife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: And the Canaanite and the Perizzite dwelled then in the land. 8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* * brethren. 9 *Is* not the whole land before thee? Separate thy ſelf, I pray thee, from me: if *thou wilt take* the left hand, then will I go to the right; or if *thou depart* to the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, cir. 1917. that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comeſt unto Zoar. 11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the one from the other. 12 Abram dwelled in the land of Canaan, and Lot dwelled in

* Heb. *men brethren.*

An. ante C. 1917. the cities of the plain, and pitched *his* tent toward Sodom. 13 But the men of Sodom *were* wicked, and ſinners before the LORD, exceedingly.

EXPOSITION.

6. *The land was not able to bear them,*] *i. e.* The neighbouring fields were not able to maintain them together, upon account of their numerous flocks.

7. *There was a ſtrife between the herdmen of Abram's cattle,* &c.] Inſomuch, that their ſervants began to quarrel about convenience and ſufficiency of paſture, which in time might have ingaged their maſters in animoſities. See *Pyle.*

The Canaanite and the Perizzite, &c.] See *ch.* xii. 6. By the Canaanite here we are to underſtand, not the Canaanites in general, for they were ſpread over the whole land, but a particular people that inhabited this part of the country: For we find them mentioned, *ch.* xv. 20. among the poſterity of Canaan, as a diſtinct tribe. The Perizzite inhabited the mountainous parts of the country, together with the Hittite and Jebuſite, *Joſ.* xi. 3. xvii. 15. Whence it is preſumed, that they are mentioned here as being a rugged, barbarous ſort of people, who might have improved any animoſity between Abram and Lot, into an opportunity of deſtroying them. See *ch.* xv. 20. *Pat.* and *Le Clerc.* Or they may be mentioned merely to intimate, that the country being already occupied by thoſe people, did not afford room enough for the two patriarchs. Some divide the whole nations inhabiting Canaan into two ſorts by the lump, the *Canaanites* and *Perizzites*, merchants and ſhepherds, as the two words nearly import; for *Perizzite* ſignifies alſo *a villager.* Others, more properly, perhaps, into merchants and ſoldiers: But they are conſtantly mentioned as diſtinct tribes, and in order with the reſt.

8. *And Abram ſaid unto Lot,* &c.] Abram, to prevent this quarrel of the ſervants from creating any miſunderſtanding between him and Lot, propoſes to him the following friendly condeſcending overture; and thereby ſhews himſelf to be both a wiſe and a good man, for ſuch are always apteſt to yield, and moſt inclined to peace. See *Pat.*

For we be brethren.] *i. e.* Near kinſmen, whom the Hebrews call brethren. And indeed all mankind may very properly be termed brethren, *Acts* xvii. 26. as members of that grand community, whereof God is the common father; and having ſuch a relation to, and dependance upon each other, quarrels and animoſities between them are as unnatural, as it would be for the members of the human body to fall foul of each other.

9. *Is not the whole land before thee?*] *i. e.* There is room enough, though not here, yet in other parts of the country: Take thy choice which way thou wilt go. Mark the condeſcenſion of this venerable patriarch: He deſires not Lot to leave the country, but only to ſettle himſelf in what part of it he liked beſt, and to reſide at ſuch a convenient diſtance, that they might be ready upon occaſion to defend one another. See *Pat.* and *Pyle.*

10. *Beheld all the plain of Jordan,*] Under this name was comprehended the greateſt part of the flat country through which the river Jordan runs, from its coming out of the ſea of Cinnereth or Galilee, to its falling into the Dead-ſea: For here it is made to extend as far ſouth as Gomorrah, near the Dead-ſea; and in 1 *Kin.* vii. 46. it extends northward as far as Succoth, which ſtood not far from the ſea of Galilee. See *Wells's geogr. v.* 1. *p.* 280.

As thou comeſt unto Zoar.] Any one who looks into a map, will perceive at firſt ſight, that theſe words cannot refer to the land of Egypt immediately foregoing, as our verſion ſeems to make them, and, by that means, has much perplexed commentators. But if we inſert the former clauſe, *even as the garden of the Lord, like the land of Egypt,* in a parentheſis, the difficulty will vaniſh: For then the meaning of the verſe will amount to this; That before the Lord deſtroyed Sodom and Gomorrah, the Plain of Jordan was like a delightful garden, well watered every where, as thou comeſt unto Zoar, *i. e.* even unto the utmoſt skirts of the plain which was Zoar. But if, with the Syriac verſion, inſtead of Zoar we read Zoan, the ancient ſeat of the kings of Egypt, *Numb.* xiii. 22. which ſtood in the ſouth part of it, in a country well watered, then the laſt clauſe may be excellently well connected with the land of Egypt in the foregoing. See *Le Clerc* and *Wells.*

As the garden of the Lord, &c.] As the garden of Eden, which was well watered by a river running through it; and as the land of Egypt, which is fattened by the overflowing of the Nile, as this was by the overflowing of Jordan. See *Pat.* and *Le Clerc.* But the garden of Eden ſeems intended, as is probable from *Iſ.* li. 3.

11. *Lot choſe him all the plain of Jordan,*] Towards Sodom, *v.* 12. being invited by the richneſs of the ſoil, without regard to, or rather without knowing the manners of the people, which proved afterwards a great affliction to him, 2 *Pet.* ii. 7, 8.

12. *Dwelled in the land of Canaan,*] In that part of the country where the people peculiarly called Canaanites, *v.* 7. xii. 6. were ſeated. For if Canaan be taken largely, the plain of Jordan was in it. See *Pat.*

13. *Sinners before the Lord,*] *i. e.* Enormous ſinners, not only in the ſight of men, but of God, who cannot be deceived. See *ch.* x. 9. This verſe is inſerted to prepare our minds for the account of the tragical cataſtrophe of this nation, *ch.* xix.

14 And the LORD ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward. 15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever. 16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered. 17 Ariſe, walk through the land, in the length of it, and in the breadth

of it: for I will give it unto thee. 18 Then Abram removed *his* tent, and came and dwelt in the * plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD. An. ante C. 1917.

*Heb. *plains.*

EXPOSITION.

14. *Lift up thine eyes*, &c.] It is likely he dwelt on the ſame mountain where he had pitched his tent before, *ch.* xii. 8. and ſo from thence could command an extenſive proſpect of the country. See *Pat.*

15. *For ever.*] *i. e.* For a long duration. It anſwers to the Greek εις αιωνας αιωνων, *from age to age.* Thus *Deut.* xv. 17. *He ſhall be thy ſervant for ever*; which can denote but a term of fifty years at moſt, for in the year of jubilee all ſervants were releaſed, *Lev.* xxv. 40, 41. But without having recourſe to this diſtinction, if we underſtand the perpetuity here ſpoken of to refer, not to the actual poſſeſſion of the promiſed land, but to the perpetuity of right and title which God would give to Abram's poſterity, upon performing the condition required of them, namely, obedience to the will of God duly made known to them, then it will be literally true, that he gave them the land of Canaan for ever, and for an everlaſting poſſeſſion, *ch.* xlviii. 4. See *Wells's geogr. v.* 1. *p.* 317.

16. *I will make thy ſeed as the duſt*] Tho' his wife was ſtill barren, yet a promiſe is given him, that an offspring ſhould deſcend from him, ſo vaſtly numerous, that it might be compared to the duſt of the ground. See *Pyle.*

18. *Then Abram—came and dwelt in the plain of Mamre,*] Having an admonition from heaven to travel and ſurvey the whole land of Paleſtine, he did ſo, and at the end of his travels ſettled in the plain, or as others render it, the oaken grove of Mamre: For the word we render *plain*, ſignifies *oaks*. See *ch.* xii. 6. As to the name of this plain,

Mamre,] It was ſo called from the name of the proprietor, Mamre the Amorite, the brother of Eſchol and Aner, who were confederate with Abram, xiv. 24. It lay by or near Hebron, and the ſame that is called the vale of Hebron, *Gen.* xxxvii. 14. computed to be about fifteen furlongs, *i. e.* near two miles from Hebron ſouthward. See *Wells's geogr. v.* 1. *p.* 311.

Which is in Hebron,] Rather which is near or by Hebron; for 'tis not probable that the plain was in the city. Hebron was about twenty-four miles ſouth from Bethel, where Abram then was. It was at firſt called Arba or Kirjath-Arba, *Joſ.* xiv. 15. xv. 13.

This is reckoned one of thoſe interpolations made by Ezra, the reviſer of the Old Teſtament: For it is not likely that Moſes would call this city by the name of Hebron, ſince it appears not to have been known by that name till after his time, being called Arba, or Kirjath-Arba, not only in the days of Abram but of Joſhua, *Gen.* xxiii. 2. xxxv. 27. *Jud.* i. 10. But when Caleb had taken it, the name was changed to Hebron, after the name of his grandſon, *Joſ.* xv. 13. 1 *Chron.* ii. 42, 43. It is probable, therefore, that theſe words (*which is in Hebron*) were added by one who lived after Moſes, that poſterity might better know the ſituation of this plain or grove of Mamre. See *Le Clerc.* Hebron or Arba is one of the oldeſt cities in the world, for it was built ſeven years before Zoan, the ancient ſeat of the kings of Egypt, *Numb.* xiii. 22. And as Hebron lies about mid-way between Shinar and Zoan, it was probably built by Mizraim, in his way to Egypt. And hence may be inferred, that Canaan was inhabited before Egypt. See *Shuckf. connect. v.* 1. *p.* 219. *firſt edit.*

CHAP. XIV.

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of nations; 2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All theſe were joined together in the vale of Siddim, which is the ſalt-ſea. 4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in * Shaveh Kiriathaim. 6 And the Horites in their mount Seir, unto † Elparan, which *is* by the wilderneſs. 7 And they returned, and came to En-miſhpat, which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the ſame *is* Zoar) and they joined battle with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five. 10 And the vale of Siddim *was full of* ſlime pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained, fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's ſon (who dwelt in Sodom) and his goods, and departed.

cir. 1926.

cir. 1913.

* Or, *the plain of Kiriathaim.*
† Or, *the plain of Paran.*

EXPO-

An. ante C. 1913.

EXPOSITION.

For understanding this piece of history, 'tis not improbably conjectured, that the Assyrian empire had, at this time, extended itself over the adjacent countries, brought the little nations, and petty princes of Asia, under subjection, and, among the rest, the kings of Sodom and Gomorrah, and of the other three nations mentioned, *ver.* 2, and 5. It is computed that this affair happened about the 84th or 85th year of Abram's life, a year or two before the birth of Ishmael, who was born when Abram was 86 years old, *ch.* xvi. 16. *i. e. A. M.* 2093; four years before the death of Ninyas, the son of Ninus and Semiramis. So that Ninyas must be the Chedorlaomer of Moses, here called the king of Elam, or head of the Assyrian empire, and *Amraphel king of Shinar*, was his deputy at Babylon in Shinar, as Arioch and Tidal were his deputies in some other adjacent countries. 'Tis remarkable that Ninyas first appointed under him such deputies; (see *Diod. Sic. l.* 2.) and it is no absurdity in Moses to call them kings, for from what Isaiah hinted afterwards, it appears, that the Assyrian boasted his deputy-princes to be equal to royal governors: *Are not my princes altogether kings? Isa.* x. 8. The occasion of this war is told us, *ver.* 4. *Twelve years they served Chedorlaomer*, i. e. were his tributaries, *and in the thirteenth year they rebelled*, i. e. endeavoured to recover their liberty, by refusing to pay the tribute he had imposed upon them. Upon which, in the fourteenth year, *ver.* 5. Chedorlaomer, or Ninyas, summoned his deputies, with an army, to attend him, and over-run the kingdoms in and about Canaan. See *Shuckford's connect. vol.* 2. *p.* 5. *edit.* 1. *Joseph. antiq. l.* 1. *c.* 10.

Shinar,] See *ch.* xi. 2.

Arioch king of Ellasar,] What city or country this was, is uncertain. Some think it was what Stephanus calls Ellas in Cœlo-Syria. See *Pat.* Mr. Wells takes it for that country in Arabia, whose inhabitants are by Ptolomy called Elisari. Others take it for Pontus. See *Vulgat. & Symmach.* Jonathan has Telassar, the name of a province or city, not far from the Euphrates, *Isa.* xxxvii. 12. Which is much more probable than to place it in Pontus, so remote from the other kings joined in this war. See *Le Clerc* and *Calmet.*

Chedorlaomer king of Elam,] 'Tis agreed that by Elam is meant Persia, or the province of Elimais in Persia. See *Gen.* x. 22. on the word *Elam.* Hence Mr. Le Clerc infers, that the kings of Persia must have been the most powerful monarchs of Asia at that time, since to Chedorlaomer the Canaanites were tributary, *ver.* 4. and not to the king of Shinar or Babylon, and the other kings here mentioned. But Mr. Shuckford, who finds the Assyrian kings the most powerful in those days, takes Chedorlaomer to be one of them, the same who in common authors is called Ninyas, as has been said. And he observes, that as the great care of kings in those ages was to build cities, so we find almost every new king erecting a new seat of his empire: Ninus fixed at Nineveh, Semiramis at Babylon, and Ninyas at Elam in Persia; and from hence it happened in after-ages, that Ctesias, when he came to write the Assyrian antiquities, found the names of their antient kings amongst the royal records of Persia; which he would never have done, if some of their early monarchs had not had their residence in this country. See *Connect. ibid.* and *August. de Civ. Dei, l.* xvi. *c.* 17.

Tidal king of nations;] *i. e.* Of a place whose inhabitants were of divers nations; as for a like reason, Galilee is called *Galilee of the nations*, *Matt.* iv. 15. *Isa.* ix. 1. And Le Clerc is of opinion, that 'tis the king of Galilee is here meant, the same who is called *the king of the nations of Gilgal*, Jos. xii. 23.

2. *Made war with Bera king of Sodom*, &c.] These were lords of the country called *Pentapolis*, which Josephus tells us was at this time rich and populous.

3. *The vale of Siddim, which is the salt-sea.*] *i. e.* These five cities stood in that goodly valley, which, since their overthrow, is become a sea, or large receptacle of water, called, from the great quantity of salt or bitumen wherewith it was impregnated, the salt-sea or salt-lake. We call it the dead sea; (*Deut.* xxix. 23.) for it is of so strange a consistence, that it may be called liquid pitch rather than water; being so stiff that no wind will move it, nor will a camel sink if thrown into it. See *Salmas. exercit. Plin. p.* 577. 614. *Calmet, Wells.* And that by reason, as Strabo, *l.* xvi. tells us, that the bitumen congeals, and hardens, by the cold, into a solid body capable of incision. See *Le Clerc's dissertat. on the overthrow of Sodom*, &c. Be that as it will, it is properly enough called a *sea*, because it receives rivers into it, and has no exit, wherein it resembles the Caspian sea, the lake of Mexico, *&c.* It may well be called the *salt-sea*, for it is so exceedingly salt, that its waters seem fully saturated, or scarce capable to dissolve any more; whence in summer its banks are incrustated with great quantities of dry salt. See *Motte's Abridgment of the Philosoph. Transf. vol.* 2. *ch.* ii.

5. *Smote the Rephaims*] Passing over the Euphrates, in his way to Canaan, he first subdued several people that he thought might annoy his marches unto, or retreat from this country; such as the Rephaims, men of a gigantic make, as the word signifies. They were situated on the east of Jordan, adjoining to the Zuzims and Emims, in Bashan or Batanea, as we may gather from *Jos.* xii. 4. xiii. 12. and from the name of their city, which follows.

Ashteroth-Karnaim,] It is plain from *Deut.* i. 4. and *Jos.* ix. 10. that Ashtaroth was in Bashan. The word Karnaim signifies in Hebrew, *two-horned.* Hence it is conjectured, that this city was so called, because Diana, or the moon, the great goddess of Syria and Phenicia, and who is always represented two-horned, was there worshipped under the celebrated name of *Ashtaroth*, or *Astarte*; towards whom the Israelites, in after-times, were often guilty of idolatry. See *Jud.* ii. 13. x. 6. 1 *Sam.* vii. 3. 1 *Kings* xi. 33. *Calmet. Ashtaroth*, says Bochart, if one may conjecture from the name, appears to have been the goddess of flocks and shepherds, as Pales was among the Romans, for the word signifies *flocks.* See *Bochart Hieroz. p.* 1. *l.* 2. *c.* 43.

The Zuzims] Another warlike people, probably the same who are called the *Zamzummims*, *Deut.* ii. 20. They dwelt on the other side of Jordan, full east of Canaan, in the country afterwards inhabited by the Ammonites. See *Wells's paraphr.* and *geogr. vol.* 1. *p.* 269.

The Emims] These too were a robust gigantic race, *Deut.* ii. 9, 10. They joined on the southward to the Zuzims, and inhabited the country afterwards possessed by the Moabites. *Ibid.*

In Shaveh Kiriathaim,] Or in the plain of Kirjathaim; a city mentioned *Joſ.* xiii. 19. which was the metropolis of thoſe Emims. See *Wells.*

6. *The Horites*] They inhabited Mount Seir, and the adjacent parts on the ſouth of Canaan, as far as to the wilderneſs of Paran; which country was afterwards inhabited by the Edomites. *Ibid.*

El-paran,] *i. e.* The plain of Paran, a part of the deſart of Arabia Petræa, lying between the land of Canaan northwards, and the Red-ſea ſouthwards. See *Wells's geogr. vol.* 1. *p.* 126.

7. *And they returned,*] *i. e.* From the conqueſt or purſuit of the fore-named people.

And came to Enmiſhpat, which is Kadeſh,] Which ſignifies *the fountain of judgment*, and poſſibly might be ſo called, becauſe it was the place where judgment was adminiſter'd to the neighbouring people. See *Grotius* and others. Or perhaps it was called *Enmiſhpat*, or *the fountain of judgment*, in after-times, from that ſevere judgment which God paſſed upon Moſes and *Aaron*, for humouring the people in their unbelief, *Numb.* xx. 12. See *Jun.* and *Trem.* For Kadeſh was a city on the frontiers of Idumea, by the place where the people murmured for want of water, and where God ſupplied them with water out of the rock. See *Calmet.*

The country of the Amalekites,] *i. e.* The country which was poſſeſſed by the Amalekites in the days of Moſes. For the Amalekites had their name from Amalek, Eſau's grandſon, *Gen.* xxxvi. 12. and ſo were not in being in the days of Abram and Chedorlaomer. See *Pat.* and *Calmet.* An. ante C. 1913.

Of the Amorites] See *Gen.* x. 16. and *Deut.* i. 20, 24.

Hazezon-tamar.] The ſame with En-gedi or Engaddi, 2 *Chron.* xx. 2. a city in the tribe of Judah, as appears, *Joſh.* xv. 62. and not far from the dead ſea. See *Wells's geogr. vol.* 3. *p.* 36.

10. *Full of ſlime-pits*;] Pits or wells of bitumen, with which the country abounded. Whence the dead ſea, where Sodom and Gomorrah ſtood, was called the lake of *Aſphaltus* or *Bitumen*, becauſe it emits that ſlimy matter in great abundance. See *Juſtin* xxxvi. 3. and *Plin.* v. 16.

Fled, and fell there:] It appears from *ver.* 17, that the king of Sodom was not ſlain, therefore the word *fell* either refers to the other kings only, or rather it ought to be rendered, *threw themſelves down thither*, i. e. into the pits, to ſave themſelves. For in this ſenſe it is taken, *chap.* xxiv. 64. *She lighted off the camel*, Heb. *She threw herſelf down from.* See *Jun.* and *Tremell.*

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* confederate with Abram. 14 And when Abram heard that his brother was taken captive, he * armed his † trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan. 15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus. 16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

* Or, *led forth.*
† Or, *inſtructed.*

EXPOSITION.

13. *Abram the Hebrew*;] Abram is generally thought to have been ſo called from Heber his progenitor. But the original word *Heber* ſignifies *the other ſide*, whether of a river, ſea, or any other thing: In which ſenſe ſome people are called *tranſmarine*, *tranſalpine*, and the like. Accordingly the LXX and Aquila tranſlate it περατης, *the ſtranger from beyond the river*, as if it had been an appellation given to Abram and his family by the Canaanites; becauſe they came from the other ſide of the Euphrates. And indeed there is good reaſon to think that this is the true ſenſe of the word, ſince no good reaſon can be given why Abram ſhould be called a *Hebrew* from *Heber*, rather than a *Terahite* from *Terah*, or a *Naborite* from *Nahor*, who were equally his progenitors; for as to the reaſon commonly given, *viz.* that this holy nation was called *Hebrews* from *Heber*, becauſe in him the primitive religion and language were preſerved and tranſmitted down to them uncorrupted, this is altogether conjecture, nay it is contrary to ſcripture-evidence; for Abram's anceſtors are taxed with idolatry as well as others, *Joſ.* xxiv. 2. And the Jews themſelves, particularly Joſephus, (*Antiq. l.* 1. *c.* 8.) acknowledge Abram to be the founder of their religion. Add to this, that it is very improbable, that the Canaanites ſhould know any thing of Abram's being deſcended from Heber; whereas it was natural for them to diſtinguiſh him by the name of περατης, the *Tranſeuphratian*, or foreigner, becauſe he not only came from beyond the Euphrates, but ſhunned entering into alliance with the Canaanites. And this at the ſame time gives a good reaſon, why the Edomites, Iſhmaelites, and other deſcendants of Abram were not called *Hebrews*, namely, becauſe they incorporated with the Canaanites, by marrying their daughters, and ſo inſenſibly wore out the diſtinction. See *Le Clerc*, and *Calmet*, who quotes a great number of the fathers and others, on the ſame ſide of the queſtion.

His brother] *i. e.* His near kinſman; for Lot was his brother's ſon, *ver.* 12. and Abram had married Sarai Lot's ſiſter. See *Gen.* xi. 29.

His trained ſervants,] His domeſtics, whom he had both inſtructed in religion, and taught to handle arms in caſe of an aſſault.

Three hundred and eighteen,] The riches of the patriarchs conſiſting chiefly in a prodigious quantity of cattle, ſuch as ſheep, oxen, camels, and aſſes, they were obliged to have a proportionable number of ſervants and ſlaves to look after them. See *ch.* xiii. 6.

Purſued them unto Dan.] He purſued and overtook the enemy at a place called Dan in after-times, near the ſource of the river Jordan. The original name of this place was Laiſh or Leſhem, and it was not called Dan till after Moſes's time, *Joſh.* xix. 47. *Jud.* xviii. 29. See on *ch.* xiii. 18.

15. *He divided himſelf againſt them—by night,*] Abram finding himſelf inferior to the enemy in numbers, had recourſe to art. He divided his own and his confederate forces into two bodies, and coming upon them under cloud of night, ſurprized their camp in two different quarters: Upon which, the Aſſyrians, not knowing the ſtrength of their enemy, and being fatigued in their late battle, retired and fled. See *Joſeph. Antiq.* l. 11. *Shuckford's connect. vol.* 2. *p.* 7.

An. ante C. 1913.

Unto Hobah,] This place is no where elſe mentioned in the ſacred writings. It is here ſituated *on the left-hand of Damaſcus*, i. e. on the weſt of that city, and lay in the vale between Libanus and Antilibanus, called *Beth-Eden*, or the ſeat of pleaſure. In this delightful valley was ſituated

Damaſcus.] A city moſt venerable for its antiquity, being the birth-place of Eliezer, the ſteward of Abram, *ch.* xv. 2. It was for a long time the capital of Syria, and reſidence of the Syrian kings, 1 *Kings* xi. 24, 25. See *Wells's geography, vol.* 4. *part* 2. *p.* 6.

16. *The women and the people.*] As the captives conſiſted chiefly of women, who were not able to fly, they are principally mentioned. See *Le Clerc.*

17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the kings dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God. 19 And he bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth: 20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. 21 And the king of Sodom ſaid unto Abram, Give me the * Hebr. *ſouls.* * perſons, and take the goods to thyſelf. 22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſor of heaven and earth, 23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldſt ſay, I have made Abram rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

EXPOSITION.

17. *At the vailey of Shaveh, which is the king's dale.*] This ſpot of ground might be called the king's dale, or little valley, becauſe it was a place of pleaſure where the king of Salem was wont to take his recreation. It retained that name unto David's time, and is probably the ſame which is mentioned, 2 *Sam.* xviii. 18. And that is called the valley of Jehoſhaphat, *Joel* iii. 2. which lies between Jeruſalem and Mount Olivet, and thro' which the brook Cedron runs. See *Wells's geogr. vol.* 1. *p.* 305.

18 *Melchizedek*] Who this Melchizedek was, has been a ſubject of great diſpute, *& adhuc ſub judice lis eſt.* The Jews and fathers of the church generally ſay he was Shem, who was indeed alive at that time, according to the Hebrew computation; for he lived 600 years, and conſequently lived long after the times of this interview, even till the 151ſt year of Abram's life. But 'tis not likely that he ſhould reign over the children of Ham. And Abram's tythes were not paid to *Shem*, the anceſtor of Abram's family, but (according to *Heb.* vii. 6.) to one that was Μη γενιαλογουμενος εξ αυτων, *i. e.* of a different family, not of their deſcent or genealogy. See *Shuckford's connect. vol.* 1. *p.* 159. *edit.* 1. and *Bochart's Phaleg. l.* 2. *c.* 1. Some of the fathers took him for the ſon of God, who appeared to Abram in the form of a man. But this cannot be; for if he was the ſon of God, how could he be a type of him, as the Apoſtle makes him, *Heb.* vii. 3. *Jurieu* is at great pains to prove him to be the ſame with *Ham*, and he offers no contemptible arguments on that head. See *Crit. hiſt. v.* 1. *c.* xi. This much is probable, that he was one of the princes of Canaan, who, on account of his ſingular virtue and piety, was denominated *Melchizedek*, *i. e.* king of righteouſneſs. See *Shuckford, ibid.*

King of Salem] *i. e.* of Jeruſalem, (ſay moſt authors) called Salem, *Pſ.* lxxvi. 2. See *Le Clerc, Jun. & Tremell.* But becauſe Salem is mentioned as lying in the way that led from the valley of Damaſcus to Sodom, Bochart, after St. Jerom and others, will have it to be ſome city, ſeated near Jordan, perhaps the Salem mentioned *John* iii. 23. See *Chan. l.* ii. *c.* 4.

Brought forth bread and wine:] This was no act of religion, as ſome imagine, but of hoſpitality; he brought forth a princely repaſt for the refreſhment of Abram and his company after the fight; as it is in *Joſephus Antiq. l.* i. *c.* 11. It being one of the diſtinguiſhing characteriſtics of thoſe primitive ages to be thus hoſpitable to travellers and ſtrangers. Accordingly it is the reproach of the Ammonites and Moabites, that they had not performed theſe acts of civility towards the Hebrews during their peregrinations, for which they are excluded from entering the congregation of the Lord till the tenth generation, *Deut.* xxiii. 3, 4. The friends of David, in like manner, brought him a ſupply of proviſions, in his flight from Abſalom, 2 *Sam.* xvii. 27, *&c.* See *Calmet.*

He was prieſt of the moſt high God.] For the better promotion of true religion, he was himſelf a prieſt as well as a king, and performed the ſacred offices of the prieſthood among his own people. *(A)*

NOTES.

(A) Melchizedek, who was both king and prieſt, is, in this reſpect, a model of antient times, when the greateſt men of the age accounted it their honour to ſerve at the altar, and the prieſthood and regal dignity were often united in the ſame perſon. This is the firſt royal prieſt we read of in the ſacred hiſtory. The next is Potipherah the prieſt of On, whoſe daughter was not thought by the king an unequal match for his chief favourite the ſecond man in the kingdom, *Gen.* xli. 45. The third is Jethro, Moſes's father-in-law: And the next to him, in order of hiſtory, is Aaron, no meaner a man than the brother of him who was king in Jeſhurun. Nay, I may add, that before the conſecration of Aaron, Moſes himſelf officiated as prieſt; for he offered the blood, *Exod.* xxiv. 6. compared with *Lev.* i. 5, 11. And he performed the ceremony of conſecrating the prieſts, *Lev.* viii. 6, *&c.* Thus all nations, by conferring

19. *And he bleſſed him,*] He firſt entertained him as a hoſpitable prince, then, as a prieſt, beſtowed upon him a pious benediction.

The moſt high God poſſeſſor of heaven and earth:] This word, which we tranſlate *poſſeſſor*, is by the LXX tranſlated *creator*; and is ſo rendered by Euſebius *in Dem. Evang. l.* 1. *c.* 5. And Bochart contends, that this is the true ſenſe of the word. See *Chan. l.* 2. *c.* 2. Maimonides alſo takes it in the ſame ſenſe, from whom we learn, that the patriarchs, by ſtiling God *the creator of heaven and earth*, (which alſo includes his being the Lord or poſſeſſor of the univerſe) kept up the memory of this firſt and fundamental principle of religion in the world, that all things derived their original from the benignity of the firſt and ſupreme Being. See *Spencer de legib. Hebr. l.* 1. *c.* 4. Le Clerc again, who follows the common tranſlation, takes it to be one of the titles whereby the true God, the Lord and proprietor of the univerſe, was diſtinguiſhed from thoſe local deities of the nations, whoſe dominion was ſuppoſed to extend no farther than the bounds of ſome particular province or diſtrict. Thus the Syrians imagined the God of Iſrael to be more powerful in the mountains than in the valleys, 1 *Kings* xx. 23.

20. *And he gave him tythes of all.*] *i. e.* Abram, as it is explained, *Heb.* vii. 2. gave Melchizedek, as the prieſt of God, the tenth of all the ſpoil he had taken in the battle, according to the pious cuſtom of thoſe times, *Gen.* xxviii. 22. Theſe tythes were thus conſecrated to God, *i. e.* they were ſet apart for the maintenance of religion, for the relief of the poor, and other pious uſes.

22. *I have lift up mine hand,* &c.] *i. e.* I have ſolemnly vowed or ſworn, which act of religion was accompanied with this ceremony of lifting up the hand; thereby pointing as it were to heaven, the habitation of God, to whom an oath is a ſolemn appeal. Hence the one is put for the other, *Exod.* vi. 8. *Deut.* xxxii. 40. *Pſ.* lxiii. 4. Hence God's ſwearing, or purpoſing to deſtroy the Iſraelites in the wilderneſs, is expreſſed by his *lifting up his hands againſt them*, *Pſ.* cvi. 26. The heathens uſed the ſame ceremony upon like occaſions. An. ante C. 2218.

Sic prior Æneas, ſequitur ſic deinde Latinus
Suſpiciens cælum, tenditque ad ſidera dextram:
Hæc eadem, Ænea, terram, mare, ſidera juro.
Æn. xii. 195. See *Le Clerc.*

23. *That I will not take*] In the original it is *If from a thread,* &c. *i. e.* God do ſo and ſo to me, if I take, *&c.* the clauſe of imprecation being underſtood. See 1 *Sam.* xiv. 44.

From a thread to a ſhoe-latchet,] *i. e.* From the fillet that ties the head, to the latchet or thong that binds the ſhoe; a proverbial way of ſpeaking, which the next words explain.

I will not take any thing that is thine,] Though Abram had a juſt title to the ſpoils which he had won from the enemy in lawful war, *(Grotius de jure belli ac pacis, l.* iii. *c.* 6. § 1.) and not only ſo, but to the goods of the Canaanites, which he had recovered with the hazard of his own life, and that of his army; on which account he is thought to have given tythes of thoſe goods as freely as of the other ſpoils; yet to ſhew that he was not acted by mercenary views in this enterprize, he abſolutely refuſes to be a gainer by receiving any part of the ſpoil for his own uſe. And this was a wiſe expedient to procure good-will both to himſelf and Lot from the Canaanites, among whom they ſojourned. See *Le Clerc.*

CHAP. XV.

AFTER theſe things the word of the LORD came unto Abram in a viſion, ſaying, Fear not Abram: I *am* thy ſhield, *and* thy exceeding great reward. 2 And Abram ſaid, Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus? 3 And Abram ſaid, Behold to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir. 4 And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

EXPO-

NOTES.

honour on their prieſts, expreſſed their reverence of the Deity. Accordingly, in Homer, who deſcribes the ancient manners of Greece, we find Agamemnon, the head of the Grecian army, every where attending the public acts of religion, offering up prayers and ſacrifices, and performing all the parts of the prieſtly office, *Il.* iii. 226. Again, in *Il.* xi. we find Peleus the father of Achilles, performing the office of prieſt in his own kingdom, when Neſtor and Ulyſſes went to ſee him, and Patroclus, Achilles, and Menætius, miniſter at the altar. So in *Il.* xxiii. Achilles is repreſented offering ſacrifices, and performing the funeral rites for Patroclus. Thus again, in *Odyſſ.* iii. when Neſtor made a ſacrifice to Minerva, Stratius and the noble Echephron led the bull to the altar, Aretus brought the water and caniſters of corn, Perſeus brought the veſſel to receive the blood; but Neſtor himſelf made the libations, and began the ceremony with prayers. In like manner, Anius is celebrated by Virgil, *Æn.* iii. 80. as king and prieſt in his own iſland.

Rex Anius, rex idem hominum Phœbique ſacerdos.

So Ramnes, *Æn.* ix. 327.

Rex idem, & regi Turno gratiſſimus augur.

So Numa, among the Romans, was both prieſt and king. See *Livy, l.* 1. *c.* 20. In the days of Lycurgus, and for ſome time after, the Lacedemonians had no public prieſts but their kings. See *Plutarch in Lycurgo.* Plutarch tells us, that when they went to battle, the king performed the ſacrifice; and Xenophon ſays, that the king performed the public ſacrifices before the city. See *Xenoph. de Repub. Laced.* And that in the army his chief buſineſs was, to have the ſupreme command of the forces, and to be their prieſt in the offices of religion. And it is obſerved, that the governors of countries, in thoſe early times, affected rather the name of prieſts than kings: Thus Jethro is called by Moſes not the king, but the prieſt of Midian; and thus Chryſes, in Homer, is called the prieſt of Apollo at Chryſa, and not the king of Chryſa; tho' both he and Jethro were the governors of the country they lived in. See *Shuckford's connect. vol.* 2. *p.* 106, *&c.*

An. ante C. 1913.

EXPOSITION.

1. *After theſe things*] This connects the following narration with the preceding. Joſephus tells us, God was ſo pleaſed with Abram's generous ſincerity in the former enterprize, that he aſſured him, theſe good deeds of his ſhould never paſs unrewarded. See *Antiq. l.* 1. *c.* 11.

The word of the Lord came unto Abraham, &c.] This divine manifeſtation was made to Abram, not in a dream, or after the nature of thoſe viſions or impreſſions made upon the imagination, *when deep ſleep falleth upon man*, Job. iv. 13. He appears to have been perfectly awake, *v.* 9, 10, 12. See *Kidder's notes.* But though he was awake, he might be in an ecſtaſy or trance, like that of St. Peter, *Acts* x. 10. and St. Paul, 2 *Cor.* xii. 2. having his ſenſes bound up from their ordinary functions, while the ſeveral parts of the viſion here deſcribed were repreſented upon the ſcene of his imagination, as Maimonides explains it. See *More nev. part* 2. *c.* 41. *and compare v.* 5. *with v.* 12.

Fear not] Abram was probably under ſome dread of the Aſſyrians returning to renew the war; and, as is natural to the mind when under dejection, this might lead him to ruminate on his uncomfortable ſituation in a ſtrange land, on the deſolate ſtate of his family, his wife ſtill continuing barren, notwithſtanding the promiſe given him, *Gen.* xii. 2. therefore, to eaſe his mind of all fear and anxiety, he hears a voice from heaven aſſuring him of the divine protection, and that he ſhould find a liberal ſupply of all his wants in the providence of God, in theſe words, *I am thy ſhield, and exceeding great reward*; the guardian care of my providence ſhall be as a ſhield to protect thee from every danger, and in my favour thou ſhalt find a rich ſupply of all thy wants, an abundant recompenſe of all thy virtuous labours.

2. *What wilt thou give me,*] The meaning is, what will the higheſt rewards, the greateſt riches and plenty of the world avail me, if I muſt die childleſs, and leave all to the inheritance of a ſervant, as it is fully explained *v.* 3. See *Pyle's paraphr.*

4. *This ſhall not be thine heir,*] Probably Abram had not yet fully underſtood the meaning of the promiſe made him *Gen.* xii. concerning his having iſſue; he might think it meant no more than that he ſhould have an adopted ſon to be his heir and repreſentative, which might make him ſay, *One born in my houſe is mine heir.* But the promiſe is now ſo explicitly renewed, that he could not miſtake the meaning; for he is expreſsly told, that no ſervant, but a ſon of his own body ſhould be his heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be. 6 And he believed in the LORD; and he counted it to him for righteouſneſs. 7 And he ſaid unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he ſaid, Lord GOD, whereby ſhall I know that I ſhall inherit it? 9 And he ſaid unto him, Take me an heifer of three years old, and a ſhegoat of three years old, and a ram of three years old, and a turtle-dove, and and a young pigeon. 10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not. 11 And when the fowls came down upon the carcaſes, Abram drove them away. 12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him. 13 And he ſaid unto Abram, Know of a ſurety, that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years. 14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance. 15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age. 16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites is not yet full.

EXPOSITION.

5. *And he brought him forth abroad, and ſaid, Look—tell the ſtars,*] This confirms Maimonides's explication, that this whole ſcene was tranſacted upon Abram's imagination: For it appears from *v.* 12. that the ſun was not yet gone down, ſo that the ſtars could not be ſeen with the bodily eye, but were repreſented only in a viſion. See *Pat.*

6. *And he believed in the Lord;*] However improbable it appeared, according to the courſe of nature, that he ſhould have a child after his wife had been ſo long barren, and ſo far advanced in years; yet relying on the divine power and veracity, he fully perſuaded himſelf that God would bring it to paſs, *Rom.* iv. 19, 21.

And he counted it to him for righteouſneſs.] This faith of Abram was not an act of blind enthuſiaſtic credulity, but ſuch as became a perſon who had the moſt juſt and worthy ſentiments of God. It appears from *Rom.* iv. 18, 19, 20. that ſuch doubts aroſe in his mind upon this occaſion, as would naturally offer to any reaſonable man: But he reaſoned himſelf out of them upon the known principles of natural religion. His faith was not a mere inactive ſpeculation, but a principle of obedience and true holineſs, being tried in the moſt difficult inſtances, *Gen.* xii. and xxii. and thereby proved to be genuine, ſincere, and perfect, *Ja.* ii. 21, 22, 23. Therefore God, who knows the hearts of all men, and judges every man according to his works, was pleaſed with this act of pious dependance

in

in his ſervant, and eſteemed him accordingly as a truly righteous and good man. And here it may be of uſe to obſerve, that this faith of Abram includes not only a lively perſuaſion of the being and providence of God, but likewiſe the unſhaken belief of a future ſtate, together with a well-grounded hope and active deſire of being an inhabitant of that heavenly country, whereof Canaan was but a type, *Heb.* xi. 8, 13, 14.

This noble example of faith and piety St. Paul (*Rom.* iv.) adduces to prove, againſt the Jews, that great principle of natural religion, which they had moſt impiouſly denied, *That in every nation, he that feareth God and worketh righteouſneſs is accepted of him*; for Abram, he obſerves, was juſtified while he was in his uncircumciſed Gentile ſtate: and conſequently it could not be for any *works* of the ceremonial *law*, upon which the vulgar Jews valued themſelves as the peculiar favourites of heaven, that he was juſtified before God, but upon account of that faith in God, which is a principle of religion common to all pious men in all ages. See *Le Clerc.*

8. *He ſaid, Lord God, whereby ſhall I know*] For the higher confirmation of his faith, he asks of God ſome miraculous ſign and pledge of the certainty of ſo great an event. It is probable too, from the 13, 14, 15, and 16th verſes, that Abram's requeſt means no more, than that God would vouchſafe to let him know *when* the promiſe ſhould be accompliſhed, and what ſigns ſhould foreſhew the event to himſelf or his poſterity: In the ſame ſenſe as the diſciples ſay to Chriſt, *Lord, when ſhall theſe things be, and what ſhall be the ſign of thy coming?* Matth. xxiv. 3. The following anſwer which God makes to his requeſt, confirms this to be the true meaning of it. See *Le Clerc* and *Calmet.*

9. *An heifer—a ſhe-goat—a ram—a turtle-dove, and a young pigeon.*] Theſe were the creatures, and theſe alone, which were appointed to be offered in ſacrifice to God by the law of Moſes, *Lev.* i. 2, 14. And it confirms their opinion, who think the diſtinction between beaſts clean and unclean took place, with reſpect to ſacrifices at leaſt, before the law. See *Gen.* vii. 2. viii. 20. *Pat.* (*A*)

Of three years old,] Or three heifers; for the word ſignifies triple, *Ecc.* iv. 12. But thoſe who follow our verſion aſſign this reaſon for their being offered of that age, namely, that they are then in their full ſtrength and vigour. Whence Lucian introduces Ganimede promiſing to offer unto Jupiter τον τριετη, *&c.* a ram of three years old, the leader of the flock. Under the law, however, they were commonly of one year old, *Exod.* xxix. 38. *Lev.* ix. 3.

10. *And he took unto him*] Now we muſt ſuppoſe he was come out of his ecſtaſy, and really performed all that follows, until he fell into it more profoundly than before, *v.* 12. See *Pat.*

Divided them in the midſt] This was a ſolemn ceremony, uſed among ſeveral nations in entering into covenants. The victim was divided, and the parties covenanting paſſed between the parts ſo divided and laid aſunder one againſt the other; ſignifying, that the party who brake the covenant ſhould in like manner be cut aſunder. The paſſage ſhews how ancient a ceremony this was; and that it was retained in after-ages we learn from *Jer.* xxxiv. 18. See *Le Clerc. Calmet.* and *Pool's ſynopſ.* An. ante C. 1913.

Laid each piece one againſt another,] In the manner already mentioned.

But the birds divided he not.] Thus it was preſcribed afterwards, *Lev.* i. 17. becauſe they were but an appendage to the ſacrifice, and their blood was not ſprinkled upon the altar. See *Pat.*

11. *And when the fowls,* &c.] *i. e.* The carnivorous birds. This is thought to be a fit repreſentation of Pharaoh and the Egyptians, who afflicted Abram's progeny, as the carcaſes are an emblem of their diſtreſſed condition, *v.* 13. See *Pat.*

12. *A deep ſleep fell upon Abram,*] This ſeems to be a continuance of what was begun before in a viſion, which at laſt was converted into a profound ſleep or ecſtaſy, as in the LXX. wherein things were repreſented to him in a dream. See *More nev. v.* 2. *p.* 45. For it appears to have been not a natural ſleep, but ſuch as was ſent from God. See *Le Clerc.*

An horror of great darkneſs] *i. e.* An extreme horror and conſternation (for ſo darkneſs metaphorically ſignifies in ſcripture, as *Pſ.* lxxxviii. 6. and cvii. 14.) ſeized his mind, or ſuch an horror as ſeizes thoſe who are ſtruck with ſome extraordinary appearance in the dark. See *Calmet.* This horror ſeized him in conſequence, as it would ſeem, of God's repreſenting to his imagination the dreadful oppreſſions that were to befal his poſterity in Egypt. See *Grotius and others in the critics.*

13. *And he ſaid unto Abram,* &c.] Here the meaning of the viſion is explained: God acquainted Abram, when he came to himſelf, that what he had in viſion repreſented to him, ſhould certainly be fulfilled in fact.

Four hundred years] Theſe years are to be counted from the birth of Iſaac, who was the ſeed to whom the promiſe was made, *Gen.* xvii. 19. And in this ſpace of time three things were to befal Abram's ſeed, which are here diſtinctly named; as alſo *Acts* vii. 6. 1. That they ſhould be *a ſtranger in a land not theirs*, and ſo Iſaac and Jacob were. 2. That they ſhould *ſerve*: And ſo they did in Egypt, *ch.* xlvii. 6. with *Exod.* i. 11, 13, 14. 3. That they ſhould be afflicted: And ſo the Iſraelites were very greatly, and that for a conſiderable time before they came out of Egypt. From the birth of Iſaac to the coming out of Egypt, were juſt four hundred years, as appears thus: From Iſaac's birth to that of Jacob, were ſixty years, xxv. 26.

NOTES.

(*A*) The animals uſed in ſacrifice were chiefly of the ſheep, and goats, and cow-kind: And ſeveral reaſons are aſſigned, that might determine men to make choice of theſe preferably to others: 1. Theſe have always been eſteemed the chief of the clean beaſts, and therefore the fitteſt to be offered to a pure and holy Being, as beſt denoting that purity of heart in which he takes delight; for which reaſon, no beaſts were to be offered but ſuch as were tame and tractable, and of the wholſomeſt kind, and without the leaſt blemiſh or defect. See *Lev.* i. 2, 3. 2. Such animals were eſteemed the moſt proper for food, and in common uſe among men at their tables, and therefore the fitteſt for ſacrifice, which was conſidered in the nature of a feaſt between God and men; the altar conſumed, and as it were *eat up*, the part conſecrated to God; and the people, by feaſting upon the reſt, were conſidered as participating of a banquet with God himſelf. 3. Such animals being by the care of man bred in greateſt abundance, are moſt eaſily come at, and therefore the fitteſt for the ſervice of religion, which being the common concern of mankind, ought to be made as eaſy and commodious as poſſible. See *Spencer. de leg. Heb. l.* 3. *diſſ.* 2. *c.* 2. and *Pat. on Lev.* i. 2.

An. ante C. 1913.

thence to the birth of Joſeph were ninety, xli. 46. with xlv. 6, 11. xli. 30. xlvii. 9. thence to Joſeph's death, one hundred and ten years, l. 26. thence to the birth of Moſes, ſixty years; which ſpace of time the undoubted beginning and end of theſe four hundred years require: Thence to the eighteenth year of Moſes, when they came out of Egypt, makes in all four hundred years, *Ex.* vii. 7. See *Kidder's notes*, and *Lud. Cpell's achron.*

14. *Will I judge*] Becauſe before every righteous judge the wicked are judged, in order to be condemned and puniſhed. Hence to *judge*, when applied to the wicked, ſignifies in ſcripture to condemn or puniſh, 2 *Chron.* xx. 12. *Heb.* xiii. 4. and, for the contrary reaſon, when applied to the righteous, it ſignifies to redreſs their wrongs, and to acquit or reward them, *Pſ.* x. 18.

15. *Thou ſhalt go to thy fathers in peace.*] Thou ſhalt ſee none of the fore-named calamities, but ſhalt die in peaceful circumſtances, and full of years, xxv. 7, 8.

16. *In the fourth generation,*] *i. e.* The fourth from the deſcent into Egypt. Thus was Caleb the fourth from Judah, 1 *Chron.* ii. 3, 9, 18. and Aaron and Moſes the fourth deſcent from Levi, *Ex.* vi. 16, 18, 20. See *Kidder's notes*. Grotius underſtands it of the fourth generation of the Amorites, and this ſenſe ſeems probable from what follows.

The iniquity of the Amorites is not yet full,] The Amorites are here put for the whole inhabitants of Canaan, as being moſt conſiderable for their power, *Amos* ii. 9. and thoſe among whom Abram lived, xiii. 18. xiv. 13. The Almighty foreſaw that theſe people would by that time become ſo irreclaimably wicked, as to deſerve the ſevere expulſion from the land of Canaan, which was appointed for them; but he would in no wiſe order their puniſhment, until they ſhould have filled up the meaſure of their iniquities ſo as to deſerve it. See *Shuckf. connect. v.* 2. *b.* vi. We may learn from it, that there is a certain meaſure of wickedneſs beyond which God will not ſpare a ſinful land: And though the ſeaſons of puniſhing nations with a general ruin are known to God only, yet when a land adds to its ſins, it doth both haſten and aſſure to itſelf deſtruction, 1 *Theſſ.* ii. 16. *Jer.* li. 13. *Matth.* xxiii. 32. *Ezek.* xiv. 14. See *Kidder's notes.*

17 And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoking furnace, and * a burning lamp that paſſed between thoſe pieces. 18 In that ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt, unto the great river, the river Euphrates: 19 The Kenites, and the Kenizites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

* Heb. *a lamp of fire.*

EXPOSITION.

17. *A ſmoking furnace, and a burning lamp,*] Heb. *lamp of fire*, or *lightning*, as we render the ſame word, *Ex.* xx. 18. Theſe repreſent the Divine Glory, *Ex.* iii. 2. xix. 9, 16, 18.

That paſſed between thoſe pieces.] Mr. Shuckford thinks *nabar*, *to paſs*, is, by the error of ſome tranſcriber, put in this place inſtead of *banar*, *to kindle*; which, he thinks, would make the ſenſe much more clear, that the parts of the ſacrifice ſmoked firſt, and afterwards fell on fire. See *Connect. vol.* 1. *p.* 298. *firſt edit.* But as this is only a conjecture, ſupported by no authority, ſo others think that *nabar (paſſed)* is a more proper word in this place; for this was the proper ſign of God's confirming his covenant with Abram. See *v.* 10. on the words *divided them.* 'Tis not, indeed, ſaid, that Abram paſſed between them; but we cannot infer from thence, as biſhop Kidder has done, that the covenant was on God's part only, and not on Abram's; for if it was a proper covenant, then it muſt have been mutual. And accordingly we find God ſtipulates the bleſſings of his covenant to Abram, on expreſs conditions to be performed by him and his poſterity, *ch.* xvii. 9,—15. where the nature of this covenant is more fully explained.

18. *Made a covenant*] In the Hebrew it is, cut or ſtruck a covenant, which has the ſame alluſion to the ceremony uſed in making covenants as *fœdus icere*, *percutere*, or *ferire*, in Latin; becauſe covenants were ratified by the ceremony of ſtriking the victim.

From the river of Egypt] Not the Nile, for the Iſraelites never enjoyed all the land of Egypt on this ſide the Nile. Beſides, the Euphrates being here ſtiled the great river, 'tis reaſonable to think the other river, here mentioned with it, is not a great river, but ſome leſſer river, probably the ſame called Sihor before Egypt, *Joſ.* xiii. 3. which ran not far from Gaza, *Joſh.* xv. 47. Here, however, it is proper to diſtinguiſh between what God promiſed the Iſraelites for a poſſeſſion, and what for dominion. We are told, 1 *Kin.* iv. 21. that Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt: But though the bounds of the Iſraelitiſh dominions did for ſome time reach thus far, yet we find the bounds of their poſſeſſions (*i. e.* of the country whereof they were to have a laſting poſſeſſion by a divine right and title) are ſet out much narrower by Moſes, *Numb.* xxxiv. 1,—15. According to this diſtinction, Abram is here ſhewn not only the extent of the country which his poſterity were to enjoy, but alſo the utmoſt bounds to which they ſhould extend their conqueſt. And this explains the reaſon why the Canaanitiſh nations are here reckoned ten, and elſewhere but ſeven, *Deut.* vii. 1. *Acts* xiii. 19. See *Wells's geogr. v.* 1. *p.* 313. Beſides, we are to remember that the promiſe is conditional, as appears from *Deut.* xix. 8, 9. xi. 22, 23, 24. So that the enlargement of their border depended on their national obedience.

19. *The Kenites,*] Some, for want of obſerving the fore-mentioned diſtinction between the *poſſeſſion* and *dominion* promiſed to the Iſraelites, have taken the Kenites for the deſcendants of Canaan. But as what is ſaid of the *Kenites*, 1 *Sam.* xv. 6. is commonly underſtood of the Midianites, who ſhewed kindneſs to the children of Iſrael by the direction of Jethro, Moſes's father-in-law, *Exod.* xviii. 1. *Numb.* x. 29. which Midianites, as well as the Iſhmaelites and Amalekites,

lekites, dwelt intermixt one with another from Havilah unto Shur, *Gen.* xxv. 18. with 1 *Sam.* xv. 7. Hence Mr. Wells concludes, that by the Kenites are to be underſtood a people in the north-weſt part of Arabia Petrea, from the ſouth border of the land of Iſrael to the Red-ſea, to which the Iſraelitiſh dominion ſhould extend for ſome time. See his *Geogr. v.* 1. *p.* 323. Theſe Kenites are generally thought to be the ſame with Jethro's family. But it would ſeem that the appellation belonged to two diſtinct families; for the Kenites, otherwiſe called Rechabites, counted it unlawful to drink wine, to plant, to ſow, or dwell in cities. *Compare Jer.* xxxv. *with* 1 *Chro.* ii. 55. whereas the Kenites of Jethro's line are ſaid to have pitched *their neſt upon a rock*, *Numb.* xxiv. 21. which ſeems to imply that they built them a city for a ſafe habitation. See *Univ. hiſt. v.* 1. *p.* 324. *note (E)*. But probably the manners of the ancient Kenites were different from thoſe in Jeremiah's time.

Kenizites,] Who theſe were, is more uncertain. Mr. Wells takes them for the Edomites, who were ſome time under the dominion of the Iſraelites, and who might be called *Kenizites* from Kenza, one of the grandſon's of Eſau, *Gen.* xxxvi. 11. See *Bochart. Phaleg. l.* 4. *c.* 36.

Kadmonites.] The word denotes caſterlings, or *eaſt-country people*,; ſo that under this name are thought to be included, all the people living on the eaſt of Jordan.

20. *Hittites*] See *ch.* x. 15. on the word *Heth.*

Perizzites] Probably ſuch of the Canaanites in general as dwelt in villages, or places leſs frequented, from the word *perazim*, *i. e.* villagers or ruſtics. See *ch.* xiii. 7.

Rephaims,] Some of theſe people were ſituated on the eaſt of Jordan, adjoining to the Zuzims and Emims. See *ch.* xiv. 5. But ſince they are here mentioned between the Hittites, Perizzites, and Amorites, *&c.* who lived within the land of Canaan, and ſo on the weſt of Jordan, this makes it probable that the Rephaims here denote the inhabitants of the valley in the land of Canaan, lying between Jeruſalem and Bethlehem, called the valley of the *Rephaim*, or giants, *Joſh.* xv. 8. and xvii. 15. Reland takes theſe Rephaim to have been the Gephyræi, who followed Cadmus into Greece. What gives room for this conjecture, is, that in the Chaldee they are called Gebari, or ſtout men. An. ante C. 1913.

21. *Amorites*,] See *ch.* x. 16. on *the Emorite*.

Canaanites,] Particularly ſo called, *ch.* xiii. 7. They lived upon the Sea-coaſt and the banks of Jordan, *Numb.* xiii. 29. *Deut.* xi. 30. *i. e.* there were ſome of them on the weſtern and ſome on the eaſtern coaſts of Canaan, *Joſ.* xi. 3. Probably they ſprang from ſuch of Canaan's ſons as had for a time the greateſt power in the country. See *Pat.*

Girgaſhites,] In nine of ten places where the nations of Canaan are mentioned, the Girgaſhite is omitted; whence it is reaſonable to conclude, that this was a very ſmall nation, and as ſuch is either wholly omitted, or comprehended under ſome other name; probably that of the Hivites, who for that reaſon ſeem to be here omitted, the Girgaſhite, a branch of their nation, being mentioned in their ſtead. What ſtrengthens this conjecture is, that the Hivites and Girgaſhites appear to have been neighbouring nations; for the Hivite inhabited near mount Lebanon and Hermon, *Jud.* iii. 3. and the Girgaſhite is probably ſeated about the ſea of Galilee, x. 16. See *Wells's geogr. v.* 1. *p.* 325.

Jebuſites] See *ch.* x. 16.

CHAP. XVI.

NOW Sarai Abram's wife bare him no children: and ſhe had an handmaid an Egyptian, whoſe name *was* Hagar. 2 And Sarai ſaid unto Abram, Behold now, the LORD hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may * obtain children by her: and Abram hearkned to the voice of Sarai. 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife. 1911.

* Heb. *be builded by her.*

EXPOSITION.

1. *Sarai bare him no child*] Nor in the courſe of nature was likely to bear any, being now ſeventy-five years old; for ſhe was but ten years younger than Abram, xvii. 17. who was now eighty-five, *v.* 3. with *ch.* xii. 4.

She had an hand-maid, an Egyptian,] An Egyptian by nation, but a proſelyte to the true religion. Probably one of thoſe maids whom Pharaoh had given her husband, xii. 16.

Whoſe name was Hagar.] From her the city *Ager* or *Petra*, the capital of Arabia Petrea, derived its name; as alſo the people anciently called Hagarites, 1 *Chron.* v. 10. *Pſ.* lxxxiii. 6. See *Calmet.*

2. *The Lord hath reſtrained me*] She modeſtly charges herſelf, not her husband, with the occaſion of her barrenneſs, which ſhe might do with more reaſon, conſidering her time of life.

I pray thee go in unto my maid,] Abram having acquainted her with the promiſe, ſhe grew impatient to ſee it fulfilled.

I may obtain children by her,] Being born of her bond-maid, they would be Sarai's children, which appears to have been the law of thoſe times, xxx. 3. as it was afterwards a law of Moſes, *Exod.* xxi. 4. *(A)*

NOTES.

(A) Beſides what has been ſaid againſt concubinage, and the practice of marrying a plurality of wives, in the explication of *ch.* ii. 24. and in the note on *ch.* iv. 19. this hiſtory of the diſſenſions between Sarah and Hagar furniſhes a very good argument againſt the practice; for the natural, and unavoidable, conſequence of ſuch marriages, muſt be domeſtick quarrels, jealouſies, and miſunderſtandings. Two miſtreſſes to rule one family, are like two heads to one and the ſame body; while the one will ſtill be controuling the other, 'tis morally impoſſible they ſhould live in peace. Beſides, what man can divide his affections ſo equally between two rivals, as not to ſhew greater regard to one than the other?

An. ante C. 1911.

Abram hearkened] He complied with the cuſtom of thoſe times, in taking a concubine or ſecondary wife, which, however, was contrary to the original inſtitution of marriage. See *Mark* x. 3—10. and *Gen.* ii. 24.]

3. *Sarai took Hagar, and gave her to Abram to be his wife.*] So eager was her deſire of having the promiſed ſeed, that (contrary to the general diſpoſition of women) ſhe not only perſuaded her huſband to take another wife, but ſhe herſelf gave her to him. See *Pat.*

4 And he went in unto Hagar, and ſhe conceived: And when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes: 5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee. 6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her * as it pleaſeth thee.---

* Heb. *That which is good in thine eyes.*

EXPOSITION.

4. *He went in unto Hagar,*] Abram not yet having had any ſpecial aſſurance, that the promiſed ſeed ſhould ſpring from Sarai in particular, took Hagar to bed, thinking perhaps that God would fulfil his promiſe in this way. See *Pyle.*

5. *My wrong be upon thee:*] Or my wrong is upon thee. By thy too great indulgence toward a concubine, thou art the occaſion of thy wife's being deſpiſed and inſulted.

The Lord judge between me and thee.] Hebr. *will judge.* She appeals for the equity of her cauſe to God, and demands redreſs from Abram, as he would be anſwerable to their common judge, 1 *Sam.* xxiv. 12.

6. *Abram ſaid, thy maid is in thine hand;*] *i. e.* In thy power, *ch.* xxiv. 10. xxxix. 4. Abram obſerving the anguiſh of her mind, treats her with the tenderneſs of an indulgent huſband.

6——And when Sarai † dealt hardly with her, ſhe fled from her face. 7 And the angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur. 8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai. 9 And the angel of the LORD ſaid unto her, Return to thy miſtreſs, and ſubmit thyſelf under her hands. 10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude. 11 And the angel of the LORD ſaid unto her, Behold thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name * Iſhmael; becauſe the LORD hath heard thy affliction. 12 And he will be a wild man; his hand *will be* againſt every man, and every man's hand againſt him: and he ſhall dwell in the preſence of all his brethren.

† Heb. *afflicted her.*

* That is, *God ſhall hear.*

EXPOSITION.

7. *The angel of the Lord*] This angel ſpeaks in the perſon of God, *ver.* 10. and by Hagar is acknowledged as God, *ver.* 13. which gives ſome occaſion to think that it was the Logos or Son of God. See *Kidder.* But we find it uſual in theſe books for angels ſpeaking in the name of *Jehovah*, to be ſtiled *Jehovah.*

In the way to Shur.] In the way leading to Egypt, her own country. Shur ſeems to have been the general name of all that part of Arabia Petrea, that lay next to Egypt, *Exod.* xv. 22. *Gen.* xxv. 18. See *Wells's geogr. vol.* 2. *p.* 97.

9. *Submit thyſelf*] 'Tis the ſame word with that, *v.* 6. which we tranſlate *dealt hardly*, intimating that ſhe ſhould be patient, under the hardſhip of which ſhe complained, and that ſhe was juſtly puniſhed for her arrogance, tho' Sarai ſeems to have carried her authority too far.

10. *I will multiply*] The angel delivers this meſſage to her in the name of God who ſent him. See *Pat.*

12. *A wild man;*] Heb. *a wild aſs-man*, i. e. A man like a wild aſs, of a rambling unſettled nature, affecting to live in a mountainous deſart part of the world, eſtranged from ſociety, and delighting in woods, and in the hunting of wild beaſts. Which prediction was firſt accompliſhed in Iſhmael himſelf, who inhabited the wilderneſs of Paran, and lived by his bow, *Gen.* xxi. 20, 21. And the ſame character agrees to his poſterity, the Arabians and Saracens at this day; wildneſs being ſo incorporated in their nature, that

NOTES.

other? Therefore, ſays Andromache in Euripides,

'Tis not good for one man to hold the reins of two wives.

——— Ουδὲ γαρ καλον
Δυοιν γυναικοιν ανδρ' ἑν' ἡνας ἐχειν, &c.

Such marriages, ſhe ſays, *are the plague of families, and conſtant ſource of domeſtic quarrels.*

Εξιν μεν οικων
Δυσμενεις τε λυπας.

Which truth is verified in the hiſtory before us. The diſſention between Abraham's two wives, tho' it roſe from ſlight enough beginnings, yet grew in time to ſuch a heighth, that the venerable father found it neceſſary, for peace-ſake, to diſmiſs one of them with her child. And thus in the hiſtory of Jacob, it was not long before jealouſies aroſe between his wives, becauſe he loved the one more than the other. We may obſerve, however, as an apology for Abraham's conduct, that he had been ten years married to Sarah, without having children; and this, according to the tradition of the Jewiſh doctors, entitled him to a divorce: Add to this, that he wedded Hagar not only with Sarah's conſent, but at her preſſing deſire; which was tacitly owning the natural cauſe of barrenneſs to be in herſelf. In like manner, Jacob took to wife Bilhah, Rachel's hand-maid, at Rachel's own deſire, that he might have children by her, *ch.* xxx. 3.

that no change of times has made them grow tame. See them described *Jer.* xlix. 31. See *Pat. Ainsworth*, and *Le Clerc*.

His hand will be against every man,] *i. e.* He shall be untractable, and of a rough disposition, apt to infest his neighbours, and so provoke others to infest him. For that this is the meaning of the phrase, *his hand shall be upon*, appears from *Gen.* xxxvii. 27. *Deut.* xiii. 9. xvii. 7. See *Calmet.* This character of Ishmael exactly agrees to what we read of the Arabians his descendants in other authors. Strabo says, Ανυδρα και λυπρα οντα εχουσιν οι Σκηνιται Αραβες, ληστρικοι τινες και ποιμενικοι, μεθισαμενοι ραδιως εις αλλους τοπους, οταν επιλειπωσιν αι νομαι, και αι λεηλασιαι, *Strab. l.* xvi. *p.* 747. *Ed. Cas.* To the same purpose, Ammianus Marcell. *l.* xiv. *c.* 4. Ed. Par. *Saraceni tamen nec amici nobis unquam, nec hostes optandi, ultro citroque discursitantes, quicquid inveniri poterat, momento temporis vastabant; milvorum rapacium similes, qui, si prædam despexerint celsius, volatu rapiunt celeri; aut,* An. ante C. 1911. *nisi impetraverint, non immorantur. Omnes pari sorte sunt bellatores. Nec horum quisquam aliquando stivam apprehendit, vel arborem colit, aut arva subigendo quæritat victum: sed errant semper per spatia longe lateque distenta, sine lare, sine sedibus fixis, aut legibus; nec idem perferunt diutius cœlum, aut tractus unius soli illis unquam placet. Vita est illis semper in fuga.*

He shall dwell in, &c.] *i. e.* His posterity shall be so numerous and powerful, as to possess a most spacious country, and extend their territories to the borders of all their brethren of Abram's race, who, tho' they may often annoy, will never be able to rid themselves of so fierce a neighbour, *ch.* xxv. 17, 18. This was literally accomplished in Ishmael's race, for the children of Keturah lay on the east of his country, *viz.* Arabia, and Isaac's seed on the north and west. See *Pat. Le Clerc, Jun. & Tremell.*

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me ‡?
14 Wherefore the well was called * Beer-la-hai-roi; behold, *it is* between Kadesh and Bered. 15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. 16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram. 1910.

* That is, *the well of him that liveth and seeth me.*

‡ Rather: *She called the name of, &c. Thou art the God of vision: for she said, What, do I also see after the vision?*

EXPOSITION.

13. *She called the name of the Lord,—Thou God seest me:*] In the Hebrew it is, *She called the name of Jehovah that spoke to her,* (*viz.* by the angel) *Thou art the God of vision,* i. e. who appearest visible to me; as *the God of glory* means *the glorious God.* See *Chandler's Vindication, p.* 136. She adds,

Have I also here looked after him that seeth me?] A version that one scarce knows what sense to make of. But the true literal version is, *What, do I see after the vision?* She wondered that she saw and lived after such an heavenly vision; it being an opinion as ancient as those times, that such appearances were attended with death, or absolute loss of sight. Thus Jacob: *I have seen God face to face, and my life is preserved, ch.* xxxii. 30. So *Exod.* xxxiii. 20. *Jud.* vi. 22, 23. *c.* xiii. 22. See *Jun. in loc.* and *Chandler, ibid.* See also *Exod.* xx. 19. *Deut.* xviii. 16. The appearances of the divine or angelical presence were conceived to be too dazzling for mortal eyes to behold, too overpowering for human nature to stand the awful shock. Hence we find the Apostle Paul struck blind by the vision that appeared to him in his way to Damascus, *Acts* ix. 8. And it is remarked, as a thing very singular, that the nobles of Israel had out-lived that awful appearance of the divine Majesty that was exhibited to them on Mount Sinai, *Exod.* xxiv. 11. The heathens too had the same conceptions with respect to the appearances of their deities. Hence the story of Tiresias being struck blind for having seen Minerva bathing herself in a fountain of Mount Helicon. See *Le Clerc* and *Calmet.*

14. *The well was called Beer-la-hai-roi;*] *i. e. The well of the living vision,* to point out both the appearance and the preservation of Hagar's sight or life after it. See *Chandler, ibid.*

Between Kadesh and Bered.] *Kadesh* or *Cadesh* was a city south of Hebron, lying on the edge of the land of Canaan. Bered being no where else found in scripture, affords us no light as to the more particular situation of this well: It appears, however, to have been at no great distance from Gerar, for when Isaac dwelt in these parts with his father Abram, he is said to come from the well *Lahai-roi, ch.* xxiv. 62. See *Wells's geogr. vol.* i. *p.* 329.

CHAP. XVII.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou * perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of † many nations. 5 Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. 7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land ‖ wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 1898.

* Or, *upright*, or *sincere.*

† Heb. *a multitude of nations.*

‖ Heb. *of thy sojournings.*

An. ante C. 1898.

EXPOSITION.

1. *And when Abram was*, &c.] Thirteen years after Iſhmael's birth, the divine Majeſty again appeared to Abram, to ſatisfy him, that the promiſe made, *ch.* xv. 4, 5. was not to be fulfilled in Iſhmael, but in one much more agreeable to his wiſhes. See *Pyle.*

I am the Almighty God;] Heb. *El-Shaddai, almighty*, or *all-ſufficient*; and therefore able to fulfill the promiſe I am about to make thee. As the power and all-ſufficiency of God is terrible to the impenitent workers of iniquity, whom no power can ſcreen from his juſt diſpleaſure; ſo it is a never-failing encouragement to good men, who, rejoicing in the teſtimony of their conſciences, aſſure their hearts before him, confident that his power will not be employed againſt them, but for their ſalvation: And therefore, from the conſideration of his omnipotence, they derive a moſt powerful incentive to virtue and piety, and becauſe he is *almighty, they walk before him, and are perfect.*

Walk before me,] In the mean time let the influence of my continual preſence and inſpection animate thee to hold on in the paths of virtue and ſincere religion. See *Gen.* v. 22. xlviii. 15. *Pſ.* cxvi. 9.

And be thou perfect.] Preſerve thy integrity unblemiſhed amidſt the contagion of the idolatrous world, and be ſtill aiming at higher degrees of perfection, *Phil.* iii. 12, 13, 14.

2. *And I will make my covenant*] *i. e.* I will eſtabliſh my covenant: Then ſhalt thou ſee all the promiſes I have given thee, fulfilled to thy utmoſt ſatisfaction: And I will make thee the father of a numerous progeny. See *Pat.* God had before entered into a general covenant, as we may ſay, with Abram, *ch.* xv. but here is meant the ſpecial covenant of circumciſion; or rather the ſeal and confirmation of the covenant by circumciſion, as appears from the ſequel. See *Le Clerc.*

3. *Abram fell on his face:*] He fell proſtrate on the ground, in ſign of his awful veneration of the divine Majeſty, as well as of the joyful ſenſe he had of God's favour to him. And 'tis probable that he continued for ſome time in this humble adoring poſture, till he had permiſſion from God to riſe, as we find he did, before God had done ſpeaking to him. See *ver.* 17.

And God talked with him,] Abram being thus devoutly diſpoſed to receive the inſtructions of his God, the divine voice thus proceeded,

4. *As for me*,] Theſe words are far from being mere expletives, as the reader at firſt ſight may imagine; they mark the oppoſition between this and the ninth verſe: for in this and the four following verſes, God ſets forth his part of the covenant, *i. e.* he ſets forth his promiſes to Abram; and from the 9th to the 15th verſe, the duty of Abram is laid out. See *Jun. & Trem.*

Thou ſhalt be a father of many nations.] From thee ſhall a numerous poſterity deſcend, rendering thee the father of many nations in a literal ſenſe: for not to mention his ſons by Keturah, the poſterity of Iſaac and Iſhmael filled Arabia, Idumea, and Canaan. And then in a ſpiritual ſenſe, *Thou ſhalt be a father* and example to truly religious men of all countries and ages, *Rom.* iv. 16. See *Pyle* and *Le Clerc.*

5. *Neither ſhall thy name be called Abram—but —Abraham:*] On which account God would have his name to be changed from *Abram*, which ſignifies *mighty father*, to *Abraham, the father of a multitude*; or, as others, *the mighty father of a multitude.* See *Pyle.* For it was the cuſtom of the orientals to change perſons names, upon any ſingular event that befel them, whether joyous or afflictive. Thus Jacob's name is changed to *Iſrael, ch.* xxxii. 28. So Naomi, whoſe name ſignifies *delightful*, upon the loſs of her huſband and ſons, takes the name of *Mara, bitter, Ruth* i. 20. In like manner, Chriſt changes the name of his Apoſtle, who was called *Simon* by his parents, to that of *Cephas*, of the ſame import with Peter, *Matt.* x. 2. xvi. 18. See *Le Clerc.*

6. *And kings ſhall come out of thee.*] As there did both by Iſrael, Edom, and Iſhmael, from whom the Saracens are deſcended. See *Pat.*

7. *An everlaſting covenant*;] As to the literal meaning of the word *everlaſting*, ſee *ch.* xiii. 15. *For ever.* But if we conſider the ſpiritual intention of this covenant, as it concerns Chriſtians as well as Jews, nay, give me leave to add, and Pagans too, then it is *everlaſting* in the moſt abſolute and unlimited ſenſe. For all the ſons of men are entitled to the divine favour and protection, upon the ſame terms with Abraham; namely, upon following the faith, and walking in the footſteps of that eminent ſervant of God, *Rom.* iv. 12. *Acts* x. 35.

8. *I will give unto thee, and to thy ſeed,—all the land of Canaan for an everlaſting poſſeſſion*;] In the literal ſenſe this ſignifies, that Abraham's poſterity by Iſaac (*ver.* 19.) were to inherit the land of Canaan, and to have a right and title to the perpetual poſſeſſion of it, upon performing the condition annexed to this promiſe, *ver.* 9, *&c.* As it relates to his ſpiritual ſeed, *i. e.* to all true ſervants of God, it figures the eternal poſſeſſion of the *heavenly Jeruſalem*, that happier and better world, whereof Canaan was but a faint type and ſhadow.

And I will be their God.] The expreſſion, as it relates to the Iſraelitiſh nation, the deſcendants of Abraham, who were in external covenant with God, denotes chiefly, that they were to be favoured with ſymbols and manifeſtations of the divine preſence, that they were to be under the peculiar protection of the Almighty, as a nation, and in the courſe of divine providence to be crowned with variety of temporal proſperity, upon condition of their adhering to the true religion, *Exod.* xxix. 45, 46. *I will dwell among the children of Iſrael, and will be their God.* So *Levit.* xxvi. 12. As it relates to Abraham's ſpiritual ſeed, it implies the higheſt and moſt extenſive felicity, that the heart of man can conceive; namely, all that happy intercourſe with God, which pious minds enjoy in the exerciſe of virtue and religion, that peculiar care which providence takes of good men, in making all events conducive to their happineſs, and finally, thoſe unſpeakable and immortal joys which conſiſt in that nearer and fuller intercourſe they are to have with God himſelf in heaven, which is called in ſcripture *ſeeing God*, and *being for ever with him.* For ſo the expreſſion is juſtly applied, *Rev.* xxi. 3. *And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God is with men, and he will dwell with them; and they ſhall be his people, and God himſelf ſhall be with them, and be their God.* In which expreſſions there is a plain alluſion to the form of the Jewiſh theocracy, which, like the reſt of that conſtitution, was the ſhadow of good things to come. See alſo *Jer.* xxxi. 33.

9 And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. 10 This *is* my covenant, which ye ſhall keep between me, and you, and thy ſeed after thee; Every man-

man-child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. 12 And * he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

An. ante C. 1898.

* Heb. *a son of eight days.*

EXPOSITION.

9. *Thou shalt keep my covenant*] Now follows Abraham's part of this covenant.

10. *This is my covenant,*] *i. e.* This is the sign or token of my covenant, as it is called, *ver.* 11, and *Rom.* iv. 11. In like manner, the Paschal Lamb, which was a memorial of the passover, is called *the Passover of the Lord*, *Exod.* xii. 11, 27. See *Pat.* For 'tis to be observed, that God had established his covenant with Abraham before, *ch.* xv. A circumstance which St. Paul improves into an argument, to combat the pride and prejudice of the Jews, in confining the favour of God to those of their own nation and religion, in exclusion of the Gentiles, by producing one of the strongest instances to the contrary, he could possibly think of, that of Abraham, the father of their nation, who was justified not in *circumcision* but *uncircumcision*, *i. e.* when he was in his uncircumcised Gentile state, and consequently upon a level with the rest of mankind, as to national privileges, or outward marks of religious distinction. *Rom.* iv. 10, 11, 12. See *Calmet in loc.*

11. *The flesh of your foreskin,*] *i. e. The foreskin of your flesh.* Every one knows what part of the body was peculiarly called *flesh.*

It shall be a token of the covenant] This ceremony of circumcision was a sign or token of their being dedicated to the true worship and service of God. It was a badge or characteristic, whereby Abraham's seed, or the worshippers of the one true God, should be known and distinguished from other nations, that were polytheists and idolaters; and thus be made members of the peculiar church of God, and be entitled to the blessings of it. See *Pat. Pyle*, *Maimon. More Nev. p.* iii. *c.* xlix. Not that circumcision, or any national privileges annexed to it, were of any intrinsic moral worth, or of themselves, rendered the partakers of them acceptable in the sight of God; the expression plainly intimates the contrary; it was only a *token of the covenant.* It betoken'd their cutting off the lusts of the flesh, their abstaining from irregular appetites and passions, especially from the idolatrous worship and other impieties of the nations around them. See *Deut.* x. 16. In a word it betokened their obligation to study that purity of mind, that sanctity of manners, that real holiness of heart and life, which alone render men of all sects and denominations, whether *Jews* or *Christians*, *Turks* or *Infidels*, acceptable in the sight of God, and without which no profession of religion, no church-privileges, no modes of worship, however divine in their original, are of any signification. For, as the Apostle justly argues with his infatuated countrymen, *Circumcision verily profiteth if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision. For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh: But he is a Jew* (*i. e.* a true worshipper and servant of God, which the Jews then, and Christians now, profess to be) *who is one inwardly, and circumcision is that of the heart*, Rom. ii. 25,—29. *(A)*

NOTES.

(A) This ceremony of Circumcision is allowed on all hands to be of very great antiquity. Moses, we see, makes it as ancient as Abraham, the father of the Jewish nation, *i. e.* four hundred years at least before the institution of the Jewish law. This venerable Patriarch is generally reckoned the founder thereof. But Sir John Marsham, *(Can. Egypt.* § v.) and others, think it was practised in Egypt before, relying chiefly on the authority of Herodotus, who informs us, that the Egyptians had this custom among them from the beginning: And the same historian particularly asserts, that the Phenicians and inhabitants of Palestine, *i. e.* the Jews, had, by their own confession, derived this ceremony from Egypt. See *L.* ii. *c.* 104. And with him Diodorus Siculus agrees, *(L.* i. *p.* 17. *H. Steph. edit.)* Others again are of opinion, that however ancient the custom of Circumcision was among the Egyptians, it is not likely that they had it so early as the time of Abraham, or even of Moses, since it could not have been so properly made a peculiar badge to distinguish the Hebrews from other nations, had it been known to other nations before: And therefore they think the Egyptians must have adopted the custom from the Jews, either in the time of Joseph's ministry, or in the days of Solomon, who married a daughter of Egypt, when the Jews had so much commerce with the Egyptians: And they alledge, that little regard ought to be had to the testimony of the Greek authors on this head; for as the Greeks took the Jews to be of Egyptian original, they might naturally think that they borrowed Circumcision and other rites from that nation. Le Clerc indeed makes use of an argument which, in his opinion, turns the scale very much on the Egyptian side; for, says he, Abraham's family, at his first coming into Egypt, was so inconsiderable, and his posterity afterwards so hated and despised by the Egyptians, that it is by no means probable that proud nation would have received such a ceremony from them. But was it not natural for the Egyptians, no less superstitious than haughty, to infer, that since it procured such great and valuable blessings to that despised people, it could not fail of proving more successful to them, if once they admitted it amongst them? See *Univerf. Hist. vol.* i. *p.* 427. *Note (R).* But to bring this question to a short issue, about which the learned are so much divided, it may be proper to observe, that it noways affects religion, whether we believe Abraham, or the Egyptians, to have been the first who practised this ceremony. For granting it to have been in use among the Egyptians, before Abraham's time, this will not in the least derogate from the sacredness of the institution, with respect to Abraham and the Jews; no more than it derogates from the sacredness of Christian baptism, that it uses water; or of the Christian eucharist, that it uses bread and wine, which were common to all nations before those sacraments were in being. What makes these ceremonies sacred among Christians, is, that they were instituted by the

An. ante C. 1898.

12. *He that is eight days old*] It was to be performed by the parents upon their children in infancy, both to prevent its being neglected, and that the pain and terror of the operation might be the leſs. And Maimonides obſerves, (*More nev. c.* 3. *P.* 49.) the child could not be circumciſed before the eighth day, becauſe till then he was looked upon as imperfect, and not yet ſufficiently cleanſed; for which reaſon beaſts were not to be offered to God till the eighth day after the birth, *Exod.* xxii. 30. We are told further, (*Selden de Syned. l.* 1. *c.* 6.) that if the parents neglected to circumciſe the child on the eighth day, certain officers, called *the houſe of judgment*, were bound to do it; and if they did not, (being ignorant, perhaps, of the neglect) the child when he came of age (*i. e.* was thirteen years old) was bound himſelf to get it done. See *Pat.*

13. *He that is born in thy houſe—muſt needs be circumciſed.*] Not whether they would or no, for men were not to be compelled to religion, which had been a profanation of this covenant; but Abraham was to perſuade them to it, and, if they conſented not, to keep them no longer in his houſe. But as for the children of theſe ſlaves who were born in his houſe, they were to be circumciſed whether their parents would or no; becauſe they were the poſſeſſion of their maſters, not of their parents, *Ex.* xxi. 4. See *Pat.* Hence we learn, that the privileges of the Jewiſh church were not confined to the poſterity of Abraham only; all were welcome to become proſelytes to the true religion, upon taking on the profeſſion, and ſubmitting to the ſign of the covenant.

14. *The uncircumciſed manchild—ſhall be cut off*] *i. e.* If when he comes to the age of thirteen years he did not cauſe it to be done. See *Pat.* For, doubtleſs, children were not to ſuffer for what was not their fault, but the neglect of their parents. Great diſputes are raiſed about the meaning of theſe words, *ſhall be cut off*. See *Pat. Calmet.* and *Le Clerc.* Some think it refers to the parents, not to the children, as it is underſtood in the Syriac verſion: Whoever ſhall not circumciſe, *&c. ſhall be cut off*. As the word occurs in different ſignifications, its ſenſe muſt be determined by the reaſon of the thing, and the matter with which it is joined; and the obvious ſimple meaning of it in this place is, that whoever of Abraham's family, or future poſterity, ſhould refuſe or neglect to perform this injunction, ſhould be excluded from their ſociety who were then the true worſhippers of God, and ſhould have no ſhare in the peculiar bleſſings and privileges that belonged to it. And conſequently it will be of the ſame import with that phraſe which often occurs in the books of Moſes, *ſhall be cut off from Iſrael*, or, *from the congregation of Iſrael*, Exod. xii. 15, 19. This appears to have been the ſenſe of the author of the following verſes that are found among the fragments of Petronius, which opinion he had probably learned from the Jews of his time:

Judæus, licet & porcinum numen adoret,
Et cilli (i. e. aſini) ſummas advocet auriculas;
Ni tamen et ferro ſucciderit inguinis oram,
Et niſi nudatum ſolverit arte caput,
EXEMPTUS POPULO Grajam migrabit ad urbem,
Et non jejunâ ſabbata lege premet.
Una eſt nobilitas, argumentumque coloris
Ingenui, timidas non habuiſſe manus.

i. e. Though a Jew ſhould conform to all the rites of his countrymen, pay divine honours to a hog, and ask oracular reſponſes from an aſs; yet unleſs he receive circumciſion, *&c.* he is cut off from the Jewiſh community, and muſt live an exile among the Greeks. See *Le Clerc.* In a ſpiritual and figurative ſenſe, this expreſſion of *cutting off from his people*, denotes, that all impure ſouls, thoſe whom the apoſtle calls ſtiff-necked and *uncircumciſed* in their hearts, *Acts* vii.

NOTES.

the founder of our religion, and conſecrated to a pious uſe: In like manner, what made circumciſion a ſacred and peculiar rite to Abraham and the Jews, was, its being of divine inſtitution, and the appointed ſign of their being in covenant with God. The Egyptians practiſed circumciſion for the ſake of external purity, *ſtudying purity*, ſays Herodotus, *more than ſeemlineſs in their perſons.* Τα τι αιδοια περιταμνονται, καθαριοτητος εινεκεν, προτιμωντες καθαροι ειναι η ευπρεπιςεροι. See *Hiſt. l.* 2. *c.* 37. Philo adds, that they uſed it to prevent diſeaſes incident to thoſe parts. Strabo informs us, *l.* 17. that the Egyptians circumciſed their females too, though in what manner he does not ſay. The ſame is aſſerted by St. Ambroſe, in his ſecond book, *c.* 2. *de Abrahamo.* Some eminent phyſicians are of opinion, that there were national reaſons for the Egyptians, both men and women, receiving circumciſion. Huetius, in his notes on Origen, *p.* 5. ſays, *Circumciſio fœminarum fit reſectione της νυμφης, (imo clitoridis) quæ pars in Auſtralium præſertim mulieribus ita excreſcit, ut ferro ſit coercenda. Ita tradunt medici inſignes,* Paulus Ægineta, lib. 6. c. 70. Aethius Tetrab. l. 4. ſer. 4. c. 103. quorum hic ita pergit: *Quapropter Ægyptiis viſum eſt, ut antequam exuberet (pars illa corporis) amputetur, tum præcipue cum virgines nubiles ſunt elocandæ——Quod igitur neceſſitate primum invectum eſt, religioni poſtmodum uſurpatum fuit; quod et aliqui de virili circumciſione opinati ſunt.* Thus the prieſts gave the ſanction of religion to a practice which convenience or neceſſity firſt introduced. We are told that the Egyptians adminiſter'd circumciſion to neither males nor females, till they were fourteen years old; which inclines Bochart to think that they borrowed circumciſion from their neighbours the Arabians, who, after the example of Iſhmael their founder, received circumciſion at thirteen years old. See *Phaleg. l.* 4. *c.* 31. Add to this, that circumciſion does not appear to have been a national practice in Egypt; they were either the prieſts and miniſters of religion, or ſuch as dedicated themſelves to the ſtudy of arts and ſciences, who ſubmitted to this rite. On which account Pythagoras is ſaid to have been circumciſed in Egypt, to qualify himſelf for being admitted to the knowledge of the Egyptian myſteries. See *Clem. Alexand. Strom. l.* 1. But as there was no law appointing circumciſion to be a national practice, Egypt is therefore all along conſidered in the ſacred writings as an uncircumciſed nation, *Joſ.* v. 9. *Jer.* ix. 25, 26. *Ezek.* xxxi. 18. xxxii. 19, 21, 22, *&c.* On the other hand, the Jewiſh circumciſion was of a quite different nature: They circumciſed only the males, and that on the eighth day; it was a national rite, from which none profeſſing Judaiſm were to be exempted; and tho' this alone did not make them a holy nation, or the peculiar people of God, yet it was the ſign of their entering into that covenant with God, whereby they renounced idolatry, and all the impious ſuperſtitions of the heathen world, and devoted themſelves to ſtrict purity of heart and life. Thus the pious end to which the Jewiſh circumciſion was ſubſervient, rendred it ſacred amongſt them; while among the Egyptians, being made ſubſervient to ſuperſtition, it became profane. I ſhall only add further, that when the Jews admitted a proſelyte who had already received circumciſion, they were ſatisfied with drawing ſome drops of blood from the part uſually circumciſed; and this blood was called the blood of the covenant. See *Calmet's diſſertation on circumciſion*, and *Le Clerc on Lev.* xii. 3.

51. are thereby cut off or excluded from the favour of God, from thoſe pure and intellectual enjoyments which belong only to virtuous, upright minds, the ſervants and choſen ſons of God; and unleſs they repent, muſt be excluded from the ſociety of the bleſſed. That circumciſion and uncircumciſion were thus figuratively underſtood in the law of Moſes, appears from *Lev.* xxvi. 41. An. ante C. 1898.

15 And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*. 16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and * ſhe ſhall be *a mother* of nations; kings of people ſhall be of her. 17 Then Abraham fell upon his face, and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah, that is ninety years old, bear? 18 And Abraham ſaid unto God, O that Iſhmael might live before thee! 19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him.

* Heb. *ſhe ſhall become nations.*

EXPOSITION.

15. *Sarah ſhall be her name,*] For the ſame reaſon that Abram's name was changed to Abraham, the like change is made in that of his wife, God ordering her to be called for the future, not Sarai, which ſignifies *my princeſs*, but Sarah, ſignifying *princeſs of multitudes*. See *Pyle*. Or rather *princeſs* abſolutely, *i. e.* not of one family only. See *Pool's ſynopſ.*

16. *And I will—give thee a ſon alſo of her,*] Here the promiſe to Abraham, concerning his having iſſue, is fully unfolded; and it is a juſt remark made upon it, that as the works of nature and art arrive at perfection by gradual advances, ſo it is in the proceſs of the divine promiſes and manifeſtations, they brighten and clear up by degrees. See *Pool's ſynopſ.*

17. *Abraham fell on his face*] We are told before, *v.* 3. that he fell upon his face; but it appears from this, that he had riſen ſome time after.

And laughed] Moſt interpreters think this laugh proceeded from a ſudden emotion of joy, and that the following queſtion is only an expreſſion of admiration, not of any degree of disbelief; becauſe Abraham's faith is commended before upon a like occaſion, and the apoſtle ſays expreſſly, *Rom.* iv. 19, 20. *He was not weak in faith, nor ſtaggered at the promiſe through unbelief.* But though I would not willingly derogate from the perfection of ſo venerable a character, yet if we compare the 12th verſe of the following chapter, where Sarah expreſſes her incredulity by laughing, and conſider the whole ſentence, eſpecially theſe words, *v.* 18. *O that Iſhmael might live before thee*; as if he had ſaid, To have a ſon by Sarah, in her advanced time of life, is too much for me to expect; it is enough for me to be aſſured, that my ſon Iſhmael ſhall live to be the comfort of my old age: And then the reply which God makes, repeating the aſſurance with an emphaſis, Sarah thy wife ſhall bear thee a ſon *indeed*: All theſe, I ſay, conſidered, make it probable, that the good old man was a little doubtful, not whether an Omnipotent Being could, but whether he would accompliſh ſo extraordinary an event. For it is to be obſerved, that this is the firſt time that Abraham is directly told, that Sarah is to be the mother of the promiſed Seed; and perhaps the decays of nature, and infirmities of age he perceived in himſelf, might make him apprehend the event more incredible now than it had appeared fifteen years ago. Thus it is obſerved of Moſes, who was not inferior to Abraham in piety and truſt in God, that after all the divine miracles he had ſeen, he was guilty of ſome diſtruſt, and ſmote the rock twice, *Numb.* xx. 11, 12. See *Le Clerc*. However, we may obſerve as to Abraham, that if he doubts, it is with great modeſty, for he falls upon his face, and checks the riſings of unbelief, not daring to ſpeak out what he thought; he only *ſaid in his heart*, &c. And after God vouchſafes to confirm and explain his declaration, he goes away fully perſuaded, that what he had promiſed he would make good.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation. 21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year. 22 And he left off talking with him, and God went up from Abraham.

EXPOSITION.

20. *Twelve princes ſhall he beget,*] See *ch.* xxv. 12,—17.

22. *And God went up,*] Probably in ſome reſplendent cloud, the ſymbol of the Divine Preſence, *Jud.* xiii. 20.

23 And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abraham's houſe; and circumciſed the fleſh of their fore-skin, in the ſelf-ſame day, as God had ſaid unto him. 24 And Abraham *was* ninety years old

An. ante C. 1898. old and nine, when he was circumciſed in the fleſh of his fore-skin. 25 And Iſhmael his ſon *was* thirteen years old, when he was circumciſed in the fleſh of his fore-skin. 26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon. 27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

EXPOSITION.

23. *In the ſelf-ſame day*] God had ſpecified no time for the performance, but Abraham ſhewed his piety in giving prompt obedience to the divine command; and his obedience is the more commendable, that it required a conſiderable degree of fortitude to execute ſo ſevere an injunction. See *Le Clerc*.

25. *Iſhmael was thirteen years old when he was circumciſed*,] And hence Joſephus tells us the Arabians, deſcended from Iſhmael, did not circumciſe their children till they were thirteen years old. See *Antiq. l.* 1. *c.* 13.

CHAP. XVIII.

AND the LORD appeared unto him in the plains of Mamre: and he ſat in the tent-door, in the heat of the day. 2 And he lift up his eyes, and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground. 3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant. 4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree. 5 And I will fetch a morſel of bread, and * comfort ye your hearts; after that you ſhall paſs on: for therefore † are ye come to your ſervant. And they ſaid, So do, as thou haſt ſaid. 6 And Abraham haſtened into the tent unto Sarah, and ſaid, ‡ Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it. 8 And he took butter and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

* Heb. *ſtay.*

† Heb. *you have paſſed.*

‡ Heb. *haſten.*

EXPOSITION.

1. *And the Lord appeared*, &c.] The *Shechinah*. See *Pat.* The *Logos*, or Son of God, according to the opinion of many chriſtian divines, (ſee *Grotius*, *Ainſworth*, and *Dr. Clarke's ſcript. doct. of the Trinity*, N° 616.) who conſider theſe appearances under the Old Teſtament, as ſo many preludes to the incarnation. He ſeems plainly diſtinguiſhed from the other two perſonages, *v.* 13, 22. But St. Auguſtin takes all the three for created angels, and that they are addreſſed to in the ſingular number, as God, becauſe they acted in God's name and authority; and he ſupports his opinion by *Heb.* xiii. 2. See *De Civ. Dei*, *l.* 16. *c.* 29. Had one of the three been God himſelf, or the Son of God, the exhortation ſhould have been thus: *Be not forgetful to entertain ſtrangers; for thereby ſome have entertained angels unawares, nay, and God himſelf.* See *Le Clerc*.

In the plains of Mamre] See *ch.* xiii. 18.

And he ſat in the tent-door,] This is a beautiful picture of ancient hoſpitality, to ſee a venerable father waiting at his tent-door to receive ſtrangers, as they paſſed that way. And we are told, he not only entertained his gueſts with what proviſion his tent afforded, but, as a preſervative againſt idolatry, reminded them at parting of this fundamental truth, that there is but one God in the world. See *Perki Eleezer*, *c.* 25.

In the heat of the day,] When travellers ſought ſhelter and refreſhment.

2. *Three men*] Angels under the appearance of men, *Heb.* xiii. 2. It is a maxim among the Jews, that two angels are not ſent upon one embaſſy. See *Maimon. More nev. part* 2. *c.* 6. And therefore to each of theſe three they aſſign a different commiſſion; one to confirm the birth of Iſaac, another to deſtroy the cities of Sodom and Gomorrah, the third to reſcue Lot.

Stood by him,] The manner of ſtrangers in ancient times was not to knock at the door, or make the firſt advances to thoſe by whom they would be entertained; they only ſtood in the way, waiting till they were invited. Thus Homer, (*Odyſſ. l.* 1. 103.) deſcribes Minerva, under the appearance of Mentes, ſtanding in Ulyſſes's veſtible, till Telemachus ſeeing her, went up to her in haſte, and led her in, *vexed that a ſtranger ſhould have ſtood ſo long at his door.* See *Le Clerc*.

He ran to meet them.] This ſpeaks his forwardneſs to perform offices of benevolence and hoſpitality.

3. *My Lord*,] Thus he addreſſes one of them, who appeared more honourable, and ſuperior to the other two.

If now I have found favour] The Latins have the ſame way of ſpeaking:

Blandita viro procne, ſi gratia, *dixit*,
Ulla mea eſt, *&c.* Ovid. met. *l.* 6.

4. *A little water—waſh your feet.*] This, in thoſe hot countries, was a refreſhment to the weary traveller, and a polite ceremony obſerved before eating, when men wore only ſandals, or travelled bare-footed, *ch.* xix. 2. xxiv. 32. *John* xiii. 4, 5.

And

And reſt yourſelves under the tree,] In an arbour, under ſome great tree, probably an oak, xiii. 18. where they were wont to eat for coolneſs ſake. Trees in thoſe countries yielded them a moſt delectable cooling ſhade in ſummer. Hence that expreſſion in ſcripture, of every man ſitting under his own vine and fig-tree.

5. *A morſel of bread.*] A true model of liberality; he promiſes little, but gives much. See *Grotius*. We may obſerve, however, that under bread is comprehended all manner of eatables. See 1 *Sam.* xiv. 28. *Pro.* xxvii. 27. *Jer.* xi. 19. *in the original.*

Therefore are you come] Providence hath directed you this way, that I may have the pleaſure of entertaining you. See *Pat.* Or the expreſſion may imply, that Abraham conſidered their coming ſo frankly, uninvited, and their ſtanding before his tent, as a ſign that they propoſed to be his gueſts, which was an honour done him, ſince it ſhewed the good opinion they had of his hoſpitality. See *Le Clerc.*

6. *Three Meaſures*] This meaſure is *ſeah*, in Greek *ſator*, the third part of an *ephah*; and, according to Cumberland's computation, is reckoned to weigh twelve or thirteen pounds: So that the quantity of bread prepared for the three gueſts muſt have been upwards of thirty ſix pounds: So great ſtore might be deſigned for the magnificence of the entertainment; and the overplus would ſerve for the ſupply of Abraham's numerous family. Poſſibly this hoſpitable patriarch might likewiſe intend to furniſh his gueſts with a viaticum, or proviſions for the reſt of their journey, according to the manners of ancient times. See *Le Clerc.* An. ante C. 1898.

Cakes upon the hearth.] Cakes laid upon the hot ſtones or hearth, and then covered with hot embers, as is the manner of preparing cakes among the Arabians, and other eaſtern nations, at this day. See *Thevenot's travels, l.* 2. *p.* 32. *Leon. Rawwolf's trav. part* 2. *c.* 9.

7. *A calf*, &c.] This feaſt, we ſee, was a whole fatted calf, three meaſures of fine flour, beſides cream and milk; by which, and that other which Rebecca prepared for her husband, *ch.* xxvii. 9, 10. if we may gueſs at their ſtomachs, we muſt conclude they were not of the ſmalleſt. Neither do the patriarchs differ much in this reſpect from Homer's heroes, ſince he tells us, that when Cumæus entertained Ulyſſes, he dreſs'd a whole hog, that was five years old, for him and four more, *Odyſſ.* 14. However, if we conſider their laborious life, and their enjoying a perfect ſtate of health, we need not wonder at their extraordinary appetite, and good digeſtion.

8. *He took butter*] Which, though a very early food among the eaſtern people, yet ſeems not to have been known to the ancient Greeks; for no mention is made of it in Homer, Euripides, Theocritus, nor even in Ariſtotle, tho' they often mention cheeſe. See *Pat.*

They did eat] Or ſeemed to eat. It was eaſy for the angels, who had aſſumed a human form, likewiſe to imitate human actions. See *Le Clerc.* (*A*)

9 And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent. 10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him. 11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo? 13 And the LORD ſaid unto Abraham, Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old? 14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon. 15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

EXPOSITION.

9. *In the tent*] *i. e.* In her own tent, for women had their apartments by themſelves. See *Pat.* and *ch.* xxiii. 2.

10. *And he ſaid,*] The principal perſonage, whom Abraham had before accoſted, *v.* 3.

I will return to thee according to the time of life,] Either *at this ſame time of the following year*, as it is in the Syriac verſion: Thus Le Clerc explains it; *At the ſame time of your life, i. e.* at the ſame time of the next year of your life.

NOTES.

(*A*) As the Phenicians might communicate this paſſage of hiſtory to the Greeks, they are thought to have preſerved the memory of it in the fable of Orion, which appears probable from the uniformity of circumſtances: For 1ſt. As here three angels viſit Abraham, ſo in the fable of Orion are three Gods:

Jupiter, & lato qui regnat in æquore frater,
Carpebant ſocias Mercuriuſque vias.

2. As the three angels find Abraham at his tent-door, ſo the Gods preſent themſelves to Orion's father as he ſtood before the door of his hut. And it is remarkable, that Orion's father is called Senex Hyrieus, which looks like *the old man of Ur.*

Forte Senex Hyrieus, anguſti cultor agelli
Conſpicit, exiguam ſtabat ut ante caſam.

3. As Abraham is repreſented of a moſt hoſpitable diſpoſition, ſo is the old man in the fable:

——— *longa via eſt, nec tempora longa ſuperſunt,*
Dixit, et hoſpitibus janua noſtra patet.
Addidit & vultum verbis; iterumque rogavit.
Ovid. faſt. l. 5. ver. 495, &c.

4. Abraham was childleſs, ſo was he. 5. The angel promiſes Abraham, that he ſhould have ſeed by Sarah; which by ſome Greek interpreters, unskilful in the Hebrew, may have been ſo underſtood as to give riſe to the ridiculous circumſtance of Orion's being conceived, and lain ten months concealed in the bull's hide. See *Le Clerc.*

An. ante C. 1898.

life. Or, as others, *according to the time of perfecting the child's life in the womb, i. e.* within the ſpace of nine months, as it ſeemsto be explained, *ver.* 14. See *Pat.*

And Sarah heard it in the tent-door, which was behind him.] *i. e.* In the door of her own tent, which was behind that of her huſband; for the women had ſeparate apartments from the men, as is known to have been alſo the cuſtom among the antient Greeks. See *Jun. & Tremell.* Or it means ſimply, that the angels ſat with their backs to the tent-door. See *Le Clerc*, and *Calmet.*

11. *It ceaſed to be*, &c.] This, in the chaſte ſcripture-ſtile, expreſſes her being incapable of conception, according to the ordinary ſign of nature. See *ch.* xxxi. 35.

12. *Laughed within herſelf*,] An expreſſion of her incredulity, which ſhe durſt not vent aloud, but indulged ſecretly, hoping to be concealed from her gueſts, who ſat with their backs to her, taking them only for ſome great men. See *Pat.*

15. *She was afraid.*] Becauſe ſhe perceived her very thoughts and ſecret behaviour were not concealed from her gueſts; whence ſhe would naturally conclude they muſt be prophets, or even greater than prophets. See *Le Clerc.*

16 And the men roſe up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way. 17 And the LORD ſaid, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him? 19 For I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the LORD, to do juſtice and judgment; that the LORD may bring upon Abraham that which he hath ſpoken of him. 20 And the LORD ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous; 21 I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went towards Sodom: but Abraham ſtood yet before the LORD.

EXPOSITION.

16. *Looked towards Sodom:*] *i. e.* They directed their courſe that way.

Abraham went with them to bring them on the way.] With pious civility he accompanied them ſo far as to direct them in the road.

17, 18, 19. *And the Lord ſaid*, &c.] Theſe three verſes contain the reaſons why God reſolves to acquaint Abraham with his intended proceedings.

18. *Seeing that Abraham ſhall ſurely become*, &c.] To thoſe who have received favour from God, *ſhall more be given*, Matth. xiii. 12. Thus the ſenſe of theſe words is, Shall I conceal what I am about to do from Abraham, whom I have already deemed worthy to be crowned with ſo many honours and benefactions. See *Le Clerc.*

All the nations of the earth ſhall be bleſſed in him?] See *ch.* xii. 3.

19. *For I know*, &c.] *i. e.* I am ſo well pleaſed with the faith and ſincerity of my ſervant, and of the religious care he will always take to train up his children and family in the paths of virtue and religion, thereby to render himſelf and them worthy of thoſe promiſes I have formerly made him; that I will communicate now to him my intended judgment againſt Sodom, and the adjacent cities; knowing that he will make a proper uſe of this inſtance of divine ſeverity, for the admonition of all who are under his influence. See *Pyle's Paraphr.* And herein is verified what the ſcripture ſays, *The ſecret of the Lord is with them that fear him*, *Pſ.* xxv. 14.

The way of the Lord,] The way of the Lord ſignifies that courſe of life which is conformable to the divine will, *Deut.* viii. 6. x. 12.

That the Lord may bring upon Abraham] This ſhews that the promiſes which God had given to Abraham, depended upon a condition, the violation whereof rendered the promiſes of courſe void and null. See *Le Clerc*, and *ch.* xvii. *v.* 9.

20. *The cry of Sodom*] *i. e.* Their flagrant crimes, called *the cry of Sodom*; becauſe they, as it were, called aloud to heaven for vengeance. See *Iſ.* v. 7.

21. *I will go down now and ſee*] Theſe words, if applied to the Omniſcient Being, are plainly figurative, and denote, that as an equitable judge will not paſs ſentence upon bare rumour or hearſay, but examine narrowly into the truth of the caſe; ſo the righteous Judge of all the earth exactly weighs the actions of his creatures, and always proportions puniſhment to the demerit of the crime. But, in a more proper ſenſe, they might be ſpoken by an angel, whoſe knowledge is limited, and whom God might ſend to take cognizance of the affair, and puniſh it accordingly. See *Le Clerc.* There is a ſimilar paſſage to this in *Ovid. Met. l.* 1.

Contigerat noſtras INFAMIA *temporis aures,*
Quam cupiens falſam ſummo DELABOR *Olympo,*
Et Deus humana luſtro ſub imagine terras.

22. *Stood yet before the Lord.*] Two of the angels having gone towards Sodom, as they intended, the third, whom Abraham here ſtiles *Jehovah*, becauſe he now knew him to be an angel ſent by Jehovah, ſtays behind, and vouchſafes to enter into diſcourſe with Abraham. See *Le Clerc.*

23 And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein? 25 That be far from thee to do after this manner, to ſlay the righ-

teous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? 26 And the LORD ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes. 27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the LORD, which *am but* duſt and aſhes. 28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack* of five? And he ſaid, If I find there forty and five, I will not deſtroy *it*. 29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forties ſake. 30 And he ſaid *unto him*, Oh let not the LORD be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it* if I find thirty there. 31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy it for twenties ſake. 32 And he ſaid, Oh let not the LORD be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for ten's ſake. 33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

EXPOSITION.

23. *Abraham drew near*,] Approached the divine or angelical preſence with the external reverence of his body, and the inward devotion of his mind.

25. *Shall not the Judge of all the earth do right?*] By *right* here we are to underſtand not only juſtice but clemency, both being included in the notion of moral rectitude. And as from the conſideration of the one, Abraham aſſures himſelf, that God will not deſtroy the righteous with the wicked; ſo, from the other, he preſumes, that God will even ſpare a wicked community for the ſake of the righteous, if any conſiderable number of them were found among the wicked. Abraham's reaſoning is founded upon this fundamental principle of morality, that there is an intrinſic difference between right and wrong, eſtabliſhed in the nature and conſtitution of things, which is abſolutely unalterable and independent upon the will of the Deity himſelf. Conſequently, that the common principles of juſtice and equity are the ſame with reſpect to God and man. Thus, if it would be unbecoming an earthly judge to ſwerve from right, much more would it be unbecoming the ſupreme Judge, the Sovereign of the world, to do ſo. The ſupreme Governor of all things may, indeed, in a certain ſenſe, be ſtiled arbitrary, becauſe he is ſubject to no controul from without; he is accountable to none of his creatures, but acts according to his independent will and pleaſure *in the armies of heaven*, *Dan.* iv. 35. But if we underſtand by *arbitrary*, that he is acted by humour, caprice, or any meaſures that are not juſt and right in themſelves, even according to our notions of juſtice, then God is the fartheſt from being arbitrary, of all beings whatever. For none of theſe errors, paſſions, or prejudices, that ſometimes warp the judgment and influence the determinations of finite beings, can poſſibly have place in a perfect mind. So that if we may generally depend upon an upright human judge, that he will not act unjuſtly, much more may we abſolutely, and in all caſes, depend upon the ſovereign judge of all the earth, that *he will never pervert judgment*, *Job* xxxiv. 10, 11, 12. See *Dr. Clarke's ſermon on the juſtice of God.*

This great maxim of morality is as fixed and unalterably ſure, as is the being of God; and it muſt hold univerſally true in all the meaſures of the divine government, however we may be miſtaken in the application of it to particular caſes. For inſtance; it by no means follows from this principle, that God ought always to make a ſenſible diſtinction between good and bad men as to temporal rewards and puniſhments; or that the virtuous ought never to be involved in the ſame calamities with the wicked. The contrary of this is plain from daily experience, and confirmed by the obſervation of the wiſeſt of men, *There is one event to the righteous and to the wicked*, Eccl. ix. 2. In extraordinary caſes indeed, ſuch as this before us, the Almighty, for the more ſignal vindication of his providence, in the infancy of the world, might think fit miraculouſly to interpoſe for the deliverance of righteous Lot, as he had done before of Noah; but in the ordinary courſe of providence, there is a promiſcuous diſtribution of proſperity and adverſity, and that no way inconſiſtent with this general truth, that *the Judge of all the earth does always right*. For as to theſe external things which we call the gifts of fortune, or the goods of this life, they are either bleſſings or curſes to men, according to the uſe they make of them; and therefore it was fit that they ſhould be promiſcuouſly diſtributed. But then the good man reaps the peculiar fruits of virtue and religion, *that joy which the ſtranger intermeddleth not with*, which is ſuch a teſtimony of providence in his favour, as renders his lot even in this world much happier than that of his wicked neighbour. And if there be particular inſtances where, by means of thoſe natural or accidental ills of life, which, upon the whole, are neceſſary to the trial and improvement of virtue, or to the cure of diſeaſed minds; if, I ſay, there be particular inſtances where good men are more unhappy than the moſt vicious, theſe ſeeming irregularities will be ſufficiently accounted for in a future life, when the Judge of all the earth *will bring forth his righteouſneſs as the light, and his judgment as the noon-day*; that is, when God will make a more ſignal diſtinction between the righteous and the wicked, ſo as to juſtify both the general meaſures and every particular act of his adminiſtration, from the beginning to the conſummation of things, and that as clearly as the ſun ſhines at noon-day, even to the conviction of all the intelligent world.

26. *If I find in Sodom*] This city is mentioned as the metropolis, and comprehending the reſt of the country of Pentapolis, *Gen.* xiv. 17.

27. *Who am but duſt and aſhes.*] An humble expreſſion of his meanneſs and unworthineſs in the ſight of God. It carries a plain alluſion to the vile and periſhable materials out of which the human body was originally compoſed, *ch.* iii. 19.

An. ante C. 1898.

CHAP. XIX.

AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground; 2 And he ſaid, Behold now, my lords, turn in, I pray you, into your ſervant's houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay, but we will abide in the ſtreet all night. 3 And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread, and they did eat.

EXPOSITION.

1. *At even*;] They had been with Abraham in the heat of the day, and were now come to the gates of Sodom. See *Pat.*

Lot ſat in the gate] Either to invite ſtrangers to his houſe, or to manage ſome public or private buſineſs, which in thoſe early times was wont to be tranſacted at the gate. See *ch.* xxiii. 10. xxxiv. 20. *Deut.* xxi. 19. *Ruth* iv. 1.

2. *Turnin, I pray you, and tarry all night*, &c.] In thoſe early times there were no public inns for the entertainment of ſtrangers, and, except a few caravanſaries, it is the ſame in the eaſtern countries at this day: So that unleſs a ſtranger come among hoſpitable people, he muſt lodge in the ſtreets, whereof we have a remarkable inſtance, *Jud.* xix. 15. Thus it was among the ancient Greeks and Romans, and hence the laws of hoſpitality came to be ſo ſacred among them, and ſo many friendſhips contracted merely upon that ſcore. Ælian, *l.* 4. *c.* 1. records a law of the ancient Lucanians, That if a ſtranger came to them after ſun-ſet, and wanted to take ſhelter under any one's roof, and was not received, the maſter of the houſe was to be fined, and branded with the infamous name of *an inhoſpitable*. See *Le Clerc.*

And waſh your feet,] See *ch.* xviii. 4.

And they ſaid, nay,] To give Lot an opportunity of ſhewing his hoſpitality, they refuſe his firſt invitation, intending to embrace his offer if he preſſed them. See a parallel paſſage to this in our Saviour's hiſtory, *Luke* xxiv. 28, 29. 'Tis only ſaying in other words, We don't chuſe to be troubleſome to you.

We will abide in the ſtreet all night.] *viz.* If you will give us leave. In thoſe hot countries it was not unuſual to lie in the open air, eſpecially in ſummer. See *Pat.*

3. *Bake unleavened bread*,] As what would be ſooneſt ready. Or perhaps they knew no other bread in thoſe early times; which may ſuggeſt a reaſon why unleavened bread only was to be offered at God's altar, as repreſenting primitive ſimplicity.

4 But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter. 5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and ſhut the door after him, 7 And ſaid, I pray you, brethren, do not ſo wickedly. 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing; for therefore came they under the ſhadow of my roof. 9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door. 10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door. 11 And they ſmote the men, that *were* at the door of the houſe, with blindneſs, both ſmall and great; ſo that they wearied themſelves to find the door.

EXPOSITION.

4. *Both old and young*,] *i. e.* Numbers of people of every age flocked from all quarters of the town.

5. *Bring them unto us, that we may know them.*] Being informed of the arrival of his ſtrangers, and probably how beautiful they were, they demanded to have them to ſatisfy their unnatural luſts upon them. See *Pyle's Paraphr.* This crime, ſo horrid in itſelf, became heinous beyond expreſſion, by being attempted upon the perſons of ſtrangers, whom to violate, has been accounted a kind of ſacrilege in all civilized nations. So that it is a manifeſt token, there was an univerſal depravation of manners, and total diſſolution of government in that place, where ſuch ſhocking abuſes reigned openly, and with uncheck'd licence. See *Pat.* and *Le Clerc.*

8. *Behold now, I have two daughters*, &c.] This ſhews how ſacred the laws of hoſpitality were eſteemed, when Lot would rather expoſe his two daughters to the luſts of theſe Sodomites, than ſuffer his gueſts to be injured. See *Jud.* xix. 23, 24. Herein indeed he was highly to blame, for *we are not to do evil that good may come*; but

but the ſurprize and perturbation of mind he was in, might make him ſpeak unadviſedly. Perhaps too, Lot might offer them his two daughters, knowing that they durſt not accept of the offer, becauſe they were betrothed to two of their citizens, probably two of their leaders. *v.* 14. See *Le Clerc.*

9. *He will needs be a judge:*] He will needs ſet up for a cenſor, a reprover, or criticiſer of manners. To which character of Lot the Apoſtle alludes, 2 *Pet.* ii. 8. *For that righteous man, dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day with their unlawful deeds.* An. ante C. 1898.

11. *Smote the men with blindneſs,*] Not with a total blindneſs, but ſuch a dimneſs that they could not ſee any thing diſtinctly, or in its right place. There was ſuch a confuſion in their brain, that all things turned topſy-turvy (as we ſpeak) in their imagination, and appeared quite otherwiſe than they were. See *Pet.* A judgment of the ſame nature with that inflicted upon the Syrians, 2 *Kings* vi. 18.

12 And the men ſaid unto Lot, Haſt thou here any beſides? ſon in law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place. 13 For we will deſtroy this place: becauſe the cry of them is waxen great before the face of the LORD, and the Lord hath ſent us to deſtroy it. 14 And Lot went out, and ſpake unto his ſons in law, which married his daughters, and ſaid, Up, get ye out of this place; for the LORD will deſtroy this city: but he ſeemed as one that mocked unto his ſons in law. 15 And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters, which * are here; leſt thou be conſumed in the † iniquity of the city. 16 And while he lingred, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and ſet him without the city. 17 And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed. 18 And Lot ſaid unto them, Oh not ſo, my Lord. 19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and I die. 20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live. 21 And he ſaid unto him, See, I have accepted ‡ thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken. 22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

* Heb. *are found.*

† Or, *puniſhment.*

‡ Heb. *thy face.*

EXPOSITION.

14. *Which married his daughters,*] *i. e.* Who had eſpouſed them for wives, but had not yet conſummated the marriage. See *Poole's ſynopſis.*

16. *He lingered,*] Being loth to leave his ſons in law, or arreſted with benumming fear, as the word ſignifies. *Ibid.*

17. *Look not behind thee,*] *i. e.* Linger not one moment, not ſo much as to turn about and look back, leſt thou be overtaken with this ſtorm of divine vengeance.

19. *I cannot eſcape to the mountain,*] In his preſent conſternation, he was afraid leſt he ſhould be involved in the impending fate, before he could reach the mountain.

My ſoul ſhall live.] The ſoul is ſpoken of throughout the Old Teſtament, as a mortal and periſhable Principle. See on *Gen.* ii. 7.

22. *Called Zoar.*] A city on the utmoſt ſkirt of the plain of Jordan, *ch.* xiii. 10 and one of the five cities in that region where Sodom ſtood, thence called Pentapolis; the other four, *viz.* Sodom, Gomorrah, Admah, Zeboim, were deſtroyed in this common overthrow: And this being ſaved at Lot's interceſſion, had its name changed from *Bela, ch.* xiv. 2. to *Zoar*, i. e. *the little*, becauſe one of the motives he urged for ſparing it, was, its being a little city, *v.* 20. See *Wells's geography, vol.* i. *p.* 282.

23 The ſun was * riſen upon the earth when Lot entered into Zoar. 24 Then the Lord rained upon Sodom, and upon Gomorrah, brimſtone and fire from the LORD out of heaven. 25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26 But his wife looked back from behind him, and ſhe became a pillar of ſalt. 27 And Abraham gat up early in the morning, to the place where he ſtood before the LORD. 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the country went up as the ſmoke of a furnace. 29 And it came to paſs, when God deſtroyed the cities of the plain, that God remembered Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt.

* Heb. *gone forth.*

EXPO-

An. ante C. 1898.

EXPOSITION.

24. *The Lord rained—from the Lord,*] *Jehovah* rained from *Jehovah, i. e.* (in the Hebrew ſtile) from himſelf, *i. e.* from the place of his peculiar preſence. See *ch.* iv. 23. *Exod.* xxiv. 2. *Hoſ.* i. 7. and *Pat.* Or the firſt Jehovah may mean an angel acting in the name of God. See *Grotius.* Others explain it of the Son of God executing judgment by a power delegated from his Father, *John* v. 22. See *Calmet.*

Sodom and Gomorrah] Including Admah and Zeboim, *Deut.* xxix. 23. *Hoſ.* xi. 8. Perhaps theſe leſſer cities are omitted, becauſe their kings were tributary to Sodom and Gomorrah. Which ſeems countenanced by *Ezekiel, ch.* xvi. 48, 49. where mention is made of Sodom and her daughters, *i. e.* the cities which ſhe had built, and to which ſhe had ſent out colonies. Strabo (*l.* 16.) tells us, that there were no leſs than thirteen of theſe cities. See *Le Clerc's diſſertation on the overthrow of Sodom, ſubjoined to his comment, vol.* 1.

Brimſtone and fire—out of heaven.] Or ſulphureous flames, *i. e.* a ſtorm of lightning ſhot from the regions of the air; (ſee *Pſ.* xi. 6. *Ezek.* xxxviii. 22.) lightning being nothing elſe but nitrous or ſulphureous exhalations kindled in the clouds. Salvian gloſſes it, *ſuper impium populum gehennam miſit e cœlo:* God rained hell from heaven upon an impious people. Tradition imports, that this ſtorm of thunder and lightning was accompanied with a dreadful earthquake, which made an eruption of thoſe bituminous waters referred to *ch.* xiv. 3, 10. whereby this country was turned into the lake Aſphaltites, which we call the Salt or Dead Sea. See *Pat.* and *Le Clerc's diſſert.*

25. *And he overthrew thoſe cities.*] Moſes mentions only *fire* and *brimſtone*, i. e. *lightning*, as the immediate cauſe of this overthrow; but probably it was accompanied alſo with an earthquake that ſwallowed up the cities: Which earthquake might be owing to the naphtha and bitumen ſetting on fire firſt the ſurface of the earth, and thence kindling the ſulphureous matter in the bowels of the earth. Nor is it any objection, that Moſes mentions not the earthquake; it is ſufficient that he ſays nothing againſt it. Abraham, indeed, ſeems not to have felt any earthquake in the neighbourhood; but it is no new thing for violent earthquakes to affect one place, without being felt in others very near. Let it alſo be obſerved, that though we endeavour to account for this terrible calamity from natural cauſes, yet it will be nevertheleſs true, that God was the proper author of this effect, not only becauſe the conſtitution of nature is the original work of his power and skill, but becauſe the ſacred hiſtorian gives us to underſtand, that this event would not have happened at that preciſe conjuncture, nor with all the circumſtances here related, without an extraordinary interpoſition of God or his angels. See *Le Clerc. ibid.*

And that which grew upon the ground.] Agreeably to this account of the ſacred hiſtorian, we are told, that ſuch noiſome ſteams ariſe from the lake, as blaſt all that grows of itſelf, or is ſown in the earth about it. See *Pat.* To which purpoſe are theſe words in the *Wiſdom of Solomon, ch.* x. 7. *Of whoſe wickedneſs, even to this day, the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs.*

26. *His wife looked back,*] Diſregarding the angel's ſtrict charge, or disbelieving his threats, *Wiſd.* x. 7. She ſtaid loitering behind, every now and then turning back to ſee what became of the city and her kindred, for ſhe was one of the daughters of Sodom. See *Peol's ſynopſ.* For *to look back* ſignifies *to loiter*, to be irreſolute, and halt between two opinions, *Luke* ix. 62. No man having put his hand to the plough, and *looking back*, is fit for the kingdom of God. 'Tis probable, that after the angel departed, ſhe returned ſome part of the way, in order to have ſaved ſome part of her goods, and that in returning ſhe was over-taken with the ſtorm of thunder and lightning. For our Saviour, in foretelling the deſtruction of Jeruſalem, *Luke* xvii. after he has admoniſhed his diſciples not to return back, *v.* 31. immediately adds, *remember Lot's wife*; thereby intimating that ſhe had *returned back.*

And ſhe became a pillar of ſalt.] The ſtorm wrapped her body ſo thick with nitro-ſulphureous matter as to candy it into a ſubſtance hard as ſtone, and left it like a pillar or ſtatue of metallic ſalt, which ſome affirm that they have ſeen between mount Engedi and the Dead Sea. But it is more probable, that by a *pillar of ſalt* is meant a laſting monument; as a perpetual covenant is called a covenant of ſalt, *Numb.* xviii. 19. in alluſion to the quality of ſalt, that preſerves from corruption. See *Le Clerc's diſſertat.* &c. As this ſenſe appears the moſt rational, I forbear mentioning others, which the reader may find in *Pool's ſynopſis, Calmet, &c.*

27. *Where he ſtood before the Lord.*] Where he communed with the angel the day before, *ch.* xviii. 22, 23.

29. *Remembered Abraham,*] *i. e.* His petition, that God would not deſtroy the righteous with the wicked, *ch.* xviii. 25.

The cities in which Lot dwelt] In one of which he dwelt, *ch.* viii. 4. Such ſtrokes are a ſignification to men, even in this ſtate of tryal, of the general deſign of providence, at laſt finally to condemn impenitent ſinners, when the righteous ſhall be ſaved. (*A*)

30 And

NOTES.

(*A*) There are many traditional relicks of Sodom's overthrow in other authors. Strabo in his *l.* 16. after the deſcription of the lake Aſphaltites, adds, 'There are many ſigns of this country being 'once on fire; for about Maſada they ſhow many 'cragged and burnt rocks, *&c.* which gave credit 'to a report amongſt the inhabitants, that formerly 'there were thirteen cities inhabited there, the 'chief of which was Sodom, *&c.*' Tacitus, in the 5th book of his hiſtory, *cap.* 6. after deſcribing the lake much in the ſame manner with Strabo, adds, 'Not far from thence are thoſe fields which are re-'ported to have been formerly very fruitful, and 'inhabited with large cities, but were burnt by 'lightning; the marks of which remain, in that the 'land is of a burning nature, and has loſt its fruitful-'neſs: For every thing that is planted, or grows of 'itſelf, as ſoon as it is come to an herb or flower, or 'grown to its proper bigneſs, vaniſhes like duſt 'into nothing.' So Solinus, (*ch.* 36. *Salmas. edit.*) 'At a good diſtance from Jeruſalem a diſmal lake 'extends itſelf, which was ſtruck by lightning, as 'appears from the black earth burnt to aſhes. There 'were two towns there, one called Sodom, the other 'Gomorrah; the apples that grow there can't be 'eaten, though they look as if they were ripe; for 'the outward skin incloſed a kind of ſooty aſhes, 'which preſſed by the leaſt touch, flies out in 'ſmoke, and vaniſhes into fine duſt.' See *Grotius on the chriſtian religion, l.* 1. § 16.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he, and his two daughters. 31 And the firſt-born ſaid unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us, after the manner of all the earth. 32 Come, let us make our father drink wine, and we will lie with him, that we may preſerve ſeed of our father. 33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe. 34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſter-night with my father: let us make him drink wine this night alſo, and go thou in, *and* lie with him, that we may preſerve ſeed of our father. 35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe. 36 Thus were both the daughters of Lot with child by their father. 37 And the firſt-born bare a ſon, and called his name Moab: the ſame *is* the father of the Moabites unto this day. 38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

An. ante C. 1898.

EXPOSITION.

30. *He feared to dwell in Zoar,*] Terrified, perhaps, with ſome remains of the earthquake; or he might deſpair of being able to reform the inhabitants, and ſo think it full time to make his eſcape from ſo dangerous a ſituation. See *Pool's ſynopſ.*

And dwelt in the mountain.] One of the adjoining mountains of Moab, as they were afterwards called, to which the angel had formerly directed him, *v.* 17.

31. *There is not a man in all the earth*] Rather *in all the land.* Their kindred and acquaintance being all deſtroyed, there remained no free-man beſides their father in all that country to make them mothers of children. We may reaſonably ſuppoſe, that having breathed the infectious air of Sodom, where all unnatural luſts did reign, they had no great horror of the crime of inceſt. See *Le Clerc.* Grotius too alledges, from Clemens and Bardeſanes, that the ancient Perſians, and the neighbouring Arabians, allowed of this practice, ſo that they might preſume it lawful from the example of the times. But it is more probable, that this practice among the Perſians and Arabians was modern in compariſon of the patriarchal age.

32. *Wine*] Which Lot's ſervants had brought with them from Zoar.

33. *And he perceived not*, &c.] Not that we are to ſuppoſe they had intoxicated their father to ſuch a degree, that he became inſenſible; for in that caſe, they muſt rather have diſappointed than promoted their laſcivious deſign; the text only ſays, they made him drink wine, *i. e.* they gave him as much liquor as exhilarated his ſpirits, and enflamed his blood. Thus he might be ſufficiently ſenſible of what he had done, and yet be ſo far in liquor, as not to diſtinguiſh the perſon he had lain with, *nor perceive when ſhe lay down, nor when ſhe aroſe*, ſince ſhe would, doubtleſs, take advantage of the darkneſs of the night to deceive him. 'Tis not unlikely that he miſtook his daughter for his maid. See *Le Clerc.*

37, 38. *Moab—Ben-ammi*] The one ſignifies *from my father*; the other, *the ſon of my people*; which doth not acknowledge ſo plainly as the other, that this ſon was begotten by her father, but only by one of her kindred, not a ſtranger. See *Pat.*

NOTES.

Mr. Le Clerc obſerves, that Ovid, in *Met. l.* 8. has preſerved ſome traces of this hiſtory of Sodom, in the fable of Baucis and Philemon. 1ſt. As here two angels, ſo there Jupiter and Mercury viſit the earth in human form. 2. The men are there deſcribed barbarous and unhoſpitable, as the Sodomites here:

Jupiter huc ſpecie mortali, cumque parente
Venit Atlantiades, poſitis caducifer alis.
Mille domos adiere, locum requiemque petentes
Mille domos clauſere ſeræ.

3. As Lot here, ſo there the family of Baucis and Philemon alone are found hoſpitable:

—— tamen una recepit, &c.

4. Jupiter and Mercury at length diſcover who they are, and threaten to puniſh the neighbourhood, as the angels do here:

Dique ſumus, meritaſque luet vicinia pœnas
Impia.——

5. As Lot and his family are here reſcued, ſo are Baucis and Philemon in the paſſage before us;

——— vobis immunibus hujus
Eſſe mali dabitur.

6. Baucis and Philemon are ſaved by leaving their houſe, and removing to a neighbouring mountain under the conduct of the Gods, in like manner as are Lot and his daughters:

——Modo veſtra relinquite tecta
Ac noſtros comitate gradus, & in ardua montis
Ite ſimul.

7. As the valley of Siddim, where theſe wicked cities ſtood, is changed into a lake, ſo is the country in the neighbourhood of Philemon and Baucis:

———Tellus habitabilis olim,
Nunc celebres mergis, fulicisque paluſtribus undæ.

This remarkable uniformity of circumſtances, makes it probable that it is the ſame ſtory, only adulterated after the manner of the Greeks, who probably received from the Phenicians the knowledge of this and other ancient occurrences that had happened in the land of Canaan. See *Le Clerc. diſſert. in Sodom*, &c.

An. ante C. 1898.

CHAP. XX.

AND Abraham journeyed from thence toward the ſouth-country, and dwelled between Kadeſh and Shur, and ſojourned in Gerar. 2 And Abraham ſaid of Sarah his wife, She *is* my ſiſter: And Abimelech king of Gerar ſent, and took Sarah. 3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* * a mans wife. 4 But Abimelech had not come near her: and he ſaid, Lord, wilt thou ſlay alſo a righteous nation? 5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the † integrity of my heart, and innocency of my hands have I done this. 6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo withheld thee ‡ from ſinning againſt me: therefore ſuffered I thee not to touch her. 7 Now therefore reſtore the man *his* wife; for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that *are* thine. 8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid. 9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my kingdom a great ſin? thou haſt done deeds unto me that ought not to be done. 10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing? 11 And Abraham ſaid, Becauſe I thought, Surely the fear of God *is* not in this place; and they will ſlay me for my wifes ſake. 12 And yet indeed *ſhe* is my ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife. 13 And it came to paſs, when God cauſed me to wander from my father's houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, ſay of me, He *is* my brother.

* Heb. *married to an huſband.*

† Or, *ſimplicity*, or, *ſincerity.*

‡ Read, *And I alſo with-held thee.*

EXPOSITION.

1. *And Abraham journeyed from thence*] *i. e.* From Mamre, where he had dwelt a great while: He removed toward thoſe parts in the ſouth of Paleſtine that lie near to Egypt. The occaſion of his removal ſeems to have been the late overthrow of Sodom; and ſome fancy the very ſtench of the lake of Sodom was offenſive to him in Mamre. See *Pat.*

Kadeſh] See *ch.* xvi. 14.

Shur] See *ch.* xvi. 7.

Gerar] The metropolis of Paleſtine. It appears to have been ſituated in the angle, where the ſouth and weſt ſides of Canaan met, *Gen.* x. 19. See *Wells's geogr. v.* 1. *p.* 330. and *Le Clerc.*

2. *And Abraham ſaid of Sarah his wife,*] Some think it might be better rendered, *Abraham ſaid beſides, or after Sarah his wife*; meaning, that Sarah firſt gave herſelf out for Abraham's ſiſter, and then he confirmed her words. For it appears from *v.* 5. that they both affirmed it. See *Jun. & Tremell.*

She is my ſiſter.] Juſt as he had done in Egypt, (*ch.* xii. 13.) when there was much greater reaſon for it; ſhe being then thirty years younger than now, when ſhe was no leſs than ninety years old. But it ſeems her beauty remained at this age, being healthful, and having born and ſuckled no children; and women in thoſe days living ſo long, that they were as freſh at ninety, as they are now at forty or fifty. See *Pat.* and *Calmet.* But Le Clerc alledges, that this fact is recorded out of the order of time, and that it muſt have happened ſeveral years before; it being hardly ſuppoſable, that a woman of ninety could, even in that age of the world, retain ſo much beauty as to make young men fall in love with her. Beſides, as only a year intervened between the promiſe, *ch.* xvii. and Iſaac's birth, if this paſſage be recorded in the order of time, Sarah muſt have been now with child, when ſhe could not ſo conveniently travel; and if ſhe had pretended to paſs for a virgin at Abimelech's court, her pregnancy would ſoon have betrayed her: Nor is it likely ſhe would have choſe to incur infamy, by concealing her marriage in that condition.

Abimelech] A name common to all the kings of Paleſtine, as Pharaoh was to the kings of Egypt. The word ſignifies, *my father is king.* A very proper name for a king, who ought to be a father to his people. See *Pat.* and *Calmet.*

Sent and took Sarah] It appears from *v.* 17. that Abimelech was married, and therefore he took Sarah for his concubine or ſecondary wife, according to the manner of thoſe times. Some think he took her by violence, but the contrary of this appears from the hiſtory. See *v.* 5 and 6.

3. *And God came to Abimelech*] Hence Mr. Shuckford infers, that the Canaanites in Abraham's time were not corrupted in religion; for both Abimelech and his ſervants appear to have been worſhipers of the true God, *v.* 8. And much about the ſame time, Melchiſedeck, a prince of eminent piety, reigned in another part of the country. See *Connect. v.* 1. *p.* 310.

Thou art but a dead man.] *i. e.* Thou ſhalt certainly

certainly die. But then there is a condition implied in this, as in other threats, *viz.* If he did not reſtore unto Abraham his wife. See *Kidder*, and *Jun. & Tremell.*

4. *Had not come near her,*] To uſe her as his concubine, *v.* 6, 17.

Wilt thou ſlay alſo a righteous nation?] This is the reply which Abimelech made in his dream, or ſeemed to make to God, who threatned to viſit not only himſelf, but his people, with ſome calamity, unleſs he reſtored to Abraham his wife, as we learn from *v.* 7.

5. *In the integrity of my heart,* &c.] Abimelech, we ſee, does not charge himſelf with any fault in taking Sarah to be his concubine or ſecondary wife; for however concubinage may be proved in theſe more enlightned times, to be a deviation from the original law of nature, as well as contrary to the purity of the chriſtian morals; yet, in thoſe times of ignorance, it was authoriſed by general cuſtom, and accounted no violation of any law either of God or man.

6. *Yea, I know that thou didſt this in the integrity of thy heart*;] God himſelf is repreſented as admitting Abimelech's plea, that he had acted in the integrity of his heart in this matter: From whence, however, it cannot reaſonably be inferred, that concubinage or polygamy is juſtifiable in itſelf, or in the ſight of God; but only that it was no crime in Abimelech, it was at moſt but a fault of ignorance, which is not inconſiſtent with integrity, ſince neither his own conſcience condemned it, nor any law which he knew; ſo that he acted uprightly, in ſo far as he did nothing but what he judged lawful and right, according to the beſt of his knowledge. Chiefly his integrity was approved before God, becauſe he was far from having any criminal intention to defile Abraham's bed.

For I alſo with-held thee from ſinning againſt me.] This tranſlation ſeems to imply, that Abimelech's integrity conſiſted in being with-held from lying with Sarah. But the original runs thus, Yea, *I know that thou didſt this in the integrity of thy heart, and* (not *for*) *I alſo with-held thee,* &c. Intimating that God dealt well with him, becauſe of his integrity, and with-held him from an action which, though in him it was an involuntary evil, yet God ſaw it would have been a foul diſorder, and irregularity, big with miſchievous conſequences, and therefore would not ſuffer it to be committed.

Therefore ſuffered I thee not to touch her.] By inflicting ſome peculiar diſeaſe upon him, as we learn from *v.* 17. See *ch.* xii. 17. Which affliction was ſo far from being any real evil or proper puniſhment to Abimelech, that the hiſtory leads us to conſider it as an act of divine mercy, ſince it prevented him from defiling the marriage bed; an action which was likely to be attended with much greater evils, than any bodily pain which he now ſuffered. Beſides, that God, according to the uſual methods of his providence, might make this temporary affliction ſerve many other valuable ends, perhaps to admoniſh Abimelech not to divide his affections amongſt a multiplicity of wives. We may here alſo repeat what has been already ſaid on the parallel caſe of Pharaoh, *ch.* xii. that although Abimelech was innocent either as to the intention or actual commiſſion of adultery, yet it was an argument of very intemperate luſt, to deſire and ſeize on a ſtranger-woman, merely becauſe ſhe was commended for her beauty. Such a temper and conduct can never be juſtified, unleſs by one who would be ſo abſurd as to imagine that Abimelech had a right to enjoy every agreeable woman that entered into his territories.

8. *Roſe early in the morning,*] This is a ſtrong indication of his pious diſpoſition, that he delayed not to obey the divine admonition. See *Pat.* An. ante C. 1898.

Called all his ſervants,] *i. e.* He called his council, and acquainted them with the circumſtances of his dream.

And the men were ſore afraid.] They concluded with him, it was a divine admonition, and upon that account expreſſed a religious fear and conſternation.

9. *Thou haſt brought on me—a great ſin,*] *i. e.* Thou wouldſt have involved me and my kingdom in the crime of adultery, and ſo have rendered us obnoxious to grievous calamities. Adultery, we ſee, was reckoned ſo great an enormity, that the very involuntary act, without the criminal intention, was thought enough to bring calamity and ruin on a whole kingdom.

10. *What ſaweſt thou,*] What ſigns of injuſtice or impurity didſt thou ſee among us, that put thee upon ſuch a project.

11. *I thought, ſurely the fear of God,* &c.] Abraham had ſeen ſuch an univerſal corruption of manners in other countries, that he concluded this of Gerar was no better than the reſt; tho' the event ſhewed how much he was miſtaken. See *Pyle.* He reaſoned, that if there was no awe of religion among them, there could be no ſufficient reſtraint from doing any act of injuſtice and cruelty which tended to the gratification of their appetites. And herein he reaſoned right; for there cannot be any perfect morality expected where there is no belief of the firſt principles of religion. This, as it is agreeable to experience, ſo it has always been the ſentiment of the wiſeſt men in all ages: Thus Tully plainly intimates it to be his own opinion, That if piety towards God was once taken away, there would be an end of all fidelity, a diſſolution of the bonds of human ſociety, and even of juſtice itſelf, the ſum of all virtues: *Atque haud ſcio an, pietate adverſus Deos ſublata, fides etiam & ſocietas humani generis, & una exellentiſſima virtus juſtitia tollatur.* See *De Nat. Deorum, l.* 1. *ad init.*

12. *She is my ſiſter.*] It is commonly underſtood, by thoſe who make Sarah and Iſcah the ſame, that Terah had two wives, by one of which he had Haran, the father of Lot and Sarah; and by the other Abraham. So Sarah was the daughter, *i. e.* the grand-daughter of his father; and conſequently, being Abraham's niece, he was authoriſed by the language of the times to call her his ſiſter, juſt as he calls Lot his brother, *ch.* xiii. 8. and as Iſaac, upon a like occaſion, calls Rebecca his ſiſter, as being his kinſwoman, *ch.* xxvi. 7. Others will have it, that Sarah was the daughter of Terah by his ſecond wife, and ſo Abraham's ſiſter. See *Selden de jure N. & G. l.* 5. *ch.* 2. Which ſeems the more natural ſenſe of the words, eſpecially as Abraham ſays, *indeed ſhe is my ſiſter*; as much as to ſay, ſhe is ſo without any equivocation, ſhe is my true and proper ſiſter; and adds, *The daughter of my father, but not—of my mother.* How far Abraham's conduct was cenſurable in this matter, ſee *ch.* xii. 18.

13. *When God cauſed me*] Heb. *the Gods cauſed me.* Where it is to be obſerved, that the verb *cauſed* is plural as well as *Gods:* Whence ſome explain it of the angels, who by the command of God directed Abraham to leave his father's houſe. Others, of the idolatrous princes of Chaldee, who made him fly his country: For princes are ſometimes called gods. But as there is no mention in the hiſtory of thoſe princes expelling him, but of God's calling him from his father's houſe, the other appears the true ſenſe. See *Pool's ſynopſis,* and *Calmet.*

EXPO-

An. ante C. 1898.

14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife. 15 And Abimelech ſaid, Behold, my land *is* before thee: dwell * where it pleaſeth thee. 16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus ſhe was reproved. 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they *bare* children. 18 For the LORD had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah, Abraham's wife.

* Heb. *as is good in thine eyes.*

EXPOSITION.

14. *And Abimelech took ſheep*, &c.] Abimelech being ſatisfied with Abraham's apology, and apprehending him to be a man under the ſpecial protection of heaven, was not only reconciled to him, but made him large preſents of cattle, &c. See *Pyle*. All which are indications of a good diſpoſition of mind in this Philiſtine prince.

16. *A thouſand pieces of ſilver:*] *i. e.* A thouſand ſhekels of ſilver, about 120 *l. ſterling*, a ſhekle being worth, of our money, a little more than two ſhillings and four-pence farthing.

Behold he is to thee, &c.] Not to perplex the reader with the various gloſſes that are put upon theſe words, we may underſtand them thus: Inſtead of having recourſe to the mean artifice of calling Abraham thy brother, and ſo expoſing thy honour, henceforth be never afraid openly to acknowledge him for thy huſband, ſo ſhall he be to thee as *a veil or covering of the eyes*; that is, he ſhall be a ſafe-guard to thy chaſtity againſt all that converſe with thee here, and in every other country. See *Poole's ſynopſ. Le Clerc*, and *Calmet*. As for the expreſſion, *a covering of the eyes*, it is thought to be an alluſion to the ancient cuſtom of womens wearing a veil over their faces in token of modeſty, *Gen.* xxiv. 65. The Vulgate and others underſtand it thus: *This ſhall be as a veil of the eyes to thee, with reſpect to all who are with thee, and whereſoever thou goeſt*, i. e. This money ſhall be a token of thy juſtification, the veil, or *covering of the eyes*, being a ſymbol of female modeſty.

Thus ſhe was reproved.] Theſe words are variouſly rendered, παντα αληθευσον, ſay the LXX, *i. e.* in all things be ingenuous and ſincere. *Cunctiſque admonitio*, ſays Le Clerc, *i. e.* all ſhall be admoniſhed, by my example, not to deſire thy beauty. The Vulgate has it, *Mementoque te deprehenſum*, Remember thou haſt been detected, *viz.* in an act of diſſimulation. It may alſo be rendered, *She was acquitted after a full hearing*; for the original word often ſignifies to ſearch or enquire throughly into a thing, till the truth be found. See *Univ. Hiſt. vol.* 1. *p.* 429. *Note* W.

17. *So Abraham prayed unto God:*] Not being able to requite Abimelech for his favours to him in kind, he interceded with God in behalf of him and his family. Which he had the more reaſon to do, as he had drawn him and them into a ſnare, by relapſing into this piece of diſſimulation, after he had ſeen the ill effects of it in a former caſe.

18. *Had faſt cloſed up*] *i. e.* God had ſmitten them with barrenneſs. Hence Le Clerc infers, that Sarah muſt have ſpent ſome conſiderable time at Abimelech's court, otherwiſe the Philiſtines could not have known whether their wives were barren or no: A circumſtance which, he thinks, confirms his opinion, that this piece of hiſtory is recorded out of the order of time when it happened. See *ver.* 2. But if the caſe was as others underſtand it, that they were ſtruck with ſuch ſwellings in the ſecret parts, that the men could neither enjoy their wives, nor the women who were with child be delivered, they muſt have been quickly ſenſible of ſuch an alteration. See *Pat.*

CHAP. XXI.

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah as he had ſpoken. 2 For Sarah conceived, and bare Abraham a ſon in his old-age, at the ſet time of which God had ſpoken to him. 3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac. 4 And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him. 6 And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me. 7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old-age.

EXPOSITION.

1. *Viſited Sarah*] In a way of mercy, as *Pſ.* viii. 4. At other times it is to be underſtood of *inflicting evils*, *Ex.* xx. 5.

As he had ſpoken.] viz. *ch.* xvii. 19. xviii. 10.

6. *God hath made me to laugh*, &c.] Sarah reflecting upon the name given to her child, ſignifying *laughter* or *joy*, and remembering how ſhe had formerly laughed by way of deriſion, *ch.* xviii. *v.* 12. declared, that now indeed ſhe had reaſon to laugh, and rejoice with the utmoſt gratitude upon ſo unexpected a bleſſing. See *Pyle's paraph.*

All that hear will laugh with me.] All my friends and neighbours will congratulate my happineſs, and rejoice with me.

7. *Give children ſuck?*] The plural is here put for the ſingular, as is uſual in the Hebrew. See

ch. xlvi. 15, 23. Mr. Henry juſtly obſerves, that mothers are the beſt nurſes, and thoſe who have received the bleſſings of the breaſt with thoſe of the womb, are not juſt if they give them not to their children, for whoſe ſake they received them. An. ante C. 1896.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned. 9 And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking. 10 Wherefore ſhe ſaid unto Abraham, Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac. 11 And the thing was very grievous in Abraham's ſight, becauſe of his ſon. 12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called. 13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed.

EXPOSITION.

8. *Was weaned:*] It is not eaſy to gueſs how long they gave ſuck in thoſe days: Some make it five, ſome twelve years; and others but twenty four months. If we may judge by what the young Maccabee's mother ſaid to him, *My ſon, I have ſuckled thee three years*, that time will appear the moſt probable.

9. *Saw the ſon of Hagar—mocking.*] The LXX render it *playing with Iſaac.* The word ſometimes ſignifies *fighting*, 2 *Sam.* ii. 14, 16. The meaning is, that Sarah obſerved Iſhmael inſulting and vexing her ſon Iſaac; accordingly the Apoſtle calls it *perſecuting him*, *Gal.* iv. 29. Whence we may reaſonably infer, that ſhe had taken notice of Iſhmael's uſing her ſon ill oftner than once; and from viewing theſe repeated marks of a petulant diſpoſition, which a mother's fears would naturally aggravate, ſhe might apprehend her ſon's life in danger, while they lived together under the ſame roof. See *Pool's ſynop.* and *Calmet.*

10. *Caſt out*, &c.] Let them not dwell here any longer, nor continue a part of thy family. She deſires that Hagar likewiſe might be ejected, both becauſe ſhe might naturally conclude, the mother would not chuſe to be parted from her ſon, and becauſe ſhe probably encouraged her ſon in his frowardneſs, and inſtigated him to claim an equal ſhare of the inheritance with Iſaac. See *Pool's ſynop.*

Shall not be heir with my ſon,] This is what Sarah had no right to inſiſt upon, againſt her husband's will, as appears from the hiſtory of Jacob, whoſe ſons by concubines ſhared the inheritance equally with the ſons of Rachel and Leah; which practice has a foundation in natural right, and was agreeable to the Laws of the Egyptians, and other nations. See *Le Clerc.*

11. *And the thing was very grievous in Abraham's ſight,*] Abraham, among other parts of his beautiful character, is drawn all along with great bowels of humanity and compaſſion. Tho' he appears a very indulgent husband, yet he was an equally pious and tender-hearted father, and muſt naturally have had a ſtronger attachment to Iſhmael his own ſon, than Sarah could have, who was but a ſtep-mother: So that here ariſes a hard ſtruggle between his conjugal and paternal affection. However willing he was to gratify his wife in any reaſonable demand, he could not think of proceeding ſo rigorouſly againſt his own blood, againſt a ſon whom he dearly loved, *Gen.* xvii. 18.

12. *And God ſaid unto Abraham*, &c.] Abraham being loth to part with Iſhmael, applied himſelf to God for direction, who was pleaſed to aſſure him, that he would take care of Iſhmael, and ordered him not to let his affection for either Hagar or her ſon prevent his doing what Sarah requeſted; intimating to him, that Iſhmael ſhould, for his ſake, be the parent of a nation or people; but that his portion and inheritance was not to be in that land which was to be given to the deſcendants of Iſaac; and that therefore it was proper for him to be ſent away, to receive the bleſſings deſigned him in another place. See *Shuckford's connect. vol.* 1. *p.* 16.

For in Iſaac ſhall thy ſeed be called.] Thy deſcendants by Iſaac ſhall be called *thy ſeed*, by way of eminence; for they are to inherit the promiſed land, and from Iſaac, not Iſhmael, ſhall the promiſed *ſeed* deſcend. Compare *ch.* xii. 3. xviii. 18. with *Rom.* ix. 7, 8.

13. *And alſo of the ſon of the bond-woman will I make a nation,*] This ſo far juſtifies Abraham from any imputation of inhumanity, for we ſee he would not comply with Sarah's requeſt, till he had aſſurance from God that the child ſhould be taken care of, and that providence would make this ſeparation from his father's houſe turn to his advantage.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child *, and ſent her away: and ſhe departed, and wandred in the wilderneſs of Beer-ſheba. 15 And the water was ſpent in the bottle, and ſhe caſt the child * under one of the ſhrubs. 16 And ſhe went, and ſat her down over-againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over-againſt *him*, and lift up her voice, and wept. 17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

* Read *And the lad.* So *ver.* xv. Read *She laid the lad.*

An. ante C. 1896. 18 Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation. 19 And God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink. 20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer. 21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

EXPOSITION.

14. *And Abraham—took bread, and a bottle of water, and gave it unto Hagar*, &c.] Which includes all sort of provision for their present necessity, till they came to the place unto which, in all probability, he directed them to bend their course. For it is not reasonable to think, that he sent them to seek their fortune without any care what became of them. See *Pat.* It would, indeed, as the circumstances of the world now are, seem a very rigorous proceeding, to send a woman into the world with a little child in her arms, with only a bottle of water, and such a quantity of bread as she could carry out of a family, where she had been long maintained in plenty: Not to mention her having been a wife to the master of it. But it must be remarked, that tho' the ambiguity of our English translation, which seems to intimate, that *Hagar took the child upon her shoulder*, and afterwards, *ver.* 15. that *she cast the child under one of the shrubs*, represents Hagar's circumstances as very calamitous; yet they were far from being so distressful as this representation makes them. For, 1. Ishmael was not an infant at this time, but at least 15 or 16 (*Le Clerc* says 17) years old; for at the birth of Isaac he was 14. Compare *ch.* xvi. 16. with *ch.* xxi. 5. And if Isaac was two years old when Sarah weaned him, Ishmael must at least have been sixteen, when Abraham sent away him and his mother. Hagar therefore had not a child to provide for, but a youth capable of being a comfort and assistant to her. 2. It was easy then for any person to find a sufficient livelihood in the world; those who had flocks found ground enough to spare in every country to maintain them; and the creatures of the world were so numerous, that a person who had no flocks might, in the wildernesses and uncultivated grounds, kill enough of all sorts for maintenance, without injuring any one: And thus Ishmael dwelt in the wilderness, *and became an archer*, ver. 20. Neither are we to imagine, that this wilderness was quite an uninhabited desart, for there were houses, and even cities or villages, scattered up and down in it; but it is called a *wilderness*, as being a mountainous tract, and less inhabited than other parts of the country. Thus, if other means failed them, they might let themselves for hire to those who had flocks of cattle, and find as easy maintenance in their service, as Hagar and Ishmael had even with Abraham. Accordingly it appears, that Hagar met with no great difficulty in providing for herself or her son. In a few years she saw him in so comfortable a way of life, as to get him a wife out of another country, to come and live with him, *ver.* 21. 3. Ishmael, and consequently Hagar, fared no worse than the younger children used to fare in those days, when they were dismissed in order to their settling in the world; for in the same manner the children that Abraham had by Keturah were dealt by, *ch.* xxv. 6. We mistake therefore in imagining, that Hagar and Ishmael were such sufferers in Abraham's dismissing them. At first it might perhaps be disputed, whether Ishmael the first-born, or Isaac the son of his wife, should be Abraham's heir; but after this point was determined, provision was to be made, that Ishmael should either go and plant a family of his own, or he must have been Isaac's servant, if he had continued in Abraham's family. See *Shuckford's connection, vol.* 2. *p.* 17.

She—wandred in the wilderness of Beer-sheba.] In that part of the wilderness of Shur, which was afterwards called by the name of *Beer-sheba*, *ver.* 31. She wandred about the well, where probably she had been directed to wait till Abraham should send her a supply of provisions; not imagining she could miss to find the place. See *Le Clerc.* So that altho' her wandring until she wanted water, had almost destroyed her and her child, yet this was an accident only, and no fault of Abraham's. See *Shuckford, ibid. p.* 24. Unless he was perhaps blameable for not sending a servant to take care of them, and conduct them; which neglect was probably owing to Sarah, or to some other reason, which we should approve if we knew all the circumstances of the story, which the sacred historian has related very concisely, as he does most others.

15. *She cast*, &c.] The child being faint and ready to perish, *ver.* 16. she laid him down under a tree or a shrub, to enjoy the cooling shade; not flung him hastily out of her arms, as our translation seems to imply; an idea very unsuitable to the tenderness of a mother; besides that Ishmael, as we have seen, was too old to be dandled in a woman's arms. And therefore, *ver.* 18. she is bid to hold him by the hand, not take him on her shoulders.

16. *She went —and sat her down*, &c.] When she could neither give her child relief, nor longer bear the sight of him in such misery, she retired as far as a mother's tenderness would allow her, and there abandoned herself to anguish and despair, still keeping her wishful eyes upon the place where her boy lay.

And lift up her voice and wept.] The LXX refer it to the child, *He lift up*, &c. which agrees better with the following words,

17. *Out of heaven*,] By a voice from the clouds, which are often called *heaven* in scripture.

18. *Hold him in thine hand*, &c.] It seems he was so faint that he could not stand without support.

19. *And God opened her eyes*,] *i. e.* Made her see a well which she did not observe before, (see *Gen.* iii. 7. *Numb.* xxii. 31.) by reason of the great disturbance of her mind. See *Pat.* To which we may add, that it was customary for the Arabians to cover up their wells mouth, and lay them over with sand or earth, leaving only some mark whereby they themselves might know them, but which was hardly discernable to strangers, as Le Clerc judiciously remarks from Diodorus Siculus.

20. *God was with the lad*,] Blessed him with temporal blessings, as he had promised, *ch.* xvii. 20.

And became an archer.] He lived by his bow in the same manner as was foretold of him, *ch.* xvi. 12. And *Ammianus Marcellinus*, *l.* xiv. tells us, the

the Saracens, who were of the poſterity of Iſhmael, led the ſame kind of life; never ſetting their hands to the plough, but living upon veniſon, and ſuch wild fowl as the wilderneſs afforded, with herbs and milk. See *Pat.*

21. *In the wilderneſs of Paran:*] See *ch.* xiv. 6.

Took him a wife out of Egypt.] Out of her own country, where ſhe was beſt acquainted. The Jewiſh doctors ſay this woman received Abraham churliſhly when he came to viſit his ſon, and that Iſhmael therefore put her away, and married a ſecond wife. See *Pat.* An. ante C. 1892.

22 And it came to paſs at that time, that Abimelech, and Phichol the chief captain of his hoſt, ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt. 23 Now therefore ſwear unto me here by God, * that thou wilt not deal falſely with me, nor with my ſon, nor with my ſon's ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned. 24 And Abraham ſaid, I will ſwear. 25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelech's ſervants had violently taken away. 26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it* but to day. 27 And Abraham took ſheep and oxen, and gave them unto Abimelech: and both of them made a covenant. 28 And Abraham ſet ſeven ew-lambs of the flock by themſelves. 29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ew-lambs, which thou haſt ſet by themſelves? 30 And he ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well. 31 Wherefore he called that place † Beer-ſheba: becauſe there they ſware both of them. 32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines. 33 And *Abraham* planted a ‡ grove in Beer-ſheba, and called there on the name of the LORD, the everlaſting God. 34 And Abraham ſojourned in the Philiſtines land many days.

* Heb. *if thou ſhalt lie unto me.*

† That is, *the well of the oath.*

‡ Or *tree.*

EXPOSITION.

22. *Abimelech, and Phichol*] It is plain by this, that Abraham ſtill lived in or near the country of Gerar. See *Pat.* Here the LXX add *Abuzzath*, who is mentioned *ch.* xxvi. 26. as one of Abimelech's friends.

God is with thee in all that thou doeſt.] Abimelech ſaw him thriving under the ſpecial influence of Providence, and was afraid he might in time grow too ſtrong for him; and therefore, by the advice of the chief general of his forces, he invited Abraham into a league of friendſhip, by ſolemn oaths on both ſides, in order to ſecure his kingdom for himſelf, and his ſucceſſors, againſt any danger from that quarter. See *Pyle*'s *paraphr.*

25. *And Abraham reproved Abimelech*] Though Abraham readily agreed to the propoſed league, yet he thought it neceſſary, before he ſware, to ſettle a right underſtanding between them: And therefore argued with Abimelech about a well dug at his own coſt, (a valuable treaſure in thoſe hot and dry countries) which had been wreſted from him by force, by ſome of Abimelech's ſervants. See *Pyle.*

27. *Made a covenant.*] Perhaps by offering ſacrifice; for it is the ſame word uſed *ch.* xv. 18. Or at leaſt by the ceremony of eating and drinking together, as Iſaac and Abimelech did in after-times, *ch.* xxvi. 30.

30. *That they may be a witneſs*] To be a token or memorial that I dug this well, and ſolemnly purchaſed a right to the quiet poſſeſſion of it.

31. *Beer-ſheba:*] The word ſignifies either *the well of the oath*, or *the well of ſeven.* But Moſes plainly takes it in the firſt ſenſe.

32. *They returned into the land of the Philiſtines.*] *i. e.* That part of it where they dwelt; for they were now in the land of the Philiſtines, as appears from *ver.* 34.

33. *Abraham planted a grove*] For the worſhip of God. For, beſides that groves are proper places for retirement, the ſilence and natural gloom of thoſe places diſpoſes the mind to be ſerious and contemplative. Hence they were fitly choſen by the pious Fathers of antiquity as their temples, and ſolemn theatres of devotion. And from them the cuſtom ſeems to have been derived to the heathen world, among whom it became ſo univerſal, that *Servius, in Æn.* ix. ſays, *Nunquam eſt lucus ſine religione*; There is never a grove but is conſecrated to religion. And Pliny tells us. *L.* xii. 1. That as groves or trees were the ancient temples, ſo even in his days, among the country people, where primitive ſimplicity ſtill remained, it was uſual to conſecrate to God the moſt ſtately tree of the grove. See *Voſſius in Maimon. de Idol. c.* i. § 11. and *Le Clerc.* This pious cuſtom begun by Abraham, and ſo commendable in its original, degenerated in time into groſs ſuperſtition. It is well known that the heathens not only conſecrated groves and trees, as proper theatres of devotion, but trees themſelves as habitations of Divinity, and upon that ſcore paid them religious worſhip. Thus Maximus Tyrius tells us, (*Diſſert.* 38.) that among the ancient Gauls a high oak repreſented their ſupreme God, or Jupiter Celticus. So Tacitus ſays of the Germans, *Lucos ac nemora conſecrant, deorumque nominibus appellant. De Mor. Germ. c.* ii. 'Tis in alluſion to this cuſtom, that Virgil makes his rural Deities, his heroes in Elyſium, thus ſpeak:

Nulli certa ſedes, lucis habitamus opacis. Æn. vi.

Thus thoſe groves were in proceſs of time conſecrated to idol-worſhip, and rites not only vain and impertinent, but barbarous and inhuman, were practiſed therein. And Lucan, in his deſcription of the grove of Marſeilles, ſays, every tree

every tree in it was conſecrated with human blood: *Omnis & humanis luſtrata cruoribus arbos*, *l.* 3. 405. And the ſame horrid rites appear to have been practiſed by the Canaanites in their ſacred groves, *Deut.* xii. 31. on which account they were prohibited by the law of Moſes, *Exod.* xxxiv. 13. *Deut.* vii. 5. xii. 2. *Vide Calmet in loc.*

Called on the name of the Lord, the everlaſting God,] On the name of that adorable Being to whom alone the epithet *eternal* properly belongs; as alone enjoying an eſſential underived exiſtence, without beginning or end of duration, and from whom all other beings are derived. This much is implied in the notion of *everlaſting*; which might incline Maimonides to tranſlate theſe words by, *The Lord God of the world*, or *the mighty Creator of the world*, the belief of which truth was the great article of faith in thoſe early days. See *More Nev. par.* 2. *c.* 30. Le Clerc thinks Abraham denominates Jehovah the *everlaſting God*, in oppoſition to the Deities of the Phenicians, and other eaſtern Nations, who were created, and but of temporary duration.

CHAP. XXII.

† Heb. *Behold me.*

AND it came to paſs after theſe things, that God did tempt Abraham, and ſaid unto him, Abraham. And he ſaid, * Behold, *here* I *am*. 1872. 2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 3 And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him. 4 Then on the third day Abraham lift up his eyes, and ſaw the place afar off. 5 And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the lad will go yonder and worſhip, and come again to you.

EXPOSITION.

1. *God did tempt Abraham,*] To tempt, in our language, conveys the idea of ſolliciting to evil, in which ſenſe it belongs only to devils, or men of deviliſh diſpoſitions, *Matth.* iv. 1. but cannot without blaſphemy be ſaid of God, *Ja.* i. 13. When he tempts men, 'tis only to put their obedience to the proof; and that not for his own information, but to aſcertain and determine their character; to give them opportunities of excelling in virtue and piety, and to juſtify his own conduct towards them, in the diſtribution of rewards and puniſhments, whether in the preſent or future life. Thus God tempted Abraham, *i. e.* he afforded him an occaſion of exhibiting to men in all ages, a glorious proof of his faith in the Divine Power and Veracity, that he might give him the honour of a ſingular commendation, and make him happy in a diſtinguiſhing reward. See *Chandler's vindicat. p.* 176.

And ſaid unto him,] See *Note on ch.* xii. 1.

2. *Take now thy ſon, thine only ſon,* &c.] The words in the original run thus; *Take now thy ſon, thine only ſon, whom thou loveſt, even Iſaac.* Every character riſes higher and higher, and tends to make ſtronger impreſſions on the mind of this holy man. *Take now thy ſon:* This was not enough to diſtinguiſh him from Iſhmael, therefore God adds *thine only ſon*, born to thee of thine own wife, and born to be thine heir, *whom thou loveſt, viz.* with a peculiar affection, *even Iſaac*, with whom *I have eſtabliſhed my covenant*, and with his ſeed after him. But this very gradation of circumſtances, which rendered the tryal ſo difficult to fleſh and blood, ſerves only to ſignalize the piety of this heroic ſaint the more. And indeed, the very naming of Iſaac could not but furniſh his mind with various arguments to reconcile him to the command, by bringing to his remembrance the glorious proof he had of the Divine Power in his birth; whence he might naturally infer, as he did, that God was able to raiſe him from the dead. See *Chandler, ibid. p.* 163. and *Le Clerc.*

Into the land of Moriah,] A mountainous tract of land, the diſtance of twenty leagues northward from Beer-Sheba, where Abraham now was. It was called *Moriah* afterwards, from God's appearing there to Abraham, for it ſignifies *God manifeſted.* It was on this very mountain that the temple of Solomon was built, 2 *Chron.* iii. 1. And we are told that on one part thereof, namely, *Mount Calvary*, our Saviour offered himſelf, which offering was prefigured by this intentional offering of Iſaac. See *Pool's ſynopſ.* and *Calmet.*

And offer him there for a burnt-offering.] Here a very material objection will naturally ariſe in the mind of every intelligent reader, namely, How Abraham could receive this as a revelation from God, when the very command appears inconſiſtent with the nature of God, and ſubverſive of morality. For the clearing of which difficulty it is to be obſerved, that of things evil or immoral there are three ſorts: Some things are evil only becauſe prohibited by a poſitive law, and theſe, it is evident, are no longer evil than the law which forbids them continues in being. Other things are unalterably evil in their own nature, even ſo that it would be a direct contradiction to ſuppoſe that God ſhould at any time, or upon any occaſion, command them; ſuch are *hatred of God and goodneſs, the worſhip of falſe gods, a malicious or evil temper of mind*, or the like. Now between theſe two ſorts of evil there is a third; which is not only evil, becauſe contrary to any poſitive law, but contrary even to the law of nature itſelf; yet not ſo unalterably, but that in ſome particular circumſtances, or when expreſsly commanded by the God of Nature, it may ceaſe to be contrary to that law: And of this kind is the taking away the life of an innocent man, as in the caſe before us; which, though contrary to the law of nature to be done by the will of man,

or of any power on earth, yet may, without any inconſiſtency, be in a particular caſe commanded by God; becauſe God, who gave life, may take it away when he pleaſes, either by a natural diſeaſe, or by any other inſtrument which he thinks fit. Only he who in ſuch a caſe ſhall pretend to be an inſtrument in the hand of God, muſt ſhow a commiſſion or revelation as clear as was that to Abraham. See *Dr. Clarke's ſermons, fol. edit. vol.* 1. *p.* 178. Beſides this diſtinction, which is of conſiderable weight to remove the objection from the ſeeming unlawfulneſs of the command, ſeveral other conſiderations will be offered, in the courſe of this Expoſition, that ſerve not only to take off the horror of the action, but ſet it in ſuch a juſt light, as renders Abraham's conduct highly reaſonable, and worthy of imitation in parallel circumſtances.

3. *Abraham roſe up early—ſadled his aſs*, &c.] All theſe circumſtances ſhew the readineſs of Abraham's obedience. Sir John Marſham infers from Abraham's not expoſtulating upon this occaſion, nor ſhewing any extreme ſurprize on ſo trying a revelation, but on the contrary giving a prompt obedience to it, that human ſacrifices muſt have been common in thoſe days among the inhabitants of Paleſtine and other neighbouring nations. And the ſame inference is adopted by my Lord Shaftsbury in his *Characteriſtics*. But a much more ſolid reaſon for Abraham's not bogling at this command, however ſtrange and unaccountable it might appear, is, that it found him perfectly well acquainted with the manner of God's appearing to him, and communicating his will. It was in obedience to the will of God thus ſignified to him, that he had left his own country and kindred, and came into a land that he was an entire ſtranger to. It was declared to him in the ſame way of extraordinary revelation, that he ſhould have a ſon by his wife Sarah, though he was an hundred years old, and ſhe ninety, and had been barren all her days. And this promiſe of God, though contrary to the courſe of nature, was exactly fulfilled. So that however trying this command might appear, he knew by undoubted evidence that it was the ſame God that ſpake to him and gave him this command, that had ſpoken to him on ſo many occaſions before. See *Revelation examined with candour, vol.* 2. *diſſ.* 8. and *Leland's divine authority*, &c. *ch.* 5. Suppoſing it then to have been clear to Abraham, that the command was from God, and not from any evil being; what was there in the command that was unworthy of God, or that could miſlead him in his notions of the divine attributes and of the fundamental principles of morality? God is juſt. It is true. And had not God a juſt right to the life of Iſaac? God is good. Yes; but he is good with wiſdom. And could Abraham tell what wiſe ends God had in view, in demanding Iſaac's life? But Iſaac was his ſon. What then? Both father and ſon were at God's diſpoſal, who was ſupreme Lord of both, and who, as he had a right to demand Iſaac's life, had likewiſe a right to chuſe his *inſtrument*. As a father, Abraham had no right over his ſon's life; but as the ſubſtitute of God, he had all the right that was in God himſelf. But the command was *hard*. So it was, and ſo it was *intended* to be, for *wiſe* and *good* reaſons for ought that Abraham knew. And ſhould it be further objected, that from this command Abraham and his family muſt needs have thought human ſacrifices acceptable to God: The revoking the command at laſt, was a ſufficient guard againſt any ſuch conſtruction. See *the Appendix to an examination of Mr. Warburton's ſecond propoſition*. See alſo *on* v. 12.

Went unto the place] *i. e.* Towards the place, for though he knew which way to direct his courſe, yet he appears not to have been aſcertained of the particular place, till the third day after he ſet out. An. ante C. 1872.

4. *On the third day*,] Thus he had three full days to deliberate concerning the action, and no doubt but he weighed it very ſeriouſly in his mind, both in the nature and circumſtances of it. And this circumſtance is the higheſt proof that his faith was well grounded: For if he had ſacrificed his ſon the very moment it was commanded, it might have been thought a precipitate inconſiderate act; but to do it after ſuch mature deliberation, ſhows that his obedience proceeded from nothing but a principle of faith and love to God. See *Maimon. de more nev. c.* 24.

He lift up his eyes, and ſaw the place afar off.] Probably by the *Shechinah* or Divine Glory reſting upon it. See *Pool's ſynopſ.* and *Le Clerc*. Some of the Jewiſh doctors tell us, that when God bade Abraham go to the place he would tell him of, *v.* 2. he asked how he ſhould know it? And the anſwer was, *Whereſoever thou ſeeſt my glory, there I will ſtay and wait for thee.* And accordingly now he beheld a pillar of fire reaching from heaven to earth. See *Pat.*

5. *I and the lad will go—and come again to you.*] This, ſays Mr. Le Clerc, was ſpoken by Abraham, not as if he expected to return with Iſaac, but only to palliate his deſign, leſt, by divulging his real intention, Iſaac ſhould attempt his eſcape, or the ſervants reſcue him out of his hands. Others, not without reaſon, think theſe words are expreſſive of Abraham's faith and full aſſurance that he ſhould return to them with Iſaac, and therefore with Iſaac reſtored from the dead, if God ſhould permit him to offer him as a real ſacrifice. For that he had ſuch an aſſurance, is plain from the words of the writer to the Hebrews, *Heb.* xi. 17, 18, 19. *By faith Abraham offered up* (*i. e.* intentionally offered) *Iſaac—accounting or reaſoning that God was able to raiſe him from the dead.* Which account of Abraham's faith is not founded on traditional authority, but on the nature and the reaſon of the thing. For this was the only poſſible way he had to reconcile God's promiſe of giving him a numerous poſterity by Iſaac, with this command to offer him for a burnt-offering; for if it implied a total deſtruction of Iſaac's life, then God would have falſified his promiſe. Neither does the ſuppoſition of his having ſuch an aſſurance derogate in the leaſt from the perfection of his obedience, as ſome abſurdly imagine; (ſee *Cajetan*) but only ſhews it to be the more rational and worthy of imitation: For it was not an aſſurance founded upon any revelation from heaven, nor did it amount to abſolute certainty; but it was ſuch a faith, or moral perſuaſion, as he had argued himſelf into by reaſoning juſtly from the divine perfections. Now this being the caſe, the horror of the action muſt have been greatly alleviated in the parent's eye; for tho' he underſtood the order from God to be a command to put his ſon to death, yet he firmly believed it was not to a laſting and perpetual death, but a death that was to be immediately aboliſhed, and ſucceeded by a reſurrection to a long and proſperous life; a reſurrection that would have given the father a pleaſure equal to the pain of having deprived his ſon of life, heightened the dignity of his own character, and greatly increaſed the moment of his piety and virtue; a reſurrection that muſt have filled the breaſt of his ſon with *a joy unſpeakable and full of glory*, and rendred his name amongſt all generations venerable and ſacred. And there-

An. ante C. 1872.

fore we need not be much ſurprized to ſee him under this perſuaſion performing ſuch prompt obedience to this difficult command, and with ſuch calm reſolution *ſtretching forth his hand, and taking the knife to ſlay his ſon*, v. 10. For who would not act as Abraham did in like circumſtances, and freely offer himſelf or ſon, that had Abraham's certain aſſurance of the Divine Power to reſtore him? See *Chandler's vindication*, *p.* 166, 193, 197.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon; and he took the fire in his hand, and a knife: and they went both of them together. 7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, * Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where is the † lamb for a burnt-offering? 8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt-offering: ſo they went both of them together. 9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order; and bound Iſaac his ſon, and laid him on the altar upon the wood. 10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon. 11 And the angel of the LORD called unto him out of heaven, and ſaid, Abraham, Abraham. And he ſaid, Here *am* I. 12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not with-held thy ſon, thine only *ſon* from me. 13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon. 14 And Abraham called the name of that place ‡ Jehovah-jireh: as it is ſaid *to* this day, In the mount of the LORD it ſhall be ſeen. 15 And the angel of the LORD called unto Abraham out of heaven the ſecond time, 16 And ſaid, By my ſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not with-held thy ſon, thine only *ſon:* 17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea ‖ ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies; 18 And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice.

* Heb. *Behold me.*
† Or, *kid.*
‡ That is, *the LORD will ſee*, or *provide.*
‖ Heb. *lip.*

EXPOSITION.

6. *Abraham took the wood—and laid it upon Iſaac,*] Hence, amongſt other circumſtances, it appears, that Iſaac muſt have been well grown at this time, or he could not have been able to carry the wood that was to burn the ſacrifice. If we conſider that between his birth and the command to ſacrifice him, he was weaned; that Iſhmael, who was but fourteen at Iſaac's birth, was grown up, and actually married, xxi. 21. that, after this, Abraham ſojourned many days in the Philiſtines land, before he received this order from God, which probably was given him but a few years before Sarah's death, ſince the account of that event follows in the next chapter; and that from the birth of Iſaac to Sarah's death was thirty-ſeven years, we may well allow him to have been at leaſt twenty-five, as Joſephus reports, *Antiq. l.* 1. *p.* 13. See *Chandler*, *ibid. p.* 171.

7. *Iſaac—ſaid, My father—where is the lamb for a burnt-offering?*] A very melting expreſſion, which muſt have awakened all the parent's tenderneſs: And however ſimple this circumſtance may appear, yet nothing, perhaps, could more ſtrongly mark the firmneſs of Abraham's reſolution, than his being able to give ſo calm an anſwer to ſuch a queſtion propoſed to him in ſo critical a moment.

8. *And Abraham ſaid, My ſon, God will provide,* &c.] Abraham does not think fit as yet to let Iſaac into his deſign; but we may reaſonably ſuppoſe, that by giving this indirect general anſwer, as well as by ſhewing him the fire, the knife, and all the apparatus for the ſacrifice, he purpoſed to raiſe ſome ſuſpicion in his mind, and to prepare him by degrees, for having the awful commiſſion fully unfolded to him.

9. *And bound Iſaac his ſon,*] The ancient Jewiſh writers are of opinion, that as Abraham ſhewed himſelf willing to execute God's command, ſo Iſaac readily conſented to be offered up by the hands of his father. Joſephus in particular has penned a ſpeech, which he puts in the mouth of Abraham to his ſon upon this occaſion, the reſult of which, he ſays, was, that Iſaac received his father's words with joy, and ſprung chearfully upon the altar. See *Antiq. l.* 1. *c.* 14. And what confirms this opinion is, the conſideration of Iſaac's age mentioned above; for he appears to have been ſtrong enough to have reſiſted his father, an old man of an hundred and twenty-five years, and to prevent the execution of his purpoſe. And therefore, that he was bound and laid on the altar as a victim, muſt have been with his own conſent; which the knowledge of his father's integrity and piety, and probably the appearance of the very glory on the mount, might be the occaſion of his chearfully giving. Eſpecially when he came to know the intent of the divine command, and that he was not to have received any real injury by this act of ſubmiſſion; the ſuffering a few moments pain being nothing, in compariſon of the bleſſings enſured him by the renewed promiſes to his father, and of the honour he would have received by a miraculous reſurrection: And had he even retained the marks of the wound that took from him his life, they would have been unſpeakably

ſpeakably more glorious, than the ſcars of conquerors returning from the dangers of battle. So that this circumſtance of Abraham's binding Iſaac is no argument of any violence offered him, as Le Clerc would have it, but poſſibly might be done in conformity to the common cuſtom of binding ſacrifices, or to prevent his ſtrugling in the agonies of death, if he was really to die. See *Chandler*, *ibid. p.* 170. and *Calmet*. Indeed it no more proves violence, than a ſurgeon's binding a patient on whom he is to perform ſome painful operation, cutting for the ſtone, or the like, is a proof of the patient's not ſubmitting voluntarily to the operation.

10. *And Abraham ſtretched forth his hand*, &c.] His obedience proceeded ſo far, that he was juſt upon the point of executing this difficult act of religious reſignation; and therefore it is ſpoken of in ſcripture as if he had actually offered his ſon, *Heb* xi. 17, *&c.*

12. *Lay not thine hand*, &c.] This ſhews that the intention of the Almighty in this affair was quite different from that of Abraham. Abraham being perfectly ſatisfied in his own mind that the command was from God, and that the Sovereign of the univerſe had a right to employ him or any other perſon as his inſtrument in taking away a life that he had given, was abſolutely determined to comply with the order, whatever might be the conſequences, reaſoning as above. But the Almighty, who deſigned only to give his ſervant an opportunity of diſplaying to future ages a glorious example of implicit obedience and abſolute reſignation to the Divine Will, was pleaſed to interpoſe before he ſtruck the fatal blow, and thus, to the inexpreſſible joy of Abraham, unravelled this intricate plot in the drama of providence. From whence this inference naturally ariſes, that this hiſtory, as it turns out at length, is ſo far from giving any encouragement or atteſtation to the barbarous cuſtom of human ſacrifices, that when all things are rightly conſidered, it is the ſtrongeſt condemnation of them that can well be imagined. Indeed if Abraham had offered up his ſon in obedience to the divine command, the example would only have juſtified thoſe who acted by the ſame extraordinary commiſſion, and upon the ſame principles; which was far from being the caſe with the corrupt Jews and Heathens, who offered human ſacrifices from a mere groundleſs perſuaſion, from principles that argued the moſt corrupt and degenerate ſentiments of God and his worſhip, and in a ſenſe in which they were never commanded by God, nor intended by his holy patriarch, namely, as efficacious means to expiate ſin, or extricate them from danger. But now that Abraham's ſacrifice was only intentional, and God was pleaſed to prevent its execution, the moſt rational inference that can be drawn from his conduct is, that human ſacrifices never will be accepted of God. For if in any inſtance an human ſacrifice could have been acceptable to God, it muſt have been in this, which had the divine order to juſtify it, and every recommendation that the ſtrongeſt faith, and the moſt rational and unqueſtionable piety to the true God could give it, and which, had it been permitted, muſt have been ſucceeded by the nobleſt diſplay of the divine power, veracity and goodneſs, in the reſurrection of the ſacrifice offered. And yet, rather than give any countenance, or poſſible encouragement to ſuch a practice, God countermanded his own order, and abſolutely prohibited the offering to be made; thereby plainly declaring, that no future pretences to a divine command, no profeſſions of piety to, and faith in, the true God, no zeal for the honour of religion, could ever juſtify ſuch ſacrifices, or recommend them to divine acceptance; and that God had rather diſpenſe with the illuſtration of his own attributes and perfections, than diſplay them by ſuch methods as might have any tendency to the miſery and deſtruction of mankind. See *Chandler*, *ib. p.* 230. An. ante C. 1872.

Now I know that thou feareſt God,] This expreſſion does not ſuppoſe that the angel knew not before that Abraham feared God; it means no more than that he had now given a final and ſatisfactory teſtimony of his piety. Or it may ſignify, *I have both proved and approved thee.* See *Pſ.* i. 6. and cxxxix. 23.

Haſt not with-held thine only ſon from me,] *i. e.* Since thou waſt ready to ſacrifice to God, in whoſe name I ſpeak, the deareſt thing which thou hadſt in the world. From this and the like paſſages judicious divines infer, that in all theſe angelical appearances, God himſelf, or the Meſſiah, is to be underſtood as actually preſent, attended with his retinue of angels.

13. *Behold, behind him a ram*] What we tranſlate *behind him*, the LXX. Samaritan, and Arabic verſions render *one*, having read *achav* for *achor*; which ſenſe agrees better with the words; for it is not ſaid he turned about, but *he lift up his eyes and looked.* The Jewiſh writers tell us very gravely, that this ram was created from the beginning of the world, and deſtined for Abraham's ſacrifice. Some of them alledge that this ſacrifice was offered on the firſt day of the month *Tiſri*, when in after-times they kept the feaſt of trumpets, which, in memory of this ram, were appointed to be made of rams horns. All this is juſt as well founded as a tradition which paſſes current amongſt the Turks, that their Alcoran was written upon the skin of the ram which Abraham offered inſtead of his ſon, whom they will not allow to have been Iſaac, but Iſhmael. See *Calmet*.

And offered him up for a burnt-offering.] That Abraham might not be diſappointed in his pious intention to perform a ſolemn act of worſhip to God, Providence ordered it, that a ſtragling ram (probably a wild ram which was no body's property) was intangled at this very time in a neighbouring thicket. Which circumſtance the good man either took to be an intimation from God, that he was to offer up the animal in place of his ſon, or was directed by the angel ſo to do. See *Pool's ſynopſ.* As to the origin of the patriarchal ſacrifices, *ſee Note on Gen.* iv. 4.

14. *Called the name of the place Jehovah-jireh*,] The angel having thus ſeaſonably interpoſed to deliver Abraham in his extremity, in order to perpetuate the remembrance of this deliverance, and for the encouragement of all good men under their greateſt difficulties of obedience to God in time to come, he called the name of the mountain *Jehovah jireh*, or *God will provide*; alluding to the anſwer he had given to Iſaac's queſtion, *v.* 8. *The Lord will provide for himſelf a lamb.*

As it is ſaid to this day,] *i. e.* From hence it came to be a proverbial form of ſpeech, with which good men encouraged themſelves and others to caſt their care on God under their greateſt ſtraits. *In the mount of the Lord it ſhall be ſeen*, בהר יהוה יראה rather, *In the mount of the Lord it ſhall be provided*; *i. e.* in the greateſt extremities God will make a ſuitable proviſion for the deliverance and ſupport of thoſe who fear and truſt in him, even as he did to Abraham upon the mount itſelf, when he was in the greateſt extremity, and had no

An. ante C. 1872. immediate prospect before him of any deliverance. And this points to us the great moral of this passage of sacred history, namely, that in the most difficult duties, we ought to be obedient and resigned to the will of God. 'Tis true, we have no reason to apprehend that God will ever require us to testify our obedience to him in the same way that he did Abraham; for besides that, one such extraordinary instance seems sufficient to answer all the purposes for which infinite wisdom designed it, our circumstances and those of Abraham are essentially different. He was the head of an independent tribe or clan, and as such was not responsible to any society on earth for his conduct. But if God should now give any particular member of society a commission to sacrifice his son, God would unquestionably take care to satisfy the society in this respect; and unless they have full satisfaction herein, they have a right, as the guardians of the life and property of their members, to hinder such an intended action, if they can, or if they can't, to punish the actor, as a criminal, with death. See *Chandler, ibid. p.* 157, 210. But in general, whenever our interest happens to interfere with our duty, should we, for instance, be called to sacrifice life and fortune, and all that is dear to us, in the service of our friends or country; or to renounce the world and all its valued enjoyments, rather than renounce the cause of truth and righteousness, according to our Saviour's doctrine, *Luke* xiv. 26: In all these or the like cases, this heroic example of pious fortitude and resignation is a proper model for our imitation.

16. *By myself have I sworn,*] As the promise of God needs no sanction, so indeed it can receive no confirmation from an oath. And even among men, he who will falsify his word, will not scruple to falsify his oath: But God in this, as in many other things, condescends to the capacity of weak minds; and he swears by himself, because *he could swear by no greater*, Heb. vi. 13. See *Le Clerc.*

17. *Possess the gate*] *i. e.* The cities and country of his enemies; for he who is possessed of the gates, is master of the cities, and these being surrendered, the country is conquered. See *Pat.*

18. *In thy seed shall all the nations of the earth be blessed:*] See *ch.* xii. 3.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba. 20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; 21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram, 22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor Abraham's brother. 24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

EXPOSITION.

20. *And it came to pass*, &c.] The following genealogy is chiefly set down to shew whence Rebekah the wife of Isaac was descended, and it connects with the beginning of *ch.* xxiv. for this news of Nahor's having children born to him, puts Abraham upon the resolution of seeking a wife from thence for his son. See *Le Clerc.*

21. *Huz*] Or Uz. There was likewise one of this name among the posterity of Edom, *ch.* xxxvi. 28. from whom Idumea was called the land of Uz, *Lam.* iv. 21. But from this son of Nahor, Job's country is supposed to be called the land of Uz; by the LXX *Ausitis*, *Job* i. 1. and the people *Ausitæ*, whom Ptolomy places in Arabia Deserta, by the Euphrates. See *Pat.* and *Calmet.*

Buz] From whom came Elihu the Buzite, *Job* xxxii. 2. A people likewise in Arabia, *Jer.* xxv. 23. See *Le Clerc.*

Aram,] Probably settled in the same country. There was another of the name, a son of Shem, the father of the Syrians. See *ch.* x. 22.

22. *Chesed,*] Thought to be the father of the Chaldeans, called Chasdim in scripture. See *Pat.*

24. *His concubine*] *i. e.* His secondary wife, who was not the mistress of the family, but only taken, according to the custom of those times, for the increase of children. The Jewish doctors make this distinction between concubines and legitimate wives; that the children of concubines could only enjoy legacies, not inherit the estate: Which they confirm by the example of Abraham, who left all to Isaac, but to the sons of the concubines he only gave gifts, *ch.* xxv. 5, 6. But this practice seems to have depended more upon the pleasure of the parent, than to have been established by any law or fixed rule of acting, as may be gathered from the instance of Jacob's children by concubines, who shared equally with his other children. See *Le Clerc in loc. & in Gen.* xxi. 10. 'Tis probable, that concubines were upon a much more precarious footing than legitimate wives, and that they might, upon occasion, be turned away by the husband, even tho' guilty of no breach of conjugal fidelity, as in the case of Hagar, *ch.* xxi. 14.

CHAP. XXIII.

1860. AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah. 2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. 3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, 4 I *am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. 5 And the children of Heth answered Abraham, saying unto him, 6 Hear us, my lord; thou *art* * a mighty prince amongst us;

* Heb. *a prince of God.*

us; in the choice of our ſepulchres bury thy dead: none of us ſhall withhold from thee his ſepulchre, but that thou mayſt bury thy dead. An. ante C. 1860.

EXPOSITION.

1. *And Sarah was*, &c.] It is remarkable that Sarah is the only woman whoſe entire age is reckoned in ſcripture.

2. *Kiriath-arba*;] Or the city of Arba. It is the ſame that was afterwards called Hebron. See *ch.* xiii. 18. *Kiriath-arba* ſignifies properly the city of four, and the ancient Jews will have it to be ſo called, becauſe Adam, Abraham, Iſaac, and Jacob, were buried there. But it is more reaſonably inferred from *Joſ.* xiv. 15. that it had its name from Arbah, the father of the *Anakims*.

And Abraham came to mourn, &c.] From which paſſage ſome infer, that Abraham was not with Sarah when ſhe died, and that he came from Beer-ſheba, where he then dwelt, *ch.* xxii. 19. to Hebron, which was about the diſtance of eight leagues from it. See *Calmet*. But the expreſſion ſeems rather ſimply to mean, that he came from his own tent, which was ſeparate from that of his wife; (ſee *Jun. & Tremell.*)

To mourn, and to weep] The firſt relates to private ſorrow, the other to the more public. But what the particular rites of mourning were in Abraham's days, we know not. Amongſt the Iſraelites, his poſterity, we find, beſides weeping and lamentation, which are the common ſigns of grief, 1. Renting their clothes, *ch.* xxxvii. 29, 34. 2. Putting on ſackcloth inſtead of their ordinary apparel, *ch.* xxxvii. 34. 1 *Kings* xxi. 27. 3. Uncovering the head, or making the head bare by ſhaving, or bald, by pulling off the hair, *Lev.* x. 6. compared with *Iſa.* xv. 2. *Jer.* xli. 5. xlviii. 37. All theſe rites of mourning we have exemplified in the caſe of Eſther. See *Apoc. Eſther* xiv. 2. There were alſo other indications of mourning in uſe among them, in inſtances both of public and private calamity; ſuch as beating the breaſt, lying upon the ground, faſting, ſprinkling aſhes upon the head; but whether theſe ceremonies were practiſed for the dead, is uncertain. See *Pat.* and *Le Clerc*.

3. *Abraham ſtood up*] It is inferred from this, that Abraham expreſſed his mourning by ſitting on the ground, according to the faſhion of after-times, *Job* ii. 13. *Iſa.* xlvii. 1. See *Jun. & Tremell.* But this criticiſm is ill-founded, for the ſame phraſe occurs, *ver.* 7.

Spake unto the ſons of Heth,] One would almoſt think, ſays Mr. Shuckford, that the children of Heth had no king; for Abraham did not make his addreſs to a particular perſon, but *he ſtood up and bowed himſelf to the people of the land, even to the children of Heth*, ver. 7. And when Ephron and he bargained, their agreement was ratified by a popular council, *ver.* 10, 13. If Heth was king of the country, his people had a great ſhare in the adminiſtration. And indeed moſt of the kingdoms in or near Canaan, ſeem to have been originally ſo conſtituted, that the people in them had great liberties and power. Thus it was at Shechem, where Hamor was king; the prince determined nothing wherein the people was concerned, without communing with the men of his city about it, *ch.* xxxiv. 20, 24. *Connect. vol.* 2. *p.* 89.

4. *Give me a poſſeſſion of a burying place*] Le Clerc obſerves, that the Orientals ſeem to have had the ſame notion about burying-places, that prevailed among the Greeks and Romans; namely, that it was ignominious to be buried in another's ground; and therefore every family, the poorer ſort excepted, had a ſepulchre of their own, nor would ſuffer others to be interred with them: And for this, or the like reaſon, Abraham might be inclined to purchaſe this burying-ground.

That I may bury my dead out of my ſight.] The moſt ancient, and ſeemingly the moſt natural way of diſpoſing of the dead, is that of interring; whereby the body is returned to the earth whence it was taken, and decently hid in the womb of the common mother, to be new-moulded and transformed. *Mihi quidem* (ſays Cicero) *antiquiſſimum ſepulturæ genus id fuiſſe videtur, quo apud Xenophontem Cyrus utitur. Redditur enim terræ corpus, & ita locatum ac ſitum, quaſi operimento matris obducitur. De Leg.* ii. *c.* 22.

6. *Thou art a mighty prince*] Heb. *A prince of God*, i. e. a prince of diſtinguiſhed greatneſs, worth and dignity; ſee *ch.* x. 9. He was the independent head of a clan, lord and governor of his own family, and, as ſuch, inveſted with ſupreme power. This people had great opportunity of knowing Abraham's character, for he had dwelt long in their neighbourhood, and had diſtinguiſhed his valour as well as generoſity, in the enterprize wherein he was engaged with Mamre and his brethren, chiefs of the Hittites, againſt Chedorlaomer; *ch.* xiv. and therefore no wonder that they were ſo deſirous of purchaſing the friendſhip of this venerable Patriarch, by offering the choiceſt of their ſepulchres for depoſiting his dead.

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth. 8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar: 9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for * as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you. 10 And Ephron dwelt † amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the ‡ audience of the children of Heth, *even* of all that went in at the gates of his city, ſaying, 11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people, give I it thee: bury thy dead. 12 And Abraham bowed down himſelf before the people of the land. 13 And he ſpake unto Ephron in the audience of the people of the land, ſay-

* Heb. *full money.*

‡ Heb. *ears.*

† Read, *Sat amongſt the children of Heth.*

An. ante C. 1860.

ing, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there. 14 And Ephron answered Abraham, saying unto him, 15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

EXPOSITION.

9. *Machpelah*,] Or double cave, as in the LXX. and Vulgate version. Here, and *ver.* 17, and 19, it seems to be a proper name that was given to a field not far from Mamre, called *Machpelah*, or the *double cave*, from a cave that was in the field, *i. e.* a vault arched over with stones or wood, proper for a burying-place, to which there was probably an entrance at both ends, whence it got the name of *double*. See *Pat.*

Which is in the end of his field;] Burying-places were not anciently in cities, much less in temples, but in the fields, in caves or vaults. And so they continued in our Saviour's time among the Jews. See *John* xi. 30, 31. *Matth.* xxvii. 7. *Luke* vii. 12. This seems to have been in the corner of the field, which perhaps was near the highway; for there they sometimes affected to bury their dead according to the custom of the Greeks and Romans. See *ch.* xxxv. 8, 19. *Josh.* xxiv. 30. *Pat.*

10. *And Ephron dwelt*] The word signifies *sat*, and ought to be so translated; *i. e.* He had a seat in their council, *Ps.* cxix. 23. And appears to have been a chief ruler among them, which made Abraham address others to intreat Ephron for him, *ver.* 8. See *Jun. & Trem.* and *Le Clerc.*

Of all that went in at the gates] The gates of cities in those days, and for many centuries after, were the places of judicature, and common resort for transacting business. It is probable that the judges or magistrates had a room or hall over the gate. It seems as if these places had been at first chosen for the conveniency of the inhabitants, who being all husbandmen, and forced to pass and repass morning and night, as they went and came from their labour, might be more easily called as they went by.

15. *Four hundred shekels of silver*;] This is the first time we meet with the name of shekel, tho' we have mention before of money being in use, *ch.* xvii. 12, 13. xx. 16. According to the value of the shekel, computed *ch.* xx. 16. this sum amounts to about 46 *l.* of our money.

What is that betwixt me and thee, &c.] Ephron would willingly have made over to Abraham the field for nothing, telling him it was but a small present between friends; but since it was his pleasure to pay for it, he was welcome to have it in his own way. See *Pyle's paraphr.*

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named, in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant. 17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure 18 Unto Abraham for a possession; in the presence of the children of Heth, before all that went in at the gate of his city. 19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan. 20 And the field and the cave that *is* therein, were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

EXPOSITION.

16. *Abraham weighed--the silver.*] They did not tell the money as we do now, but gave it by weight. But convenience, in time, taught men to give it a public stamp, in order to denote its value: Yet it continued to be weighed among the Jews in David's time; see 1 *Chr.* xxi. 25. and even till the captivity, *Jer.* xxxii. 9. See *Pat.* In like manner it was among the Romans, who, as Pliny tells us, (*L.* xxxiii.) used no stamped or coined money till the conquest of Pyrrhus, *i. e.* till about the 475th year of Rome. See *Le Clerc.*

18. *In the presence of the children of Heth*,] As they had no written instrument or deed, all the citizens of Hebron were witnesses of the transaction, that Abraham might appeal to them, in case any controversy should afterwards arise about his right. See *Le Clerc.*

Before all that went in at the gate] See *ver.* 10. This is added, because the leaders of the people in ancient times used to hold their assemblies in some apartment in or over the gate of their cities, *ch.* xxxiv. 20. *Deut.* xxi. 19. *Ruth* iv. 1.

CHAP. XXIV.

1857.

AND Abraham was old, *and* * well stricken in age: and the LORD had blessed Abraham in all things. 2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites amongst whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

* Heb. *gone into days.*

Iſaac. 5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt? 6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again. 7 The LORD God of heaven, which took me from my father's houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence. 8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again. 9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

An. ante C. 1857.

EXPOSITION.

1. *And Abraham was old*] He was now an hundred and forty years old; for he was an hundred when Iſaac was born, *ch.* xxi. 5. and Iſaac was forty when he married Rebekah, *ch.* xxv. 20.

2. *His eldeſt ſervant*] *i. e.* His moſt truſty ſervant, the eldeſt in dignity, as the word ſignifies, *ch.* l. 7. meaning Eliezer the ſteward or governor of his family, *ver.* 10.

Put thy hand under my thigh:] It was a form of ſwearing among the Hebrews, *ch.* xlvii. 29. 1 *Chron.* xxix. 24. by putting the hand under or near that part which was the ſubject of circumciſion, as proteſting by the ſolemn covenant of God, whereof circumciſion was a badge. (*R. Eliezer in Perke, c.* 49.) But it is obſerved, that this cuſtom was not peculiar to Abraham's family, it being found among other eaſtern people. See *Pat.* Others therefore take it to imply ſubjection, that he who uſed this rite acknowledged he was in the power of the other, and would be at his mercy, unleſs he kept his oath. Grotius refers it to the ſword hanging on the thigh, *Jud.* iii. 16, 21. *Pſ.* xlv. 3. As much as to ſay, *If I falſify, let me be put to the ſword.* See *Calmet* and *Poole.*

3. *The God of heaven, and the God of the earth,*] See the remark on *ch.* xiv. 19. *Poſſeſſor of,* &c.

That thou wilt not take a wife, &c.] It ſeems he intended to leave the guardianſhip of his ſon to Eliezer, as unto a wiſe and faithful ſervant, who had managed his affairs for at leaſt fifty years. See *Pat.*

Not—of the daughters of the Canaanites] Becauſe he ſaw them degenerating apace into all manner of wickedneſs, which he knew would bring them to utter deſolation, when they had filled up the meaſure of their iniquity, *ch.* xv. 16. See *Pat.*

4. *But go unto my country,*] To Meſopotamia, among his relations; Haran where he lived ſome time, and Ur where he was born, being both in that country. See *ch.* xi. 31.

5. *Muſt I bring thy ſon again*] The meaning is, *If the woman will not come into Canaan, muſt I be bound to go a ſecond time and carry Iſaac to her?* Tho' Iſaac had never yet been in Meſopotamia, he calls it bringing him thither again, becauſe it was the land whence his father came. See *Le Clerc.*

6. *Beware thou bring not my ſon thither*] He would by no means have his ſon to live in a country which he himſelf was obliged to forſake on account of its idolatry, *ch.* xi. 31.

7. *Send his angel before thee,*] Angels have always been conſidered as miniſtring ſpirits appointed by God to watch over the concerns of good men. The expreſſion *ſend before,* is a metaphor taken from pioneers, and ſuch as are ſent before armies when upon a march, to repair the way, or provide them in neceſſary accommodations, *Iſa.* xl. 3. *Mal.* iii. 1. *Matth.* iii. 3. See *Pat.* and *Le Clerc.*

10 And the ſervant took ten camels, of the camels of his maſter, and departed (* for all the goods of his maſter *were* in his hand:) and he aroſe, and went to Meſopotamia, unto the city of Nahor. 11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time † that women go out to draw *water.* 12 And he ſaid, O LORD God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham. 13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the city come out to draw water: 14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

* Heb. Or, *and.*

† Heb. *that women which draw* water *go forth.*

EXPOSITION.

10. *To Meſopotamia*] That country which lay northward of Babylon, between the Tygris and Euphrates, was, on account of the ſituation, called in Greek *Meſopotamia,* and in Hebrew *Aram-Naharaim,* i. e. *Aram of the rivers,* from Aram the ſon of Shem, ſome of whoſe poſterity ſettled there.

The city of Nahor.] Which was Haran; for which ſee *ch.* xi. 31.

11. *Made his camels to kneel down*] Theſe beaſts of burden were wont to kneel down at their maſter's order to receive the load; and in this poſture they likewiſe reſted themſelves. See *Le Clerc.* Another remarkable quality of this ani-

An. ante C. 1857.

mal, is, that it can ſubſiſt long without drink; Pliny ſays four days, (*L.* viii. *c.* 18.) and therefore ſeems wiſely deſigned by providence for the ſervice of thoſe hot countries.

12. *And he ſaid, O Lord God of my maſter Abraham,*] Abraham's ſervant, as well as his ſon, had been trained up in the ways of religion; (ſee *Gen.* xviii. 19.) and the good effects of it are ſeen both in his piety towards God, and his dutiful behaviour towards his maſter.

13. *The daughters of—the city come out to draw water:*] Towards the evening it was the cuſtom for young women to go out to draw water, either to water the cattle, or to ſupply the uſes of the family, 1 *Sam.* ix. 11. Thus Minerva in Homer, *Odyſſ.* vii. 20. meets Ulyſſes, in form of a maid, going to draw water. See alſo *Odyſſ.* xx. 105. *Le Clerc.*

14. *And ſhe ſhall ſay, Drink,—let the ſame be ſhe,* &c.] The conduct of this ſervant is worthy remark; for it appears no leſs *rational* than pious. By ſupplicating for a ſign, he acknowledges God to be the great ſuperintendant and director of the univerſe, and of this event in particular; and at the ſame time, by asking a natural ſign, ſuch as betokened humanity, condeſcenſion, and other qualifications, that promiſed a diſcreet virtuous wife, he puts his prayer upon ſuch a rational foot, as to be a proper example for all to imitate, who would not tempt the providence of God, by expecting extraordinary ſigns to be given them for the determination of caſes which they are capable of determining by a proper uſe of their rational faculties. The ſuperſtitious arbitrary ſigns of divination regarded among the heathens, and which Le Clerc here quotes, are nothing to the purpoſe.

15 And it came to paſs before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel ſon of Milcah, the wife of Nahor Abraham's brother, with her pitcher upon her ſhoulder. 16 And the damſel *was* * very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well, and filled her pitcher, and came up. 17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher. 18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink. 19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking. 20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels. 21 And the man wondring at her, held his peace, to wit, whether the LORD had made his journey proſperous, or not. 22 And it came to paſs as the camels had done drinking, that the man took a golden * ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold; 23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy father's houſe for us to lodge in? 24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor. 25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in. 26 And the man bowed down his head, and worſhipped the LORD. 27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the LORD led me to the houſe of my maſter's brethren.

* Heb. *good of countenance.*

* Or, *jewel for the forehead.*

EXPOSITION.

15. *Before he had done ſpeaking,*] *i. e.* In his heart, for it was a mental prayer. See *ver.* 45.

19. *I will draw water for thy camels alſo,*] There were ten of them, *ver.* 10. and they are a very thirſty ſort of creatures, for they drink both for the preſent and future need: And therefore her taking ſo much pains to ſerve a ſtranger, ſhewed a moſt humane obliging diſpoſition.

22. *A golden ear-ring,*] It is not properly an *ear-ring*, for then it would be plural, but a jewel for ſome part of the face, as appears *ver.* 47. Some ſay, an ornament hanging down upon the forehead like a fillet. See *Poole's ſynop.* The ſame that is called a noſe-jewel, *Iſa.* iii. 21. becauſe it hung down between the eye-brows over the noſe. See *Ezek.* xvi. 11, 12. It is the ſame word that occurs, *Prov.* xi. 22. *A jewel of gold in a ſwine's ſnout*; which has led ſome to think they actually wore jewels in their noſes. And Thevenot mentions it in his travels, as a cuſtom that ſtill prevails in the eaſt, for women to put jewels into their noſes, which they bore with a needle. See *Grot. Calmet*, and *Le Clerc.*

Of half a ſhekel weight,] Heb. *Bekah*, which is half a ſhekel. See *Exod.* xxxviii. 25. Dr. Cumberland makes the ſhekel juſt half an ounce of ſilver averdupoiſe, *i. e.* 2 *s.* 4 *d.* farthing of our money. So that the *ear-ring* or *noſe-jewel*, and bracelets together, were worth of our money about 18 *l.* 18 *s.* reckoning the proportion of gold to ſilver as 16 to 1. But Dr. Prideaux makes the ſhekel worth 3 *s.* which brings the value of the jewel to 25 *l.* See *Prid. connect. pref.*

28 And the damſel ran, and told *them of* her mother's houſe theſe things. 29 And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well. 30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſter's hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, he ſtood by the camels at the well. 31 And he ſaid,

Come in, thou bleſſed of the LORD; wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels. 32 And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the mens feet that *were* with him. 33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on. An. ante C. 1857.

EXPOSITION.

28. *Her mother's houſe*] She went to the women's apartments, (*ch.* xxiii. 2.) to acquaint her mother with what had paſſed. Bethuel appears to have been from home when the ſervant firſt arrived, but to have returned ſoon after, for he is mentioned *ver.* 50. tho' others think he might be now old and unfit for buſineſs.—Some are inclined to think he was dead, as Joſephus (*Antiq. vol.* I. *p.* 16.) relates; and that the Bethuel mentioned *ver.* 50. was Rebekah's younger brother; for he is mentioned after Laban, who has the chief management of the affair, *ver.* 55. And the ſervant gives him preſents, with the mother, without taking any notice of the father, *ver.* 53. See *Calmet.*

31. *Come in, thou bleſſed of the Lord*;] A moſt beautiful compellation, which, ſpoken from the heart, comprehends higher eſteem, and more real affection, than all the compliments of modern faſhion when put together. For what can expreſs more eſteem than to call a man *the favourite of God?* or what more love, than to wiſh him the *friendſhip of the Almighty?*

32, 33. *And he ungirded his camels—gave ſtraw—and water to waſh—and ſet meat*] By theſe ſhort ſketches Moſes gives us a ſtrong picture of the ſimplicity and open-hearted hoſpitality of thoſe ancient times. As to the ceremony of giving water to waſh the feet, ſee on *chap.* xviii. 4. Here Le Clerc juſtly remarks, that Laban receives and entertains his gueſt before he knows any thing of his errand, or ſo much as who he was. A characteriſtic of ancient politeneſs, which Homer, one of the earlieſt of the heathen writers, often deſcribes in the manners of his heroes. Thus in the ſixth Iliad, the king of Lycia entertains Bellerophon nine days before he asks him a ſingle queſtion about his buſineſs.

Εννημαρ ξεινοσι ——— ——
Αλλ' ὁτε δη δεκατη εφαν ροδοδακτυλος ηως
Και τοτε μιν ἑρεειν.

See *Odyſſ.* iii. 69. iv. 60, 61, 155, *&c. ſeq.*

But he ſaid, I will not eat, until I have told mine errand.] Finding that God had guided him directly to Abraham's relations, like a faithful ſervant he prefers his maſter's intereſt to his own pleaſure; and is therefore impatient till he deliver his meſſage, and know how his overture would be reliſhed.

34 And he ſaid, I *am* Abraham's ſervant. 35 And the LORD hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes. 36 And Sarah my maſter's wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath. 37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell: 38 But thou ſhalt go unto my father's houſe, and to my kindred, and take a wife unto my ſon. 39 And I ſaid unto my maſter, Peradventure the woman will not follow me. 40 And he ſaid unto me, The LORD before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my father's houſe. 41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give not *thee* one, thou ſhalt be clear from my oath. 42 And I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my way which I go: 43 Behold, I ſtand by the well of water; and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink; 44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath appointed out for my maſter's ſon. 45 And before I had done ſpeaking in mine heart, Behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water:* and I ſaid unto her, Let me drink, I pray thee. 46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo. 47 And I asked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahor's ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands. 48 And I bowed down my head, and worſhipped the LORD, and bleſſed the LORD God of my maſter Abraham, which had led me in the right way to take my maſter's brother's daughter unto his ſon. 49 And now, if you will deal kindly and truly with

An. ante C. 1857. my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. 50 Then Laban and Bethuel answered, and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. 51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the Lord hath spoken.

EXPOSITION.

40. *The Lord before whom I walk*,] *i. e.* Under the care of whose providence, and the grateful remembrance of whose signal benefits, I have hitherto conducted my life. For it answers to Abraham's words, *ver.* 7. *The Lord God which brought me from my father's house*, &c. See *Pat.*

48. *My master's brother's daughter*] *i. e.* The grand-daughter of Nahor Abraham's brother; for grand-daughters are often called daughters.

49. *That I may turn to the right---or to the left.*] A proverbial speech, signifying, *that I may take some other course.* The metaphor seems borrowed from travellers, who, when they come to a place where two ways meet, turn to the right or left, according as their course directs them. See *Le Clerc.*

52 And it came to pass, that when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth. 53 And the servant * Heb. *vessels.* brought forth * jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave also to her brother, and to her mother precious things. 54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning, and he said, Send me away unto my master. 55 And her brother and her mother said, Let the † Or, *a full year*, or *ten months.* damsel abide with us † *a few* days, at the least ten; after that she shall go. 56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master. 57 And they said, We will call the damsel, and enquire at her mouth. 58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. 59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. 60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

EXPOSITION.

55. *At least ten days*;] Some translate it *a year, or at least ten months.* But it is by no means probable, that they would propose to detain the servant so long, after he had signified his desire to be gone the very next day. Tho' the word יָמִים often signifies *a year*, yet it signifies sometimes but a *short while*, *ch.* xl. 4. 1 *Sam.* xxix. 3. 1 *Kings* xvii. 7. and elsewhere. See *Le Clerc* and *Calmet.*

59. *And her nurse*,] Her name was Deborah, *ch.* xxxv. 8. That some other maid-servants were joined with her, appears from *ver.* 61. But she is probably mentioned as Rebekah's favourite. It being a piece of ancient piety and gratitude, to return kindness to such persons as had taken care of them in their infancy.

60. *Thou art our sister*,] This seems to confirm what has been conjectured, *ver.* 28. that Bethuel, as well as Laban, was Rebekah's brother, since it is *our* sister in the plural number. However, it is not to be doubted, but her mother and all her relations joined in the following nuptial benediction.

Be thou the mother of thousands, &c.] They pray God to make her exceeding fruitful, and that her posterity may be victorious over their enemies, which were the great things they desired in those days. Accordingly this is considered by the Jewish writers, as a form of blessing the spouse when she was carried to her husband. See *Selden, de jur. nat. & gent. l.* v. *c.* 5.

Possess the gate] See *ch.* xxii. 17.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. 62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the * Or, *to pray.* south-country. 63 And Isaac went out * to meditate in the field at the eventide: and he lift up his eyes, and saw, and behold, the camels *were* coming. 64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she had said unto the servant, What man *is* this that walketh in the field to meet us? And the servant had said, It *is* my master: therefore she took a vail and covered herself. 66 And the servant told Isaac all things that he had done. 67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death.*

EXPO-

EXPOSITION.

An. ante C. 1857.

61. *Took Rebekah, and went his way.*] They firſt croſſed the Euphrates, then the river Jordan, and ſo came into the land of Canaan.

62. *Iſaac came from the way of the well Lahai-Roi*] We read *ch.* xxv. 11. *that Iſaac dwelt at Lahai-Roi*, the well near which Hagar had the viſion, recorded *ch.* xvi. 14. ſo that he had now come from thence to viſit his father at Beer-Sheba, and expect his bride.

63. *Went forth to meditate.*] Went forth to take his ſerious evening walk. This is a beautiful attitude in which Iſaac is drawn. A good man in his evening walk, ſays a famous author, makes a greater figure in the eyes of ſuperior beings, than an army of an hundred thouſand men. And the example is worthy imitation: For though 'tis not good for man to be too much alone, yet neither is it fit he ſhould be always in company: He ought now and then to ſtep aſide from the buſy ſcenes of life, and retire within himſelf. Such ſolitude, to uſe Milton's words, is often *beſt ſociety*, and *ſhort retirement urges ſweet return.*

65. *She took a vail and covered herſelf,*] Either agreeably to the general faſhion of thoſe times, when virtuous women covered their faces in token of modeſty and ſhame-facedneſs; or it may refer to the particular cuſtom of the nuptial veil worn by the bride when ſhe was firſt introduced to her husband; a known faſhion among the heathens, and which Tertullian, from this very paſſage, infers to have been of very great antiquity. See *Le Clerc.*

67. *And Iſaac was comforted after his mother's death,*] Iſaac was thirty-ſeven at Sarah's death, xvii. 17. with xxiii. 1. and he was now forty, xxv. 20. ſo that his mourning had now continued three years; ſuch was the pious affection children bore their parents in ancient days. See *Pat.* Le Clerc, indeed, refers this long mourning to the garb and outward ſigns of grief; but I believe thoſe honeſt ages had not learned to ſeparate the appearance from the reality. The text plainly intimates, that the impreſſions of ſorrow remained on his mind, till grief for the loſs of a mother was ſwallowed up in the ſtronger paſſion of love to a wife.

CHAP. XXV.

THEN again Abraham took a wife, and her name *was* Keturah. 1853.
2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. 3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſſhurim, and Letuſhim, and Leummim. 4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All theſe *were* the children of Keturah. 5 And Abraham gave all that he had unto Iſaac. 6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſt-ward unto the eaſt-country. 7 And theſe *are* the 1822.
days of the years of Abraham's life which he lived, an hundred threeſcore and fifteen years. 8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of years*; and was gathered to his people. 9 And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre; 10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife. 11 And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac: and Iſaac dwelt by the well Lahai-roi.

EXPOSITION.

1. *Abraham took a wife,*] She is called his concubine, 1 *Chro.* i. 32. And *v.* 6. of this chapter we read of his concubines, which ſhews that he muſt have had more than one, and at the ſame time confutes the opinion of thoſe who make Keturah the ſame as Hagar. She was probably the chief of his women-ſervants, as Eleazer was of the men.

2. *And ſhe bare him,* &c.] This ſhews that the miraculous virtue which God communicated to Abraham in his old age, was not a tranſitory influence, but what we may call a renovation of his youthful vigour, whereby he was enabled not only to become the father of Iſaac, the promiſed ſeed, but alſo of a numerous progeny by another wife. See *Le Clerc.*

Zimran] He and his brethren were ſent by Abraham unto the eaſt country, *v.* 6. and therefore we muſt ſeek for them in thoſe parts, viz. in Arabia and the countries thereabout. Joſephus fixes the ſettlements of the ſons of Keturah in Arabia Felix and the country of the Troglodytes. See *Antiq. l.* 1. *c.* 15. Le Clerc makes Zimran the founder of *Zadrame*, the metropolis of the Cynædocolpitæ, near the Red-ſea.

Jokſhan,] In the neighbourhood of the Cynædocolpitæ were a people called the *Caſſanitæ*, whom Bochart, and after him Le Clerc, derives from *Jokſhan*, the initial letter *J* being dropt. See *Bochart. Phaleg. l.* 2. *c.* 27.

Medan,] From whom the country called *Madiana*, in the ſouthern part of Arabia Felix, probably received its name.

Midian,] From whom the Midianites, or inhabitants of Midianitis, near the Arabian gulf, probably derived their original. Their firſt ſettlements were to the ſouth-eaſt of the Salt-ſea, adjoining to the Moabites. See *Num.* xxv. 1, 6. Theſe are the moſt famous of all the ſons of Keturah. Out of this country Moſes had his wife,

An ante C. 1822.

wife, *Exod.* ii. 16. and iii. 1. See *Wells's geog. vol.* 1. *p.* 345.

Iſhbak,] Where he ſettled is quite uncertain.

Shuah,] He is thought to be the father of the *Suaceni*, who inhabited upon the confines of Midianitis.

3. *Sheba*] There were two others of this name, one the ſon, the other the grandſon of Cuſh, x. 7. They ſettled in the inmoſt parts of Arabia Felix, and this *Sheba*, the grandſon of Abraham, in the skirts of the ſame country, not far from the Nabathæans. Of this race, it is thought, were thoſe Sabeans who carried off Job's cattle and ſervants, *Job* i. 15. See *Bochart Phaleg. l.* iv. *c.* 9.

Dedan,] See another of the name *ch.* x. 7. This *Dedan* is ſuppoſed to have founded the city of his name in Idumea, *Jer.* xxv. 23. and xlix. 8. whoſe inhabitants are called *Dedanim*, *Iſ.* xxi. 13. See *Phaleg. l.* 4. *c.* 6.

Aſſhurim, Letuſhim, and Leummim.] If theſe were heads of nations, the memory of them is loſt. They probably planted ſome part of Idumea or Arabia.

4. *Ephah*,] His poſterity ſettled themſelves near their anceſtor Midian, *Iſ.* lx. 6. Bochart takes *Ephah* or *Hephah* to be the *Hippos* of the Greeks, of which name he finds a village and mountain deſcribed by Ptolomy on the coaſt of Midianitis. See *Hieroz. part* 1. *l.* 2. *c.* 3.

Epher,] Thought to be the founder of the nation called Homeritæ inhabiting part of Arabia Felix, and whoſe metropolis is called by Arrian *Aphar*. See *Pat.* Joſephus and ſome other authors will needs have Africa to have been planted by *Epher*, and named after him. But this notion is confuted by Bochart in his *Chanaan*, *l.* 1. *c.* 25.

Hanoch,] Some apprehend the traces of this name remain in *Cane*, a conſiderable trading place, where the Adramitæ were ſeated, on the ſouth of Arabia Felix, near the Red-ſea; and in the *Cananna* of Pliny, *l.* 6. *c.* 28.

Abidah,] The place of his ſettlement is uncertain. Bp. Patrick finds the relicks of his name in the people whom Philoſtorgius calls *Dibene*, who lived in an iſland between Arabia and India.

Eldaah,] Perhaps the founder of the people called Elanites, inhabiting the city Elana on the eaſt ſide of the Arabian gulph. See *Pat.*

5. *Gave all he had to Iſaac*,] *i. e.* Confirmed the grant which he had before made, xxiv. 36.

6. *Sons of his concubines*,] *i. e.* Of Hagar and Keturah, who were really wives, as they are both called, xvi. 3. and xxv. 1. but in a ſenſe before explained, xxii. 24. 'Tis hard to aſſign the reaſon why Abraham did not make Keturah his legitimate wife: The moſt probable reaſon is, that ſhe was of ſervile condition, one of his maids.

Unto the eaſt country] *i. e.* unto Arabia, which is diſtinguiſhed in the ſcripture by the name of the *Eaſt*, x. 30. *Jud.* vi. 3. 1 *Kin.* iv. 30. *Job* i. 3. *Iſ.* xi. 14. *Jer.* xlix. 28. See *Le Clerc*.

8. *In a good old age*] According to the promiſe given him, xv. 15.

Full of years,] It is a metaphor taken from an entertainment, where the gueſts, after they have fared liberally, riſe from table fully ſatisfied, and thankful to the maſter of the feaſt. The ſame metaphor is applied to life by Lucretius, *l.* 3. 951.

Cur non, ut, plenus vitæ, conviva ſatur, *recedis?*

Horat. Sat. 1. 117.

Inde fit, ut raro, qui ſe vixiſſe beatum
Dicat, & exactæ contentus tempore vitæ
Cedat, uti conviva ſatur, *reperire queamus.*

And thus they are imitated by Pope in one of his epitaphs:

From nature's temperate feaſt roſe ſatisfy'd,
Thank'd heaven that he had liv'd, and that he dy'd.

Was gathered to his people.] This cannot refer to Abraham's body, for that was depoſited among ſtrangers in Canaan, and not in Chaldea among his anceſtors. It muſt therefore refer to the ſoul, which is plainly intimated by this expreſſion to be immortal, and to ſubſiſt in a ſeparate ſtate, after its union with the body is diſſolved. Accordingly, by Abraham's being *gathered to his people*, 'tis reaſonable to underſtand, his being joined to the *ſpirits of juſt men made perfect*, thoſe kindred ſouls, whoſe tempers and manners he imitated while on earth. So 'tis explained by ſome of the fathers, particularly Theodoret. Neither does it make any thing againſt this explication, that the phraſe is applied promiſcuouſly to good and bad men, for each may be gathered *to his own people*, and yet theſe two people or ſocieties to which they are joined be extremely different. Mr. Warburton, in ſupport of his favourite ſcheme, conſiders it as a mere Hebrew idiom, importing *to be reduced to one common lot or condition:* For he obſerves the word *gathered* is not only applied to *their people*, but to *their grave*, and therefore cannot relate to the ſtate of the ſoul, but of the body. See 2 *Kin.* xxii. 20. 2 *Chro.* xxxiv. 28. See alſo *Div. Leg. l.* 2. *p.* 558. Whether or no his inference be juſt, I leave the reader to judge upon examining the paſſages.

Le Clerc thinks the expreſſion might take its origin from a prevailing opinion, that the ſouls of the dead were joined to the ſouls of their anceſtors, or to thoſe of their own nation and family. To this opinion he thinks *Ezekiel* alludes, *ch.* xxxii. 22. where ſpeaking of the world of ſpirits, he ſays, *Aſſhur is there, and all her company.* And to the ſame purpoſe he quotes Lucian, who in his viſion of the Acheruſian plains ſays, *There we found the demi-gods and heroines, and all the claſſes of departed ſpirits, diſtributed according to their nations and tribes.* And indeed the deſire of meeting again in the other world with our friends, and thoſe whom we highly loved and eſteemed on earth, is as natural to mankind as the deſire of immortality itſelf. Hence it is that Cicero is ſo tranſported with this view of death, and breaks forth into that beautiful exclamation at the end of his book *de Senectute*; *O præclarum diem, cum ad illum divinum animorum concilium, cætumque proficiſcar, cumque ex hac turba & colluvione diſcedam!* &c. O glorious day, when I ſhall be joined to that divine aſſembly and congregation of ſouls, when I ſhall leave this impure promiſcuous throng, and be ranked not only with thoſe brave men I now mentioned, but with my Cato, *&c.* See *Le Clerc on Gen.* xv. 15. (*A*)

12. Now

NOTES.

(*A*) It will not be improper here to give a ſhort ſketch of the character of this venerable patriarch, who is ſet forth to us in ſcripture as a bright model of piety and virtue. He was chiefly eminent for faith and reſignation to God; this was the great governing principle of his life. It was faith in God, and zeal

An. ante C. 1800.

12 Now theſe *are* the generations of Iſhmael Abraham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. 13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: The firſt-born of Iſhmael, Nebajoth; and Kedar, and Adbeel, and Mibſam, 14 And Miſhma, and Dumah, and Maſſa, 15 Hadar, and Tema,

NOTES.

zeal for his honour, made him chooſe rather to live an exile in a ſtrange land, where he might enjoy the free exerciſe of his religion, than, by dwelling in his own country, to run the hazard of being ſeduced into the prevailing idolatry of the times. See *ch.* xi. 31. and xii. 1. By this principle he ſtill preſerved himſelf pure and uncorrupted amidſt the contagion of a degenerate world. As a proof that his faith was genuine, he heſitated not a moment to perform obedience to God, even in commands the moſt painful to fleſh and blood, *Gen.* xvii. And what was the higheſt effort of pious reſignation, he with-held not from God the deareſt thing he had in the world, even his darling ſon. Nor was his faith leſs rational than lively and vigorous; it was neither the reſult of warm enthuſiaſm, nor the blind effort of raſh credulity, as appears from the cool deliberate manner in which he acted, *ch.* xxii. 2, 3. from his objecting to ſuch revelations as ſeemed to him incredible, *ch.* xvii. 17. and from the care he takes to reconcile his faith with reaſon, and to argue himſelf into a rational belief and conviction of the truth, upon the received principles of natural religion, *Rom.* iv. 21. *Heb.* xi. 19. Nor was his faith a mere notion or ſpeculation, but ſuch a practical principle as exerted itſelf in all the inſtances of humanity, peaceableneſs, condeſcenſion, and every ſocial virtue. He was particularly eminent for hoſpitality and courteous behaviour towards ſtrangers, *ch.* xviii. 2, *&c.* which ſpoke him a lover of mankind, and procured him a favourable reception where-ever he came to ſojourn. The hiſtory of the war of the nine kings, *ch.* xiv. wherein Abraham was confederate with the kings of Canaan, ſhews him to have been a man of valour and conduct, a lover of liberty and publick juſtice, an avenger of national wrongs, and a truly generous friend; who, to reſcue his kinſman and aſſociate from ſlavery, risks his fortune, his life, his all. I ſhall here ſubjoin a few teſtimonies from other authors, who give us much the ſame character of Abraham as Moſes does. Beroſus, without mentioning him by name, deſcribes a perſon of his character, who lived ten generations after the flood, as the ſacred hiſtorian makes Abraham. Μετα τον, *&c. i. e.* In the tenth generation after the deluge, there lived among the Chaldeans a certain great man of diſtinguiſh'd virtue, and ſkilled in heavenly things. See *Euſeb. Præp. Evang. l.* ix. *c.* 16. His departure from Chaldea, his ſettlement in Canaan, and his deſcent into Egypt on account of the famine, are mentioned by Nicolaus Damaſcenus, who relates further, that when Abraham went to Egypt, he went thither partly upon account of the famine in Canaan, and partly to conſer with the Egyptian prieſts about the nature of the gods, deſigning to go over to them, if their notions were better than his own; or to bring them over to him, if his own ſentiments ſhould appear to be the beſt founded; and that with this view he converſed with the moſt learned men amongſt them. Though Moſes relates nothing of this matter, yet it ſhows that even the heathen writers conſidered him as a man not only eminent for piety, but conſpicuous for learning and ſenſe. The ſacred hiſtory intimates that Abraham was neceſſitated to leave his country upon account of his religion: Of which event Maimonides, one of the graveſt and moſt judicious of the Jewiſh writers, relates the following particulars, which he gathered from traditional records extant in his time, particularly from the ancient annals of the Zabii, that had been tranſlated into the Arabic. The ſubſtance of his account is as follows: That Abraham was of a contemplative genius; that from his earlieſt years he turned his thoughts to enquiries concerning the origin and government of the univerſe; that though he at firſt conformed to the idolatrous worſhip, with which the whole land, as well as his father's houſe, was infected, yet he was toſſed with many perplexing doubts, till at length he came to be eſtabliſh'd in the firm belief of one Supreme Intelligence; and finding that the world about him was plunged in error, ſuperſtition, and idolatry, he reſolutely oppoſed the impiety of the times, and made many proſelytes to the true religion. See *Maimon. de idol. l.* 1. *c.* 1. And in another of his books (*More nev. part* 3. *c.* 29.) he tells us, that Abraham was educated in the faith of the Zabeans, who held, that there were no gods beſide the luminaries of heaven; that the ſtars were the leſſer divinities, or the *dii minorum gentium*, and the ſun the great god who rules both the ſuperior and inferior worlds: That theſe were the opinions of the generality; and all the length to which even their philoſophers arrived, was to conceive the planets and celeſtial orbs to be receptacles of the divinity, who animated them as the ſoul of the world. From which errors, when Abraham began to diſſent, alledging that there muſt be ſome Creator beſides the ſun, they bid him turn his eyes around, and mark the manifeſt power and influence which that luminary has over the world, ſo would he be convinced that he was the ſole creator and ruler of all things. To this Abraham replied, that theſe effects were no otherwiſe to be aſcribed to the ſun, than as an inſtrument in the Creator's hand, juſt as an ax is in the hand of the workman; adding the reaſons that determined him to be of this perſuaſion. But his reaſonings ſerved only to draw upon him the publick odium: The king put him in priſon; and finding him ſtill to perſiſt in his oppoſition, he confiſcated his goods, and baniſhed him into the remote parts of the eaſt. It is upon account of this glorious ſtruggle for the truth, that Maimonides ſtiles Abraham *the pillar of the world.* There are ſeveral particulars in the books of the Arabians, Abraham's deſcendants by Iſhmael, which confirm what Maimonides ſays of this patriarch's inquiſitive turn of mind, his early application to ſearch out the truth, and his oppoſition to the ſuperſtitious errors of the times. They tell us, that the firſt time he ſaw herds of cattle feeding in a meadow, he applied to his mother to learn from her their reſpective names, qualities and uſes; and from thence he proceeded to enquire, who it was that had produced all theſe things? She put him off with this general anſwer, That all things in this world had their lord and maker. But this would not ſatisfy his inquiſitive mind. Some time after, as he was walking by himſelf in the way to Babylon, he ſaw towards the evening the ſtars ſhining in the heavens, and amongſt the reſt Venus, which was adored by many: Hereupon he ſaid within himſelf, *perhaps this is the God and Creator of the world:* But obſerving ſome time after that this ſtar was ſet, he ſaid, *This certainly cannot be the maſter of the univerſe, for it is not poſſible he ſhould be ſubject to ſuch a change.* Soon after he took notice of the moon in the full, and it came into his thoughts that this probably might be the author of all things, after whom he was enquiring: But when he perceived it to have paſſed over the horizon like other ſtars, his judgment of it was the ſame as he had before made of Venus. At length, as he came nearer to the city, he ſaw multitudes of people adoring the riſing ſun, and was tempted to follow their example; but having viewed this ſtar declining, and purſuing its courſe weſtward like the reſt, he from thence concluded that it was neither his Creator, his Lord, nor his God. See *Joſ. antiq. l.* 1. *c.* 8. *Philo de vit. Abrahami. Herbelot. Bibl. orient. p.* 12. *and others, in Calmet's dict. in Abraham.*

Jetur, Naphiſh, and Kedemah. 16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes accord-
An. 1773. ing to their nations. 17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and died, and was gathered unto his people. 18 And they dwelt from Havilah unto Shur,
* Heb. *fell.* that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he * died † in the preſence of all his brethren.

† Read, *And he dwelt.*

EXPOSITION.

12. *Now theſe are the generations*, &c.] Having mentioned the bleſſing of God that went along with Iſaac, *v.* 11. he takes this occaſion to ſhow that God was not unmindful of his promiſe to Abraham concerning Iſhmael alſo. See *ch.* xvii. 20. *Pat.*

13. *Nebajoth*,] He inhabited that part of Arabia Petrea which was famous for breeding excellent ſheep, *If.* lx. 7. And from him the whole country was called *Nabatæa*, and the people *Nabatheans*, names well known in profane authors.

Kedar,] He ſettled in the ſame country near his elder brother; hence this name is often put for Arabia Petrea in general, *Pſ.* cxx. 5. *Song* i. 5. *If.* xxi. 16, 17, *&c.* His poſterity are the Cedrei of Pliny, *l.* v. and xi. See *Le Clerc.*

Adbeel.] Which ſignifies among the Arabians, *one who is taught of God.* The occaſion of his having that name is unknown. There are no footſteps of any place which received its denomination from him; ſo that we are ignorant of the part of Arabia which he and his deſcendants inhabited. The like obſcurity attends *Mibſam* and *Miſhma.* See *Le Clerc.*

14. *Dumah*,] He ſeems from *If.* xxi. 11. to have been either ſeated in Idumea, or near it. See *Pool's ſynopſ.* Others think Duma in Arabia Deſerta took its original from him.

Maſſa,] Thought to be founder of the Maſani, in Arabia Deſerta, a people mentioned by Ptolomy.

15. *Hadar*,] He is called Hadad, 1 *Chro.* i. 30. and traces of his name are probably found in the city Adada, near Palmyra in Syria, and in the kings of Damaſcus who were called Ben-Hadad, *i. e.* ſons of Hadad.

Temah,] Probably the founder of the city which Ptolomy calls *Themma*, in Arabia Deſerta. His poſterity are mentioned, *Job* vi. 19. *If.* xxi. 14. *Jer.* xxv. 23. among the inhabitants of that country.

Jetur,] Gave name to a tribe whoſe territories the Reubenites, *&c.* ſubdued, 1 *Chro.* v. 19. Their country adjoined to Trachonitis, whence *Huræa* and *Trachonitis* are often confounded.

Naphiſh,] His name is alſo mentioned, 1 *Chro.* v. 19. but no where elſe in ſcripture.

Kedemah] He probably dwelt near his brother Kedar, for ſo ſome expound theſe words, *Jer.* xlix. 28. *Go up to Kedar, and ſpoil the men of Kedem*, (which we tranſlate *the men of the eaſt.*)

16. *By their towns*,] Not ſuch towns as in other countries, where the houſes are of wood, ſtone, or the like materials; but tents pitched together under the open air, *Jer.* xlix. 31. Yet we are told that ſome of theſe people dwelt in walled towns. See *Numb.* xxxi. 10. See alſo *Pocock in Abulfaraius's Arabian hiſtory.*

And by their caſtles,] Fortified places ſcattered up and down in the deſarts, to which they reſorted when they were in any danger, *If.* xlii. 11.

Twelve princes,] Or rulers of tribes, Φυλαρχοι Αραβων, as they are called in common authors. See *Euſeb. præp. Ev. l.* ix. *ch.* 19. Thevenot tells us, they ſtill live under the ſame kind of government. See *Le Clerc.*

18. *From Havilah unto Shur*,] See *ch.* x. 7. Havilah bounded their country on the north-eaſt, and Shur on the ſouth-weſt.

He died in the preſence of all his brethren,] In the Hebrew it is, *he fell*, and may ſignify *his lot fell*, as the word is uſed *Pſ.* xvi. 6. It is therefore juſtly rendered by the LXX. and Onkelos, *dwelt*, agreeably to what is foretold of Iſhmael, *ch.* xvi. 12. where this ſenſe of the words is explained. See *Le Clerc* and *Calmet.*

19 And theſe *are* the generations of Iſaac Abraham's ſon: Abraham begat
1857. Iſaac. 20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the
1838. Syrian. 21 And Iſaac intreated the LORD for his wife, becauſe ſhe was barren: and the LORD was intreated of him, and Rebekah his wife conceived. 22 And the children ſtruggled together within her: and ſhe ſaid, If *it be* ſo, why *am* I thus? and ſhe went to enquire of the LORD. 23 And the LORD ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger. 24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. 25 And the firſt came out red, all over like an hairy garment: and they called his name Eſau. 26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them.

EXPOSITION.

19. *Theſe are the generations*] *i. e.* This is the account of Iſaac and his family. See *ch.* ii. 4.

20. *And Iſaac was forty years old*] This and ſome of the following particulars, though related after Abraham's death, yet fell out ſeveral years before that event. For Abraham was an hundred

hundred years old when Isaac was born, and he lived seventy-five years after. So that he not only saw Isaac married, but lived fifteen years after his sons Jacob and Esau were born. *Compare ver.* 7. *with* 20 *and* 26. Josephus, therefore, is guilty of a great oversight, in placing the birth of Jacob and Esau posterior to Abraham's death. See *Le Clerc*.

Of Padan-aram.] *i e.* The fertile land of Aram or Mesopotamia (called Aram-Nahoraim; see *ch.* xxiv. 10.) that country being divided into two parts, the one whereof, namely, that towards the south, was barren and sandy; the other towards the north, beyond Haran, was rich in corn fields and pasture. See *Pool's synops.*

21. *She was barren*] For no less than twenty years. *Compare v.* 20 *with* 26.

22. *The children struggled*] Le Clerc refers this to the fifth month, when children begin to move in the womb. But the text speaks as if she was then near her time of delivery: Accordingly, Dr. Patrick and others explain it of the pangs which she felt by the children striving, as it were, which should first see the light. See *Pool's synops.* Apollodorus records in like manner, that Acrisius and Prætus strove together even in their mother's womb. See *Grotius*.

If it be so, why am I thus?] If I must suffer such uncommon pains, why did I conceive? Or as others, Why am I alive? Had I not better die than live thus in misery? See *Pool's syn.*

She went to enquire of the Lord.] *i. e.* She either addressed herself immediately to the oracle of God, or rather, as she was no prophetess, to some prophet or inspired person, who attended at the Shechinah, or was favoured with divine revelations: For such is the meaning of the phrase elsewhere, *Exod.* xviii. 15. 1 *Kin.* xiv. 5. xxii. 7, 8. 2 *Kin.* xxii. 18. but especially 1 *Sam.* ix. 9. See *Le Clerc*. And this prophet whom she consulted was probably Abraham, who was alive fifteen years after, and is expressly called a prophet, xx. 7. See *Pool's synops.* Though Le Clerc and others think it was Melchisedec. Shem it could not be, for he was dead ten years before, as appears by computing the time between the birth of Arphaxad, Shem's eldest son, and this year, which was the 160th of Abraham's life, the sum amounting to 510 years, whereas Shem lived only 500 after Arphaxad's birth, *ch.* xi. 11, 27. with *ver.* 32. and *ch.* xii. 4.

23. *Two nations are in thy womb,*] *i. e.* The founders of two nations; the Israelites and Idumeans, which are called Jacob and Esau after the names of their heads, *Mal.* i. 2, 3. An. ante C. 1838.

The one shall be stronger than the other,] *i. e.* In a national sense, for personally considered, Esau was more powerful than Jacob, as appears from *ch.* xxxii.

The elder shall serve the younger,] Which is still to be understood in the same sense with the preceding words, that the posterity of the elder should in time be brought into subjection to that of the younger, as in fact the Edomites or Idumeans were to the Israelites by David, 2 *Sam.* viii. 14. 1 *Kin.* xi. 15. See also 2 *Kin.* viii. 21. xiv. 7. *Jos. antiq. l.* 13. *c.* 17. and *Le Clerc*. This passage serves for a key to explain the ninth chapter to the Romans, where the words are quoted; for it proves to a demonstration, that this cannot be meant of God's arbitrary predestination of particular persons to eternal happiness or misery, without any regard to their merit or demerit, a doctrine which some have most impiously fathered upon God, who is the best of beings, and who cannot possibly hate, far less absolutely doom to misery any creature that he has made; but that it means only his bestowing greater external favours, or if you please, higher opportunities for knowing and doing their duty, upon some men, or upon some families or nations of men, than he does upon others, and that merely according to his own wise purpose, without any regard to their merits or demerits, as having a right to confer greater or smaller degrees of perfection on whom he pleases. See *Dr. Clarke's serm. vol.* 1. *serm.* 5. and *Foster's serm. vol.* 1. *serm.* 5.

25. *Red all over, like an hairy garment,*] Either with his head and whole body over-grown with red hair, like a hairy garment, such as was worn in those days; or, as others, *ruddy*, like an hairy garment, which might be commonly of red hair. See *Le Clerc*. This complexion is reckoned by Aristotle, and other physiognomists, to denote a vigorous, active constitution. See *Grotius*.

They called his name Esau,] From *Eschau*, which signifies a *hair-cloth*, among the ancient Hebrews and Arabians. See *Le Clerc*.

26. *Jacob.*] From *Hekeb*, the heel.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents. 28 And Isaac loved Esau, because * he did eat of *his* venison: but Rebekah loved Jacob. 29 And Jacob sod pottage: and Esau came from the field, and he *was* faint. 30 And Esau said to Jacob, Feed me, I pray thee, † with that same red *pottage*; for I *am* faint: therefore was his name called Edom. 31 And Jacob said, Sell me this day thy birth-right. 32 And Esau said, Behold, I *am* ‡ at the point to die: and what profit shall this birth-right do to me? 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birth-right unto Jacob. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birth-right. 1805.

* Heb. *venison was in his mouth.*
† Heb. *with that red*, with that *red* pottage.
‡ Heb. *going to die.*

EXPOSITION.

27. *A plain man*] The LXX. render it απλαστος, simple, artless, and without guile. But this suits not with Jacob's character. The word properly signifies *perfect*; and as it is opposed to the rough, fierce, and active disposition of Esau, seems to denote a mild, gentle nature, that delighted in the soft arts of peace, and in the innocent pleasures of the pastoral life. See *Le Clerc*, and *Pool's synops.*

28. *Isaac loved Esau*, &c.] Not only as the first-born, but as promising to prove a great person, by the valour and activity of his temper, and furnishing his father's table with variety of venison. But the meek and sedate behaviour of

An. ante C. 1805.

Jacob made him the mother's favourite. See *Pyle's paraphr.*

30. *Feed me with that ſame red pottage,*] 'Tis in the Hebrew only *with that red, that ſame red,* where the repetition paints his extreme faintneſs, and the impatience of his appetite.

Edom.] Which ſignifies *red.*

31. *Sell me—thy birth-right.*] Several privileges were annex'd to the right of primogeniture, particularly ſuperiority over the younger brethren, *Gen.* iv. 7. and to be heir to the father's eſtate, at leaſt to enjoy a double portion thereof, as it was appointed by the law of Moſes, *Deut.* xxi. 17. But it is alledged, that ſuch a conduct would only argue him fooliſh, whereas the apoſtle, on this very account, ſtiles him *profane* too, *Heb.* xii. 16. which looks as if there had been ſome ſacred privilege annexed to the primogeniture. Some therefore infer from *Numb.* iii. 12. that the right of prieſthood belonged to the firſt-born, and that Eſau was profane for undervaluing this branch of his prerogative. But there is no proof that the prieſthood was confined to the firſt-born before the law. Others think the birth-right was a title to the land of Canaan, which included the bleſſing promiſed to the peculiar ſeed of Abraham, from whom the Meſſiah was to deſcend. This much is evident, that fathers in thoſe days were wont to beſtow a ſpecial bleſſing upon their firſt-born, as appears from *ch.* xxvii. 28. and xlix. 3. which bleſſing was conceived to extend even to their poſterity, according to the words of the ſon of Sirach, *The bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations,* Ecclus. iii. 9. If this was the birth-right that Eſau parted with, as the apoſtle himſelf ſeems to intimate, *Heb.* xii. 17. and as Dr. Patrick, M. Le Clerc, and others, are of opinion, it doubtleſs ſhewed a profane, diſſolute mind, to be thus regardleſs of his future dignity, unmindful of his poſterity, and, for a mean bribe, to give up his right to a father's dying benediction. I ſhall only obſerve, that Eſau may be ſtiled profane, though we ſuppoſe this prerogative to include nothing ſacred. For the word βεβηλος, which we render *profane*, in *Heb.* xii. 16. ſignifies properly *impure* or *diſſolute.* See *Crit. ſacr. voce* βεβηλος. And 'tis plain that the apoſtle underſtood it in this ſenſe, from his ranking the fornicator and profane in the ſame claſs. *Leſt there be any fornicator,* ſays he, *or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right. i. e.* Leſt there be any one among you ſo ſenſual and ſordid, as for a preſent low gratification of ſenſe, to forego the joys of virtue and religion, after the example of Eſau, who for the preſent indulgence of his appetite ſold his claim to all the future advantages that were annexed to the birth-right. We may further obſerve, that Jacob's conduct, however pious in other inſtances, yet in this particular is by no means to be juſtified. For he ought not to have taken advantage of his brother's neceſſity, and if he ſaw him profanely offering to ſell the privileges of his birth-right, it was his duty to have diſſuaded him from it. And therefore 'tis remarkable, that although God had determined to prefer the Iſraelites in many things to the Edomites, and did prefer them, according to thoſe words of the prophet, *Jacob have I loved,* and *Eſau have I hated,* Mal. i. 2, 3. *Rom.* ix. 13. Yet Jacob himſelf enjoyed no perſonal advantage, as to temporal things, above Eſau. See *Pool's ſynopſ.* and *Le Clerc.* See alſo *v.* 23.

32. *I am at the point to die,*] Some refer theſe words to his manner of life; as if he had ſaid, I am daily expoſed to ſo many dangers from wild beaſts, that I ſhall ſoon die, and then what will this birth-right avail me? See *Le Clerc,* and *Pool's ſynopſ.* But the moſt natural ſenſe is, I am now ſo faint, that I muſt die if I am not ſoon relieved. Eſau being a man of violent paſſions, the impatience of his temper had encreaſed the rage of his appetite to ſuch a degree, that he muſt either be gratified with Jacob's pottage, upon which he had ſet his heart, or he muſt die out-right; as if there had been no other food for him to eat but Jacob's meſs. See *Calmet.* A true picture this of a profane ſenſualiſt, that for a ſordid momentary pleaſure will forego the moſt ſolid joys of futurity.

34. *He did eat, and drink, and roſe up, and went his way,* &c.] He ſhewed no concern at what he had done, hoping, perhaps, to recover that by force, which he had loſt by his brother's craft. See *Pyle.* And poſſibly he might depend ſo much upon Iſaac's partial fondneſs for him, as to imagine he would not ſuffer Jacob to deprive him of any privileges of his birth-right, notwithſtanding this ſolemn agreement.

CHAP. XXVI.

cir. 1804. AND there was a famine in the land, beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines, unto Gerar. 2 And the LORD appeared unto him, and ſaid, Go not down into Egypt: dwell in the land which I ſhall tell thee of. 3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee and unto thy ſeed, I will give all theſe countries, and I will perform the oath which I ſware unto Abraham thy father. 4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed: 5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.

EXPOSITION.

1. *Beſides the firſt famine,*] See *ch.* xii. 10. Le Clerc is of opinion, that this event preceded the birth of Jacob and Eſau; becauſe he thinks it not probable that Rebekah would diſſemble her being a wife after ſhe had bore twins.

Unto Abimelech,] Probably the ſon of him to whom Abraham went. Abimelech was the common appellation of the kings of Paleſtine, as is ſaid, *ch.* xx. 2. Thus he who is called Achiſh,

chiſh, 1 *Sam.* xxi. 10. is ſtiled Abimelech in the title of *Pſ.* xxxiv. 1. See *Pat.*

2. *Go not down into Egypt:*] As Iſaac appears to have been of a much more indolent and inactive diſpoſition than Abraham, and perhaps had not the ſame faith in the promiſe of Canaan, he might have choſe to have fixed his reſidence in Egypt, had he been once accuſtomed to that fruitful country. And, therefore, for this or other unknown reaſons, he was directed by God not to go to Egypt, as he intended, but to go to Abimelech's court. See *Pool's Synopſis.* An. ante C. 1804.

3. *The oath*] Theſe promiſes which God had confirmed to Abraham by oath, *ch.* xxii. 16, 17.

4. *In thy ſeed ſhall all*, &c.] See *ch.* xii. 3.

5. *My voice, my charge*, &c.] This variety of expreſſions ſeems deſigned to ſhew the exactneſs of Abraham's obedience, that he readily complied with every intimation of the Divine Will.

6 And Iſaac dwelt in Gerar. 7 And the men of the place asked *him* of his wife; and he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, becauſe ſhe *was* fair to look upon. 8 And it came to paſs, when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold Iſaac was ſporting with Rebekah his wife. 9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her. 10 And Abimelech ſaid, What *is* this thou haſt done unto us? one of the people might lightly have lien with thy wife, and thou ſhouldſt have brought guiltineſs upon us. 11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death.

EXPOSITION.

6. *In Gerar.* See *ch.* xx. 1.

7. *She is my ſiſter:*] Which was true in the ſenſe he underſtood it, for ſhe was his couſin; but ſtill it was a prevarication. He imitated his father, as children are apt to do. See *Pat.* See alſo *ch.* xii. 13.

8. *Sporting with Rebekah*] Uſing ſuch familiarities with her, as were not decent between brothers and ſiſters. A ſtrong indication of his paſſionate fondneſs for Rebekah, ſince he could not refrain from ſuch blandiſhments even in publick, and that at a time when he thought his life in danger by owning her for his wife.

10. *Thou ſhouldſt have brought guilt upon us.*] It appears both from this and the xxth chapter, that the Philiſtines in thoſe early times had much more virtue and piety than Abraham and his ſon imagined. Abimelech not only ſpeaks with deteſtation of the crime of adultery, but conſiders it as ſo offenſive to heaven, that the bare commiſſion of ſuch an action was ſufficient to involve him and his people in ſome national calamity. For that is the meaning of *bringing guiltineſs upon us.* Perhaps too, the memory of the puniſhment inflicted upon his father, *ch.* xx. 17. for taking Sarah into his houſe, was ſtill freſh among them.

11. *He that toucheth*] *i. e.* Doth them any injury, as *v.* 29.

12 Then Iſaac ſowed in that land, and * received in the ſame year an hundred-fold, and the LORD bleſſed him. 13 And the man waxed great, and † went forward, and grew until he became very great. 14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ‡ ſervants. And the Philiſtines envied him. 15 For all the wells which his father's ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth. 16 And Abimelech ſaid unto Iſaac, Go from us: for thou art much mightier than we ‖. 17 And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. 18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Iſaac's ſervants digged in the valley, and found there a well of § ſpringing water. 20 And the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, The water *is* ours: and he called the name of the well ** Eſek, becauſe they ſtrove with him. 21 And they digged another well, and ſtrove for that alſo: and he called the name of it †† Sitnah. 22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it ‡‡ Rehoboth; and he ſaid, For now the LORD hath made room for us, and we ſhall be fruitful in the land. 23 And he went up from thence to Beerſheba. 24 And the LORD appeared unto him the ſame night, and ſaid, I *am* the God of Abraham thy father; fear not, for I *am* with thee, and will

* Heb. *found.*

† Heb. *went going.*

‡ Or, *huſbandry.*

§ Heb. *living.*

** That is *contention.*

†† That is *hatred.*

‡‡ That is *room.*

‖ Read, *Made mighty by us.*

An. ante C. 1804. bleſs thee, and multiply thy ſeed, for my ſervant Abraham's ſake. 25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Iſaac's ſervants digged a well.

EXPOSITION.

12. *Sowed in that land,*] Upon the encouragement given him by Abimelech, he ventured to farm ſome land of the inhabitants of the place.

Received an hundred-fold.] Which is no extraordinary thing in ſome countries, particularly in Syria, as Varro teſtifies: And our Saviour ſuppoſes the ſame, *Matth.* xiii. 8. Iſaac's increaſe is indeed aſcribed to the particular providence of God; but this by no means excludes the efficiency of natural cauſes; his own induſtry, and the natural fertility of the ſoil, no doubt were the means which, under God, brought about this effect. For as the ſcripture teaches us piouſly to acknowledge God to be the giver of all good, ſo it directs us to depend upon the gifts of his providence, in a due uſe of appointed means. And therefore he who tells us in one place, *the bleſſing of the Lord maketh rich*, ſays in another, *the hand of the diligent maketh rich*, Prov. x. 4, 22.

15. *Wells which his father had digged,*] When he reſided in the ſame country, *ch.* xxi. 19.

16. *Go from us:*] This ſeems contrary to the treaty of friendſhip between Abraham and Abimelech, *ch.* xxi. 23. for it was made not only for themſelves, but for their poſterity. But Abimelech acts according to the policy of kings, who can't bear thoſe too near the throne who rival them in power or greatneſs. It was the ſame political motive that determined ſome free ſtates, that were extremely jealous of their liberties, to baniſh from the ſeat of power ſuch of their members as ſeemed too powerful for their fellow citizens; which, as Grotius obſerves, was the caſe of the oſtraciſm in the Athenian ſtate. See *Ariſtot. polit.* 3. *c.* 13.

Thou art much mightier than we.] The Hebrew words are *Ci—gnatzampta mimennu*; which may be rendered much better, *Becauſe thou art increaſed*, or *made mighty by us*; and then the meaning will be, not that Abimelech feared Iſaac, but envied him, as his people did, *ver.* 14. It appears, indeed, from *ver.* 28. and 29. that Abimelech was really afraid of Iſaac's growing power; but it is not to be imagined that Iſaac was more potent than the whole Philiſtine nation: The moſt we can ſuppoſe is, that he might have as large a family, and as numerous an attendance as the king himſelf had, and might therefore have been able to diſturb Abimelech's government. See *Shuckford's connect. vol.* 2. *p.* 144. *1ſt. edit.* However, it appears from this that Abimelech muſt have been but a very inconſiderable prince, otherwiſe he had never been ſo jealous of Iſaac's growing power, as to oblige him to depart out of his dominions; and, not ſatisfied with that, he went afterwards to beg a peace of him, and would ſwear him to the obſervance of it, *v.* 26, *&c.*

19. *Of ſpringing water.*] Heb. *of living water*, *i. e.* a perennial ſpring. They are oppoſed to ciſterns of rain, ſuch as the Arabians often uſed, *Jer.* ii. 13. See *Le Clerc.*

20. *The water is ours:*] They pretended a right to it, becauſe it was found in their ſoil.

Rehoboth;] Signifies *free ſpace* or *room*; which name he gave to the well, either becauſe his flocks had now room to feed at large without moleſtation, or metaphorically, becauſe he now enjoyed quiet and proſperity, which, in the Hebrew idiom, is *to be enlarged.*

23. *To Beer-ſheba.*] Where his father lived, *ch.* xxi. 33.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. 27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you? 28 And they ſaid, * We ſaw certainly that the LORD was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; 29 † That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the LORD. 30 And he made them a feaſt, and they did eat and drink. 31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace. 32 And it came to paſs the ſame day, that Iſaac's ſervants came, and told him concerning the well which they had digged, and ſaid unto him, We have found water. 33 And he called it ‡ Sheba: therefore the name of the city is ‖ Beer-ſheba unto this day. 34 And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite: 35 Which were § a grief of mind unto Iſaac and to Rebekah.

* Heb. *Seeing we ſaw.*

† Heb. *If thou ſhalt,* &c.

‡ That is, *an oath.*

1796.

‖ That is, *the well of the oath.*

§ Heb. *bitterneſs of ſpirit.*

EXPOSITION.

28. *Let there be an oath betwixt us,*] As was between Abraham and Abimelech, who was either the ſame with this king, or his father. See *ch.* xxi. 22.

29. *Have done unto thee nothing but good,*] It would ſeem from this, that Abimelech knew nothing of the ill uſage Iſaac had met with from the Philiſtian herdſmen, as it happened likewiſe in the caſe of Abraham. See *ch.* xxi. 26.

30. *Made them a feaſt,*] Covenants were always made in thoſe times by the ſignificant ſymbol of eating and drinking together in token of friendſhip.

33. *He called it Sheba:*] It had been ſo called before

before by Abraham, *ch.* xxi. 31, and for a like reaſon; but that name, perhaps, was forgotten, and ſo Iſaac wanted to revive it, as he had done others. See *Pat.*

34. *Took to wife Judith—the Hittite, and Baſhemath—the Hittite,*] This he appears to have done out of his own head, againſt the counſel, at leaſt without asking the advice of his parents, who were grieved at his marrying into two families of the idolatrous Canaanites. See *Pat.* Though it does not appear that they were more corrupt at this time than their neighbours. See *v.* 10. *ch.* xx. 3.

35. *They were a grief*] Heb. *bitterneſs of ſoul, i. e.* extremely grievous and afflicting to the parents, eſpecially Rebekah, who is ſaid, *ch.* xxvii. 46. *to have been weary of her life* upon their account. Some will have it, that this diſguſt was owing to difference of religion. See *Grotius*, &c. Others, that theſe women were inſufferably inſolent towards Jacob and his parents, as valuing themſelves on their high rank, their fathers being rulers of the Hittites, and their husband the elder brother. See *Pool's ſynop.* 'Tis not unlikely, that diverſity of manners, and national prejudices, abſtracting from conſiderations of religion, might render the Canaanites and Chaldeans diſagreeable to each other. See *Le Clerc.* An. ante C. 1796.

CHAP. XXVII.

AND it came to paſs that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: And he ſaid unto him, Behold, *here am* I. 2 And he ſaid, Behold now, I am old, I know not the day of my death. 3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and * take me *ſome* veniſon; 4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die. 5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau went to the field to hunt *for* veniſon, and to bring *it*. 1760.

* Heb. *hunt.*

EXPOSITION.

1. *Iſaac was old,*] An hundred and thirty-ſeven years, as appears by comparing together ſeveral paſſages of this hiſtory. See *Kidder's notes.*

Called his eldeſt ſon,] Though Eſau had diſobliged Iſaac by his marriage, yet we ſee by this he ſtill retained his partial affection to him, and wanted to prefer him to his brother.

2. *I know not the day of my death.*] He lived forty years after this, *ch.* xxxv. 28, 29.

3. *Thy quiver*] Onkelos tranſlates it *ſword* or *hanger*, a weapon neceſſary in hunting, which ſenſe Fuller ſtrenuouſly defends. See *Miſcell.* 1. *p.* 17. But quiver is more aptly joined with bow, that is a quiver charged with arrows, as in that famous paſſage of Horace,

Integer vitæ, ſceleriſque purus,
Non eget Mauri jaculis, nec arcu,
Nec venenatis gravida ſagittis
Fuſce pharetra.

4. *Make me ſavoury meat,*] That his ſpirits might be thereby exhilarated, ſay ſome, by eating ſavoury meat, and drinking ſpiritous liquor, *ver.* 25. and ſo his mind be the better fitted for delivering the prophetic benediction; juſt as the prophets had recourſe to muſic to exalt their ſpirits, and tune their organs, ſo to ſpeak, for the prophetic ſpirit to operate upon, 2 *Kin.* iii. 15. See *Pool's ſynopſ.* Hence that maxim of the Jewiſh doctors, *That the ſpirit of prophecy reſts not upon a gloomy and dejected mind.* See *Buxtorf's lexicon, Chald. Rab. in the word Shechinah.* But if we take the narration as it lies ſimply before us, there ſeems to be no further myſtery in the caſe, but that Iſaac, who loved veniſon, and who preferred Eſau to Jacob becauſe he eat of his veniſon, *ch.* xxv. 28. wanted a freſh occaſion of ſtrengthning his affection to his ſon, that he might bleſs him, or pray for his proſperity with the more alacrity and good will. See *Le Clerc.*

My ſoul may bleſs thee before I die.] By comparing *ver.* 7. where it is, *bleſs thee before the Lord*, it appears that this was no common bleſſing that Iſaac meant for Eſau, but a ſolemn dying benediction, ſuch as pious parents in thoſe days were wont to beſtow upon their children, and which were held ſacred, and indeed were often prophetick of their future fortunes in the world, as in the caſe of Jacob, *ch.* xlix. 1. But the difference between him and Jacob was, that God had given Jacob a prophetic view of his intended diſpenſations to his deſcendants and their children; but it is plain that Iſaac, in this place before us, had called Eſau without having received any particular revelation about him, for he deſigned to tell him what God never intended ſhould belong to him. See *Shuckf. connect. vol.* 2. *p.* 160.

5. *And Rebekah heard*] She ſaw the low ſprings of her huſband's partial affection to Eſau, and that he was going to promiſe the *bleſſing of Abraham*, where his affection led him to wiſh it, and not where, by having made enquiry at the Divine Oracle, *ch.* xxv. 23. ſhe knew that God had deſigned it, wherefore ſhe reſolved, if poſſible, to prevent him. See *Shuckf. ibid.* Tho' Iſaac, probably, underſtood the Oracle as well as ſhe, yet he might underſtand it not of Jacob and Eſau, perſonally conſidered, but of their poſterity only, and ſo might think the birth-right, with all its privileges, ſtill due to Eſau. See *Ainſworth in v.* 13.

6 And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying, 7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the LORD, before my death. 8 Now therefore, my ſon, obey my voice, according to that which

An. ante C. 1760. I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth. 10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death. 11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man. 12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing. 13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only obey my voice, and go fetch me *them*. 14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved. 15 And Rebekah took * goodly raiment of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon. 16 And ſhe put the skins of the kids of the goats upon his hands, and upon the ſmooth of his neck. 17 And ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſon Jacob.

* Heb. *deſirable.*

EXPOSITION.

9. *Two kids*] Which in old time were reckoned very delicious meat; a preſent fit for a king, 1 *Sam.* xvi. 20. and allowed to decayed weak people as an excellent nouriſhment. She orders two to be brought, that ſhe might dreſs for Iſaac the moſt delicate parts of both. See *Pat.*

11. *A hairy man,*] See *ch.* xxv. 25. Hence ſome think the mountain where he reſided was called *Seir*, which ſignifies *ſhaggy* or *rough*. See *Le Clerc*. But others derive it more probably from *Seir*, one of the princes of the country. See *ch.* xxxii. 3.

13. *Upon me be thy curſe,*] *i. e.* I will warrant the ſucceſs; or if the iſſue turns out ill, I will ſtand between you and all danger. It is the ſame way of ſpeaking with that in *Matth.* xxvii. 25. Rebekah ſpeaks this confidently, as knowing how eaſy it was to impoſe upon Iſaac by reaſon of his dim-ſightedneſs, and other natural infirmities. And not only ſo, but ſhe ſeems to have been ſo well aſſured that Jacob had a juſt title to the firſt bleſſing, which Eſau had ſold with the birth-right, and which God had deſigned for Jacob from the beginning, *ch.* xxv. 23. and conſequently, that her whole crime was only an attempt to deceive Iſaac, into an action which he ought deſignedly to have done, that ſhe takes the whole curſe upon herſelf, and perſuades Jacob to come into her meaſures. See *Shuckf. connect. vol.* 2. *p.* 161.

16. *Put the ſkin of the kids,* &c.] 'Tis obſerved by Bochart, that in the eaſtern countries goats hair was very like to that of men. See *Hieroz. part* 1. *l.* 2. *c.* 51.

18 And he came unto his father, and ſaid, My father: And he ſaid, Here *am* I; who *art* thou, my ſon? 19 And Jacob ſaid unto his father, I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me. 20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? And he ſaid, Becauſe the LORD thy God brought *it* * to me. 21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau, or not. 22 And Jacob went near unto Iſaac his father, and he felt him; and ſaid, The voice *is* Jacob's voice, but the hands are the hands of Eſau. 23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſau's hands: So he bleſſed him. 24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am*. 25 And he ſaid, Bring *it* near to me, and I will eat of my ſon's veniſon, that my ſoul may bleſs thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. 26 And his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon. 27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the LORD hath bleſſed. 28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine. 29 Let people ſerve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's ſons bow down to thee: Curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

* Heb. *before me.*

EXPOSITION.

19. *And Jacob ſaid unto his father,*] Notwithſtanding the above circumſtances that ſerve to alleviate the guilt of this action, yet we cannot be ſo blindly partial as to juſtify Jacob's conduct entirely. *Amicus Socrates, ſed magis amica veritas.* The perſons and characters of the patriarchs are venerable, but ſtill more venerable are the eternal laws of truth and moral rectitude. It muſt therefore be owned, that this act of complicated diſſimulation is a vaſt blemiſh upon Jacob's character: For he not only perſonates Eſau, but, to ſupport this original deceit, has

recourſe to ſeveral downright lies. He even perſiſts in his falſe aſſeveration, *ver.* 24. and, which is worſt of all, intereſts the Almighty in the cheat, by pretending that God had brought the meat to him. 'Tis true, he and his mother were poſſeſſed with a falſe opinion, that they might deceive Iſaac for the good of the family. See *Pat.* And ſo might varniſh over their action with the ſpecious name of a *pious fraud*, as has too often been done ſince, to the eternal diſgrace of men profeſſing the true religion. But an honeſt intention can never ſanctify a criminal action, neither are men *to do evil that good may come.*

Ariſe, &c.] Iſaac being aged and infirm, was lying upon his bed.

21. *Come near, that I may feel thee*,] He had ſome ſuſpicion from his voice, and too quick return, that it was not Eſau.

26. *Come near, and kiſs me*,] A token of the great love wherewith he conferred this bleſſing upon him.

He ſmelled the ſmell of his raiment,] It ſeems to have been the cuſtom to ſcent their richer garments with odoriferous flowers, and other perfumes, with which they could eaſily be ſupplied from Arabia, famed for aromatic herbs. See *Song* iv. 10, 11. *Le Clerc.*

See, the ſmell of my ſon, &c.] Behold the grateful odour of my ſon's apparel, reſembles that of a field which God hath adorned with variety of fruits and flowers.

Which the Lord hath bleſſed.] As curſed ground is that which produceth uſeleſs or noxious herbs, *ch.* iii. 17, 18. iv. 11, 12. ſo *the field which the Lord hath bleſſed*, is fertile in plants that are for the uſe and pleaſure of human life, *Heb.* vi. 7.

28. *The dew of heaven*,] In thoſe warm countries, where rain commonly falls but at two ſeaſons of the year, *viz.* about April and October, hence called the former and latter rain, *Deut.* xi. 14. the copious fall of the morning and evening dews, in a great meaſure, ſupplied the place of rain. Though the name *dew* may well be ſuppoſed to include *rain*, which is only a more copious dew. But as both are ſo neceſſary to fructify the earth, eſpecially in thirſty climates, hence they are repreſented in ſcripture as emblems of plenty, proſperity, and the bleſſing of God, *Deut.* xxxiii. 13, 28. *Micah* v. 7. *Zech.* viii 12. And on the other hand, the withholding of theſe, denotes barrenneſs, diſtreſs, and the curſe of God, 2 *Sam.* i. 21. *Hag.* i. 10. See *Poole's ſynop. Le Clerc*, and *Calmet.* An. ante C. 1760.

The fatneſs of the earth,] What Homer calls ϑιαϱ αϱουϱης, and *Virgil*, *uber glebæ*. Under this, therefore, and the former expreſſion, Iſaac wiſhes his ſon all the bleſſings which a plentiful country can produce. For, as Le Clerc rightly obſerves, if the dews and ſeaſonable rains of heaven fall upon a fertile ſoil, nothing but human induſtry is wanting to the plentiful enjoyment of all temporal good things. And this prophetic prayer was remarkably anſwered, by God's ſettling the Iſraelites in the poſſeſſion of Canaan, a land flowing with milk and honey.

29. *Let people ſerve thee*,] As the former part of the bleſſing refers to wealth, ſo this to dominion. See *Pat.*

Be Lord over thy brethren,] Theſe words refer to the poſterity of Jacob, whom Iſaac unwittingly exalts to a ſuperiority above the poſterity of Eſau; which prayer was fulfilled in the days of David, who ſubdued the Edomites and neighbouring nations, *Gen.* xxv. 23. See *Pat.* and *Le Clerc.*

Let thy mother's ſons bow down to thee:] This was the prerogative of the firſt-born, to have pre-eminence and ſuperiority over the other children. Thus Iſaac, without knowing it, confirms Jacob in the poſſeſſion of the birthright, which Eſau deſerved to loſe, for parting with it ſo ſlightly.

Curſed be every one that curſeth thee,] *i. e.* Let that evil which they wiſh or do to thee, fall upon themſelves. The words are conſidered by ſome as a prayer, that God might render Jacob and his poſterity a terror to all the idolatrous people that ſhould oppoſe them, and blaſt all the malicious deſigns of ſuch as were adverſaries to the true religion. And in like manner, they explain the following words, of a ſolemn bleſſing pronounced upon all the ſervants of God, the friends of truth, virtue, and piety, whom Jacob and his poſterity repreſented. See *Pyle's paraph.*

30 And it came to paſs, as ſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting. 31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me. 32 And Iſaac his father ſaid unto him, Who *art* thou? and he ſaid, I *am* thy ſon, thy firſt-born Eſau. 33 And Iſaac * trembled very exceedingly, and ſaid, Who, where *is* he that hath † taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed. 34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father. 35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing. 36 And he ſaid, Is not he rightly named ‡ Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing: and he ſaid, Haſt thou not reſerved a bleſſing for me? 37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ‖ ſuſtained him: and what ſhall I do now unto thee, my ſon? 38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſs me, *even* me alſo, O my father. And Eſau lift up his voice, and wept. 39 And Iſaac his father anſwered, and ſaid unto him, *(a)* Behold, thy dwelling ſhall be the * fatneſs of the earth, and of the dew of heaven

* Heb. *trembled with a great trembling greatly.*

† Heb. *hunted.*

‡ That is, *a ſupplanter.*

‖ Or, *ſupported.*

* Or, *of the fatneſs.*

An. ante C. 1760. heaven from above. 40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs, when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

(a) R. *Thy dwelling ſhall be remote from the fatneſs of the earth, and the dew*, &c.

EXPOSITION.

33. *Iſaac trembled exceedingly,*] He was ſeized with the utmoſt aſtoniſhment, anxiety, and conſternation, when he firſt perceived the impoſture, which he thought he had ſufficiently guarded againſt.

Who? where is he, &c.] A broken ſpeech ſtrongly marking the perturbation of his mind.

Yea, and he ſhall be bleſſed.] May it not ſeem ſtrange, that Iſaac, when he found out the impoſture, ſhould confirm to Jacob the bleſſing which he had cunningly wreſted from him, and not rather verify Jacob's fears, *ver.* 12. by turning the bleſſing into a curſe. But his conduct will eaſily be accounted for, if we conſider, that in this ſolemn tranſaction of *bleſſing his ſons*, he acted from a perſuaſion, that the prayers and benedictions which dying parents devoutly put up in behalf of their children, were ratified by God, and conſequently not to be reverſed. Thus he muſt either have confirmed to Jacob the birth-right bleſſing, which he had beſtowed upon him, tho' againſt his intention, or have concluded, that he was not guided by a divine impulſe in conferring that bleſſing, which he could not do conſiſtently with his own principles. Beſides, this unexpected event falling in with the ſenſe of the oracle above-mentioned, *ch.* xxv. 23. might open his eyes, to ſee his error, in attempting to beſtow the birth-right where God had not deſigned it: Eſpecially as it would naturally remind him of a circumſtance which he ſeems either to have forgot or diſregarded, namely, that Eſau had forfeited the birth-right, by ſelling it to Jacob. All theſe things conſidered, tho' Iſaac could not but condemn the fraudful means that Jacob had employed to compaſs the bleſſing, yet, inſtead of ſeeking to undo what he had done, he ſtands aſtoniſhed at the myſterious conduct of providence, which had uſed his tongue even in ſpite of himſelf, as an inſtrument to pronounce its own decree, and therefore reverently acquieſces in the divine determination, *Yea, he ſhall be bleſſed.* See *Pat.* and *Le Clerc.*

36. *He hath taken away my bleſſing:*] It appears from this paſſage, that Eſau had not conſidered the ſelling of his birth-right as a renouncing his title to the principal paternal benediction. But the Apoſtle to the *Hebrews*, *ch.* xii. 16, 17. plainly intimates, that the ſelling the one was the forfeiting of the other. 'Tis probable, that Eſau had looked upon the tranſaction between him and his brother as a childiſh affair, or an extortion which he was not obliged to ſtand to, and the father, out of his partiality to Eſau, might interpoſe his authority to cancel the deed, as in itſelf unlawful.

37. *With corn and wine have I ſuſtained him:*] Becauſe of the certainty of the event, he ſpeaks of what he had prophecy'd to him, as if it was already accompliſhed. See *Jer.* i. 10.

38. *Eſau lift up his voice and wept.*] Eſau finding that his father's ſolemn deed was not to be revoked, bethinks himſelf of his folly in deſpiſing the birth-right, and with bitter ſorrow bewails the loſs of the Patriarchate, and the peculiar privileges that belonged to him as the firſt-born, but which were now irrecoverably transferred into the hands of his brother. See *Heb.* xii. 17. Le Clerc obſerves, that Eſau was now paſt his ſeventieth year; a circumſtance which renders his tears more venerable and affecting. But when we conſider that they flowed chiefly from ſelfiſh motives, they ought not to be brought into compariſon with thoſe graceful tears which ſome of the greateſt men of antiquity, and even our Saviour himſelf, whom he cites on this occaſion, are recorded to have ſhed, out of their humanity and great love to mankind.

39. *Behold thy dwelling ſhall be the fatneſs, &c.*] Theſe words ought to be tranſlated as I have put them in the margin, taking the meaning of the prophecy to be, that Eſau ſhould inhabit a poor country, but maintain himſelf plentifully by his ſword. Which both makes better ſenſe of the paſſage, and more plainly marks the oppoſition between Eſau's ſettlement and that of Jacob. Whereas the words, as they ſtand in our verſion, neither ſuit with the deſcription of Eſau's country, *Mal.* i. 3. *I hated Eſau, and laid his mountains and his heritage waſte:* (And indeed Idumea never was a country remarkable for a very rich ſoil, or ſeaſonable ſhowers:) Nor does the firſt part of the ſentence agree with the laſt; for if Eſau's dwelling was to be *of the fatneſs of the earth*, what occaſion had he to maintain himſelf *by the ſword?* But if we tranſlate the Hebrew particle מ by *procul*, at a diſtance from, or without, as it is rendered by Caſtalio and Le Clerc, and as it ſignifies elſewhere, *Jud.* vii. 3. 1 *Sam.* xiv. 1. xx. 22. then all will be very eaſy and conſiſtent. See *Le Clerc*, *Caſtalio*, and *Kidder*. However, if we follow our own tranſlation, there will ſtill be a wide difference between Jacob's bleſſing and Eſau's; for in the latter there is no mention of corn and wine; no ſuch dominion promiſed as in Jacob's. Nevertheleſs, Moſes ſeems to tell us, that the land of Edom was not ſo deſtitute as ſome may imagine, when he promiſes the king of Edom, that if he would permit the children of Iſrael to paſs through his country, they ſhould hurt neither the fields nor the vineyards, *Numb.* xx. 17—20. As to what Malachi ſays of the infertility and deſolation of the kingdom of Edom, that may be rather attributed to the cruel effects of their unfortunate wars, than to any failure in the the uſual product of the ſoil. See *Univer. hiſt. vol.* 1. *p.* 307.

40. *By thy ſword ſhalt thou live,*] *i. e.* Thou ſhalt be warlike, and live upon ſpoil, which continued to be the character of his poſterity the Idumeans to the lateſt times, as they are deſcribed by Joſephus, who ſays they were a people ſo fond of broils, that they went to war as others would do to a banquet. *De bell. Jud. l.* iv. *c.* 6.

Shalt thou ſerve thy brother:] See *ch.* xxv. 23.

When thou ſhalt have the dominion,] Rather when thou ſhalt become great and powerful, as the words are rendered in the Samaritan and other verſions. Onkelos has it, when his ſons ſhall tranſgreſs the words of the law, which is a gloſs of his own.

Thou ſhalt break his yoke] Which the poſterity of Eſau did in the days of Joram, 2 *Kings* viii. 22. 2 *Chron.* xxi. 8. and for ſome ages ſeem to have been governed by kings of their own nation, till Hyrcanus ſubdued and made them embrace the Jewiſh religion. See *Joſeph. Antiquit.* xiii. 17.

41 And Eſau hated Jacob becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand, then will I ſlay my brother Jacob. 42 And theſe words of Eſau her elder ſon were told to Rebekah: And ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee. 43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother, to Haran. 44 And tarry with him a few days, until thy brother's fury turn away; 45 Until thy brother's anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you both in one day? 46 And Rebekah ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me? An. ante C. 1760.

EXPOSITION.

41. *The days of mourning for my father*] In this, however, he was miſtaken, for his father lived at leaſt forty years longer; for he was now an hundred, being 60 at the birth of Eſau, *chap.* xxv. 26. who was paſt 40 when he married, *ch.* xxvi. 34. and Iſaac was 180 when he died, *ch.* xxxv. 28. Eſau, we ſee, had ſome reverence for his father, but none, it would ſeem, for his mother, who had helped Jacob to ſupplant him. See *Pat.*

45. *I will ſend and fetch thee from thence.*] Which however ſhe did not, for Jacob lived with Laban twenty years, *ch.* xxxi. 38. either becauſe Eſau's anger laſted longer than ſhe expected, or becauſe ſhe was prevented by death. See *Le Clerc.*

Why ſhould I be deprived of you both] If Eſau had killed Jacob, he would either have been puniſhed with death according to the law of God, *ch.* ix. 6. or he muſt have fled from juſtice, and been an exile as Cain and Abſalom were when they had ſlain their brothers, *ch.* iv. 12. 2 *Sam.* xiii. 34. and either way ſhe would have been deprived of them both.

46. *And Rebekah ſaid to Iſaac—if Jacob take a wife*, &c.] She aſſigns only this reaſon for ſending Jacob away among her kindred, without taking any notice of the danger his life was in, leſt ſhe ſhould have afflicted her husband by telling the true reaſon. See *Pat.*

CHAP. XXVIII.

AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan. 2 Ariſe, go to Padan-aram, to the houſe of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3 And God almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be * a multitude of people: 4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land † wherein thou art a ſtranger, which God gave unto Abraham. 5 And Iſaac ſent away Jacob, and he went to Padan-aram, unto Laban ſon of Bethuel the Syrian, the brother of Rebekah, Jacob's and Eſau's mother. 6 When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan; 7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram: 8 And Eſau ſeeing that the daughters of Canaan ‡ pleaſed not Iſaac his father: 9 Then went Eſau unto Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael Abraham's ſon, the ſiſter of Nebajoth, to be his wife.

* Heb. *an aſſembly of people.*

† Heb. *of thy ſojournings.*

‡ Heb. *were evil in the eyes, &c.*

EXPOSITION.

2. *Padan-aram,*] See *ch.* xxv. *ver.* 20.

4 *And give thee the bleſſing of Abraham,*] See *ch.* xii. *ver.* 3. Here Iſaac confirms the bleſſing which he had already given to Jacob, *ch.* xxvii. 28. and more fully and diſtinctly ſettles the land of promiſe upon him, and makes him the father of the promiſed ſeed. See *Pat.*

9. *Unto Iſhmael,*] That is, the country of Iſhmael; for as to Iſhmael himſelf, he was dead ſeveral years before. For he was born in the 86th year of Abraham's life, *ch.* xvi. 16. that is, he was fourteen years older than Iſaac, *ch.* xxi. 5. and he died when he was 137 years old, *ch.* xxv. 17. *i. e.* in the 123d year of Iſaac, who was now near 140. See *ch.* xxvii. 1, and 41. with xxxv. 28.

Mahalath the daughter of Iſhmael,] Called *Baſhemath*, *ch.* xxxvi. 3. It has been alledged, that Eſau married this daughter of Iſhmael with a malicious deſign, as if he intended to renew the pretenſions of Iſhmael againſt Iſaac. See *Allix's Reflex. on Gen. ch.* xv. But this ſevere charge againſt Eſau is without foundation: The text, on the contrary, plainly intimates, that he married her with an intention to pleaſe his father, becauſe he ſaw his marriage with the daughters of Canaan was ſo offenſive to his parents.

10 And

An. ante C. 1760.

10 And Jacob went out from Beer-ſheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep. 12 And he dreamed, and behold a ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it. 13 And behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed. And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt * ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee, and in thy ſeed, ſhall all the families of the earth be bleſſed. 15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

* Heb. *break forth.*

EXPOSITION.

10. *Jacob went out*] Unattended, as it would ſeem, that he might the better conceal his departure from Eſau; but not without proviſions, for we read of oil which he poured upon the top of the pillar, *ver.* 18.

From Beer-ſheba] From thence to Padan-Aram was a journey of at leaſt 500 miles.

11. *Upon a certain place,*] A convenient place to lodge in, being, probably, ſhaded with almond trees; for it was called *Luz*, *ver.* 19. which ſignifies an *almond*. See *Pat.* It was about a day's journey from Beer-ſheba.

And he took of the ſtones—for his pillows,] *i. e.* He ſingled out one ſtone from among many others, *ver.* 18. See *Pat.* He had been ſo inured to the labours of a paſtoral life, that he made no difficulty of laying himſelf down in the open field, as ſoon as night came upon him, and taking the firſt ſtone that came to hand to ſerve him for a pillow. Not that he laid his head upon the bare ſtones, but ſtrowed over, perhaps, with leaves or herbs, and then covered with ſome garment. See *Le Clerc.*

12. *Behold a ladder*, &c.] There is ſomething very noble and ſublime in this repreſentation; and not to ſeek for far-fetched explications of it, the ladder which reacheth from earth to heaven is a proper image of the providence of God, whoſe care extends to all things on earth and in heaven, *Pſ.* cxiii. 5, 6. The angels are repreſented aſcending and deſcending upon this myſterious ladder, becauſe theſe miniſtring ſpirits are always active in the execution of the wiſe deſigns of providence, and eſpecially appointed guardians to watch over and protect the juſt, *Joh.* i. 51. They aſcend to receive, and deſcend to execute the divine orders. Laſtly, by the repreſentation of the Divine Majeſty appearing above the ladder, is meant, that, however the conduct of providence be high, and often beyond the reach of human comprehenſion, yet the whole is under the management of infinite Wiſdom and Goodneſs; that though we ſee but a few of the lower ſteps of the ladder, or that end of it which ſtands upon the earth, yet it hath a top which reacheth unto heaven; and, could we trace the concatenation of cauſes and effects up to their hidden ſource, we ſhould ſee them all aſcend by juſt gradation higher and higher, till they terminate in the Supreme Being, the firſt and proper cauſe of all, who preſides over, ſuperintends, and directs the complicated ſcheme of providence, from the beginning of the world to the conſummation of things. That this is the true explication of the viſion, appears, not only from the ſuitableneſs of the ſeveral images to illuſtrate all the parts of the moral truth deſigned; but from the direct application which God makes of it to Jacob, in the 15th verſe, by aſſuring him, that in conſequence of this general view of providence, his particular intereſt would always be taken care of, *That God was now with him; would keep him in all places whither he went, would bring him again to his father's land, and not leave him until he had accompliſhed his promiſe concerning him.* And what could have been a more ſeaſonable relief to him in his preſent diſtreſsful circumſtances, than to have ſuch joyful aſſurance, that though exiled from his native home, and ſolitary, he was ſtill in the preſence of his Maker, and that whatever dangers he might be expoſed to in his perilous journey, he was ſafe from any abſolute or real evil, under the Divine foreſight and protection.

13. *The Lord ſtood above it,*] Some more exalted angel, ſays Grotius, repreſenting the Deity, who is himſelf abſolutely inviſible, *i. e.* never aſſumes any viſible form, *Joh.* i. 18. *Deut.* iv. 12.

To thee—and to thy ſeed] Jacob was but a ſojourner in Canaan, nor did that land become the property of his poſterity till the time of Joſhua. So that the words might, perhaps, be better rendered, *To thee, even to thy ſeed.* See *Le Clerc.*

14. *And in thy ſeed—be bleſſed.*] See *ch.* xii. 3.

16 And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place, and I knew *it* not. 17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven. 18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oyl upon the top of it. 19 And he called the name of that place * Beth-el: but the name of that city *was called* Luz at the firſt. 20 And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; 21 So that I come again to my father's houſe in peace: then ſhall the LORD

* That is, *the houſe of God.*

be my God. 22 And this ſtone which I have ſet *for* a pillar, ſhall be God's houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee. An. ante C. 1760.

EXPOSITION.

16. *The Lord is in this place, and I knew it not.*] Some have inferred from this, and ſuch like paſſages in theſe ſacred books, that the patriarchs and primitive ſaints had but very lame, unphiloſophical notions of the Deity, underſtanding Jacob here to imagine, that God was a local or national Deity, whoſe preſence was confined to ſome narrow ſpot of the earth, like the idols of the nations, who were conceived to be tutelary deities of ſome particular city or province only. See *Cyril. Alexandrinus, quoted by Le Clerc.* But though the Deity be eſſentially preſent in all places alike, yet as to the peculiar diſcoveries of his glory, the joys and conſolations of his preſence, he may be ſaid, with the moſt philoſophical propriety, to be preſent in one place, and not in another. And eſpecially in the primitive ages, when God vouchſafed to exhibit ſymbols and tokens of his preſence in particular places, it was natural for the patriarchs to affix a notion of relative ſanctity to thoſe places: And therefore Jacob, from this divine manifeſtation, concludes this to be one of thoſe places, that were ſacred to the peculiar preſence of the Deity, tho' he knew it not before. See *Calmet.*

17. *This is the houſe of God,*] Or this is an houſe of God, *i. e.* a place where the Divine Majeſty dwells in a ſpecial manner.

This is the gate of heaven.] Here God keeps his court, attended by his angels: Alluding, as is thought, to the cuſtom of thoſe times, of kings and judges keeping their courts in the gates of cities, attended with their guards and officers. See *Mede de Eccleſ. l.* ii. § 2. Be that as it will, it is plain that Jacob calls it the gate of heaven becauſe he had here ſeen the angels aſcending and deſcending, together with a glorious repreſentation of the Deity himſelf, exalted above the clouds; whence he concludes the place to be the gate or entrance to thoſe bleſt manſions where God communicates the joys and glories of his preſence to the celeſtial inhabitants. This is that place which in a peculiar manner we call *heaven*, or *the third heaven, paradiſe, the throne of God, or the habitation of his glory.* That the Deity there dwells, or manifeſts his preſence in a peculiar manner, is not only agreeable to the whole tenor of ſcripture, but to the writings and traditions of almoſt all nations. Thus Homer repreſents Jupiter (*i. e.* the Supreme Being) ſeated in the heavens, and encompaſſed with inferior deities, among whom the muſes are repreſented as ſinging inceſſantly about his throne. See *Pope's Illiad*, i. 772. xi. 107. xx. *ad init.* Hence Plato, in *Phædro*, calls this manſion of God, that ſupra-celeſtial region, the glory whereof no earthly poet hath ever deſcribed, nor can ſufficiently deſcribe. See *Le Clerc.*

18. *Took the ſtone, and ſet it up for a pillar,*] To preſerve the memory of this heavenly viſion. Voſſius tells us this ſtone was held in great veneration by the Jews in after-times, and tranſlated to Jeruſalem. See *De idol. l.* 6. *c.* 38. And, if vulgar tradition ſays true, this is the ſtone on which the inauguration of the kings of Scotland was perform'd, in which the people placed a kind of fatality, and had engraven on it this diſtich:

Ni fallat fatum, Scoti, quocunque locatum
Invenient lapidem, regnare tenentur ibidem.

Or fate's deceiv'd, or heaven decrees in vain;
Or where they find this ſtone, the Scots ſhall reign.

It had been brought out of Spain into Ireland, afterwards out of Ireland into Argyleſhire, and Edw. I. cauſed it to be conveyed to Weſtminſter. *Rapin.*

Poured oil on the top of it.] Thereby conſecrating it into a monument of God's diſtinguiſhed favour to him. Hence appears the antiquity of this ceremony of conſecration by oil.

19. *He called the name—Bethel:*] *i. e. A houſe of God.* From this word ſome derive the Bætylia, or Bœtylii, of the Heathens, mentioned by Sanchoniathon, a ſort of rude ſtones, which they worſhipped as ſymbols of divinity, and which were the beginning of image-worſhip. See *Bochart can. l.* 2. *c.* 2. Certain it is, that theſe pillars were of great antiquity among idolaters; for they had been thus profaned in Moſes's time, which made him forbid the erecting of them, *Lev.* xxvi. 1. *Deut.* xii. 3. xvi. 22. It is probable, that the ſuperſtitious veneration for this place, which Jacob's altar had bred in people's minds, was the reaſon that Jeroboam choſe it afterwards for the ſcene of his idolatry, 1 *Kin.* xii. 28, 29.

The name of that city was Luz.] See *ver.* 11. Jacob made his bed in the open air, but from this verſe it would ſeem that there was a city hard by; though others think it was not built till ſome conſiderable time after, and that the firſt inhabitants called it Luz, but the Iſraelites, when poſſeſſed of Canaan, changed its name to Bethel. See *Pool's ſynopſ. and Le Clerc.*

20. *If God will be with me—then ſhall the Lord be my God.*] This vow is by no means to be underſtood in relation to the internal worſhip and ſervice of God, which is our primary and indiſpenſible duty, at all times, and in all places, and therefore can never depend on vows or ſecondary obligations. But whoever attends to the deſign of the paſſage, will ſee that it refers to ſome ſpecial external act of religion; and the plain meaning of it is this: If God will be pleaſed to preſerve me, that I may return again to this place, then I will glorify him here in a publick and remarkable manner, by adhering ſtedfaſtly to the true religion in the midſt of this land of idolaters; and this ſtone, which I have ſet up for a pillar, ſhall mark out my place of ſolemn worſhip, *ch.* xxxv. 3. and the tythe of all that I get before my return, will I conſecrate to God, *i. e.* either by applying it to the maintenance of the poor, or for other pious uſes. According to this explication, there is no abſurdity in conſidering the vow as conditional; for it is of ſuch a nature, that it could not be performed, unleſs he was preſerved, and came back to his father's houſe.

22. *This ſtone ſhall be God's houſe:*] Not that he deſigned to erect any building in that place, but only that he would come and worſhip there. For in thoſe early times, they adored God under the open canopy of heaven, and groves or mountains were all their temples. And we may obſerve, that it has been uſual in all ages of the world, to conſider ſuch ſacred ſcenes or theatres of devotion as receptacles or habitations of the Divinity, on account of that Divine Preſence or intercourſe with God, which pious minds enjoy in acts of immediate worſhip: Which relative ſanctity, ſuperſtition at length abuſed into a notion of the Divine Preſence being confined to ſtatues, temples, and conſecrated houſes. See *Le Clerc.*

An. ante C. 1760.

CHAP. XXIX.

THEN Jacob * went on his journey, and came into the land of † the people of the east. 2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. 3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. 4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. 5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. 6 And he said unto them, ‡ *Is* he well? And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep. 7 And he said, Lo, ‖ *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*. 8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

* Heb. *lift up his feet.*
† Heb. *children.*
‡ Heb. Is there *peace to him?*
‖ Heb. *yet the day* is *great.*

EXPOSITION.

1. *The people of the east.*] *i. e.* Of Mesopotamia, which lay eastward from Canaan. But those of Arabia were often designed by this appellation, *Job* i. 3.

2. *Behold a well in the field, and lo, three flocks —lying by it.*] A beautiful landskip, and picture of rural tranquillity, drawn with all the simplicity of nature.

A great stone upon the well's mouth.] To keep the water clean and cool.

3. *And thither were all the flocks gathered,* &c.] It was the custom, first to gather all the flocks together, and then to water the sheep. See *v.* 8.

4. *My brethren,*] An address of courtesy used even by strangers, and with great propriety, for indeed all mankind are brethren, *Acts* xvii. 26.

Whence be ye?] Either their two languages at that time were much the same, or Jacob spoke the language of Chaldea, which he had learned from his mother. See *Le Clerc.*

Haran.] See *ch.* xi. 31.

5. *Laban the son of Nahor?*] *i. e.* The grandson of Nahor, Abraham's brother, *ch.* xxii. 20, *&c.* with xxiv. 15, 29. Nahor is mentioned rather than Bethuel, Laban's father, as being the founder of the family.

6. *Is he well?*] Heb. *does he enjoy peace,* a word comprehensive of all happiness, hence used in salutation, *Luke* x. 5. xxiv. 36. *John* xx. 19, 21, 26. *Pax* is sometimes used the same way in Latin, as in the fourth *Georgic*;

—— *In munera supplex tende, petens* pacem.

And many examples occur in the New Testament, where ειρηνη is taken in the same sense in Greek.

Rachel] The name signifies a *sheep*, an emblem of that meekness which is the greatest ornament of the fair, 1 *Pet.* iii. 4.

His daughter cometh with the sheep.] See *v.* 9.

7. *It is yet high day,* &c.] *i. e.* A great deal of the afternoon yet remains, neither is it time that the cattle should be put up for all night.

Water ye the sheep, and go and feed them.] It was the custom of those eastern countries to rest their flocks till the heat of the day was over, *Song.* i. 7. And then having watered them, to carry them out to feed till sun-set.

8. *We cannot*] *i. e.* We cannot do it in equity, *ch.* xxxiv. 14. xliv. 26. *Matt.* ix. 15. It was against the rules of the place, for any to uncover and disturb the waters till all the flocks were come together, because the well was common to all the town at such a particular hour. See *Pyle's paraphr.*

9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father. 13 And it came to pass, when Laban heard the * tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house: and he told Laban all these things. 14 And Laban said unto him, Surely thou *art* my bone and my flesh: and he abode with him the † space of a month.

* Heb. *hearing.*
† Heb. *a month of days.*

EXPOSITION.

9. *For she kept them.*] To tend flocks and herds in those days, was an employment not beneath the dignity of the greatest persons of the age. Thus Jacob and Moses were shepherds; and David wielded the pastoral crook before he swayed a sceptre. And in this same history, *ch.* xxxvi.

xxxvi. 24. we find *Anah* the ſon of Zibeon, who was one of the dukes or chiefs of the Horites, preferred to no higher employment than that of feeding his father's aſſes; which, however mean it may ſeem in our days, was ſufficiently honourable in thoſe primitive ages, when the wealth of the greateſt princes conſiſted in their herds and droves of cattle. And therefore ſhepherds and herdſmen were not, as among us, of the loweſt of the people, but perſons of diſtinction, and often kings, and ſons of kings. Such was Augias, king of Elis; and ſuch was Adonis, the ſon of Cynaras king of Cyprus.

Et formoſus oves ad flumina pavit Adonis.
Virg. Eccl. x.

Hence Homer makes Pallas appear to Ulyſſes in form of a young Shepherd, ſuch as the ſons of kings were wont to be.

Ανδρι δεμας τικτυια νεω ιπιβωτορι μηλων,
Παναπαλω, οἱοι τι ανακτων παιτις ιασιν.
Odyſſ. xiii. 222.

Where the ſcholiaſt notes, that the ſons of kings in ancient times were keepers of flocks. See *Bochart. Hieroz. l.* 2. *c.* 44. An. ante C. 1760.

10. *Jacob went near, and rolled the ſtone,* &c.] By this time, probably, all the flocks were come up; ſo that Jacob, on Rachel's account, obſequiouſly aſſiſted the ſhepherds in rolling away the ſtone: For what the Rabbins tell us, that Jacob roll'd it away himſelf alone, when all the ſhepherds together could not do it, is a mere fiction.

11. *Lifted up his voice, and wept.*] Humanity often melts in tears of ſympathetick love and joy, as well as ſorrow, *ch.* xliii. 30. xlv. 2, 14, 15.

12. *Her father's brother,*] As all near relations are called, *v.* 15. See *ch.* xii. 8.

13. *He told Laban all theſe things.*] *i. e.* He gave him a brief detail of his hiſtory, with the reaſons of his coming from home; of God's providence over him in his journey, and his happy meeting with Rachel, as contained in this and the former chapter. See *Pat.*

15 And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be?* 16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. 17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured. 18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter. 19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me. 20 And Jacob ſerved ſeven years for Rachel: and they ſeemed unto him *but* a few days, for the love he had to her.

EXPOSITION.

18. *I will ſerve thee ſeven years for Rachel.*] It was not the cuſtom of thoſe countries for fathers to give dowry with their daughters, but to receive it from the ſons-in-law, *ch.* xxxiv. 12. 1 *Sam.* xviii. 23, 25, 27. Thus as Jacob had no money to purchaſe a wife, he offers his ſervice for ſeven years inſtead of it.

20. *Served ſeven years, and they ſeemed to him,* &c.] Some think that Jacob married Rachel at the beginning of the ſeven years, and they give this reaſon for their opinion, That if he had not been married to her, the time would rather have ſeemed long, *Pro.* xiii. 12. See *Kidder's notes, and Poole's ſynopſ.* But if we conſider that he enjoyed the company of his beloved object during that time, we need not wonder, if the tender endearments of mutual love, alleviated the burden of his ſervice, and made thoſe years paſs lightly on, like ſo many days.

21 And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feaſt. 23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her. 24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an hand-maid. 25 And it came to paſs, that in the morning, behold, it *was* Leah: and he ſaid to Laban, What *is* this that thou haſt done unto me? did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me? 26 And Laban ſaid, It muſt not be ſo done in our * country, to give the younger before the firſt-born. 27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

* Heb. *place.*

EXPOSITION.

21. *For my days are fulfilled.*] Moſt interpreters underſtand theſe days, of the ſeven years ſervice agreed upon, and to this ſenſe the context leads us. But others refer it either to the month's tryal, *ver.* 14. or think Jacob means it was now high time for him to marry, being between ſeventy and eighty years of age. See *Jun. & Tremell. Kidder, Calmet, and others.*

22. *Gathered together all the men of the place,*] It being uſual for ſuch private contracts to be compleated by the elders or governors of the place in preſence of the people, *ch.* xxiii. 11, 18.

23. *Took Leah, and brought her to him:*] Veiled and without lights, according to the modeſt cuſtom of thoſe times, which made it eaſy for Laban to put the change upon Jacob.

25. *Wherefore haſt thou beguiled me?*] It was a great fault in Laban, and to Jacob a great affliction,

An. ante C. 1753.

tion, but what he might conſider as a juſt retaliation for his guile in ſupplanting his brother. See *Kidder*.

27. *Fulfil her week*, &c.] *i. e.* Perfect this marriage with Leah, by keeping the ſolemnity of ſeven days feaſting, which appears to have been the ſpace allowed for marriage-feaſts, *Jud.* xiv. 12. See *Pat. Kidder*, *Selden de jur. N. & G. l.* 5. *c.* 5. Le Clerc underſtands it of the other week of years he was to ſerve for Rachel, as *Dan.* ix. 24. but ſince it appears from *ver.* 30. that this ſeven years ſervice for Rachel was after the conſummation of his marriage with her, whereas this fulfilling her week was previous to the marriage, as is plain from this and the ſubſequent verſe, hence the former would ſeem to be the true ſenſe.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo. 29 And Laban gave to Rachel his daughter, Bilhah his hand-maid, to be her maid. 30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years. 31 And when the LORD ſaw that Leah *was* hated, he opened her womb: but Rachel *was* barren. 32 And Leah conceived, and bare a ſon, and ſhe called his name * Reuben: for ſhe ſaid, Surely the LORD hath looked upon my affliction; now therefore my huſband will love me. 33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the LORD hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name † Simeon. 34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my huſband be joined unto me, becauſe I have born him three ſons: therefore was his name called ‡ Levi. 35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, Now will I praiſe the LORD: therefore ſhe called his name ‖ Judah, and § left bearing.

* That is, *ſee a ſon.*

† That is, *hearing.*
‡ That is, *joined.*
‖ That is, *praiſe.*
§ Heb. *ſtood from bearing.*

EXPOSITION.

28. *And he gave him Rachel his daughter to wife alſo.*] Here Jacob not only takes two wives, but marries two ſiſters: A practice which, however contrary to the original good intention of marriage, and expreſsly prohibited by the law of Moſes, *Lev.* xviii. 18. yet ſeems to have been winked at in thoſe early ages.

31. *Leah was hated*] *i. e.* Leſs beloved, according to the Hebrew idiom, *Mal.* i. 2, 3. *Luke* xiv. 26. And this inſtance furniſhes a good argument againſt bigamy in general; for it is morally impoſſible for a man to ſhare his affections ſo equally between his wives, but that he muſt love the one better than the other. Hence ſays Andromache in Euripides,

Δυοιν γυναικοιν ανδρ' ἐν ἡνιας ἐχειν
Αλλ εις μιαν βλεποντες ευναιαν Κυπριν
Στεργωσιν, ὁςις μη κακως οικειν θελει.

'Tis not right for one man to poſſeſs two wives; but if they would live well, they ſhould love but one. She adds, *I cannot approve of two wives, the plague of families, and conſtant ſource of quarrels.* For a proof of which, we need go no further than the quarrels which this very thing occaſioned in the families of Abraham and Jacob.

He opened her womb,] It was no ſmall affliction to Leah to ſee her ſiſter have a greater ſhare in her huſband's affection than herſelf. But Providence made up that loſs, in a great meaſure, to her, by bleſſing her with children, while Rachel continued many years barren. See *Pyle's paraphr.*

32. *Reuben:*] Heb. *Reu-ben, ſee a ſon.* The name imports *a ſon given by divine regard.* Her ſecond ſon ſhe called

33. *Simeon.*] i. e. *God hath heard, or conſidered me.*

34. *Was called Levi.*] It is in the Hebrew *he called*; whence it may be conjectured, that Jacob was conſulted about the giving thoſe names; and the rather, that they appear not to be of Chaldaic, but Hebrew derivation. *Levi* ſignifies *joined.* The reaſon of the name is mentioned in the text.

35. *Judah*,] i. e. *Praiſe* or *thankſgiving.* From him the whole nation of Iſrael were denominated Jews.

CHAP. XXX.

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die. 2 And Jacob's anger was kindled againſt Rachel; and he ſaid, *Am* I in God's ſtead, who hath with-held from thee the fruit of the womb? 3 And ſhe ſaid, Behold, my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo * have children by her. 4 And ſhe gave him Bilhah her hand-maid to wife: and Jacob went in unto her. 5 And Bilhah conceived, and bare Jacob a ſon. 6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name † Dan. 7 And Bilhah Rachel's maid conceived again, and bare Jacob a ſecond ſon. 8 And Rachel ſaid, With ‡ great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name ‖ Naphtali.

* Heb. *be built by her.*

† That is, *judging.*
‡ Heb. *wreſtlings of God.*
‖ That is, *my wreſtling.*

An. ante C. 1749.

EXPOSITION.

1. *Rachel envied her ſiſter.*] The Hebrew women conſidered barrenneſs as one of the greateſt misfortunes that could befal them; not only on account of that inbred deſire of children which is common to human nature, and becauſe children are pledges of the huſband's love, as Leah's words imply, *ch.* xxix. 32, 34. but from their eager wiſhes to fulfil the promiſe to Abraham, that his ſeed ſhould be as the ſtars of heaven, and that in him, *i. e.* in one of his deſcendants, all nations of the earth ſhould be bleſſed. This principle made Rachel look upon her ſiſter with an envious eye, to ſee her enjoy the happy proſpect, and herſelf deprived of it. See *Le Clerc.*

Give me children, or elſe I die.] Inſtead of addreſſing herſelf to God, as Iſaac and Hannah did in the like caſe, *ch.* xxv. 21. 1 *Sam.* i. 10. thereby acknowledging children to be God's heritage, and the fruit of the womb his reward, ſhe repines, and grows impatient againſt her huſband, as if he had been the cauſe of her barrenneſs, charging him to gratify her deſire of children, or ſhe muſt die of grief and diſcontent. A lively picture of human folly in general, *ab uno diſce omnes.* How apt are mankind, when once their hearts are ſet upon any object, however much out of their power to obtain, ſo to torment themſelves with vain diſquietudes on account of the abſent good, as to loſe all reliſh of the preſent, and by their reſtleſs anxiety either cut ſhort their days, or render their lives inſupportable.

3. *She ſhall bear upon my knees*] The expreſſion is thought to be elliptic, *to be ſet upon my knees*, or ſome ſuch word being underſtood, *i. e.* which I may dandle upon my knees, as mothers do, *Iſ.* lxvi. 12. and educate as my own. Some ſay it was cuſtomary, for her who was to adopt another's child, to ſupport her in labour upon her knees, and to ſet her new-born child upon her knees. See *Pool's ſynopſ.* See alſo *ch.* xvi. 2.

4. *She gave him Bilhah to wife,*] In the ſenſe explained above, *ch.* xxii. 24.

6. *God hath judged me,*] A good cauſe requires only a hearing of an equitable magiſtrate to be approved. Hence *to judge*, when applied to a righteous cauſe, ſignifies *to give a favourable deciſion*, *Pſ.* xxvi. 1. And on the other hand, when applied to an unrighteous cauſe, it ſignifies *to caſt or condemn*, *Acts* vii. 7. *Heb.* xiii. 4. See *Le Clerc.*

Dan.] *i. e.* Judging, to which Jacob alludes, *ch.* xlix. 16.

8. *With great wreſtlings,*] Heb. *wreſtlings of God.* See *ch.* x. 9. Others render it, *By an excellent artifice or contrivance.* For the word פתל whence Naphtali comes, ſignifies *to contrive*, or *counterplot*, *Pſ.* xviii. 26. See *Pool's ſynopſ.* and *Le Clerc.* And this ſenſe ſeems to agree beſt with the context.

Naphtali.] i. e. *My ſtrugling*, or *my countermining.*

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife. 10 And Zilpah Leah's maid, bare Jacob a ſon. 11 And Leah ſaid, a troop cometh: and ſhe called his name * Gad. 12 And Zilpah Leah's maid bare Jacob a ſecond ſon. 13 And Leah ſaid, † Happy am I, for the daughters will call me bleſſed: and ſhe called his name ‡ Aſher. 14 And Reuben went in the days of wheat-harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſon's mandrakes. 15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my huſband? and wouldſt thou take away my ſon's mandrakes alſo? And Rachel ſaid, Therefore he ſhall lie with thee to-night for thy ſon's mandrakes. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſon's mandrakes. And he lay with her that night. 17 And God hearkened unto Leah, and ſhe conceived, and bare Jacob the fifth ſon. 18 And Leah ſaid, God hath given me mine hire, becauſe I have given my maiden to my huſband: and ſhe called his name || Iſſachar.

* That is, *a troop*, or *company.*
† Heb. *in my happineſs.*
‡ That is, *happy.*
|| That is, *an hire.*

EXPOSITION.

11. *Gad.*] i. e. *A troop*, as preſaging he would be the father of a numerous progeny, or becauſe ſhe had now bleſſed Jacob with a fifth ſon. Others render it, *fortune*, *propitious ſtar*, *Hecate*, *the moon*, or ſome particular object of idolatry. (See *Selden de Diis Syr. Synt.* 1. *c.* 1. *Auguſt. in Gen. Q.* 91. *Spencer. de Leg. Heb. l.* 3. *c.* 10. *diſſ.* 8. § 2. *The Engliſh reader may conſult Banier's mythology, vol.* 1. *p.* 168.) In which ſenſe the ſame word ſeems to be uſed, *Iſ.* lxv. 11. As if Leah had, after the faſhion of her country, invoked fortune, or ſome ſtar, to be propitious to the child at the time of his birth. But conſidering that theſe names could not be given without the conſent of Jacob, a zealous worſhipper of the true God, it is not likely that he would ſuffer his child to be named after an idol. And ſince in his bleſſing, *ch.* xlix. 19. he plainly alludes to our ſenſe of the word, this undeniably proves it to be juſt. See *Le Clerc.*

14. *In the days of wheat-harveſt,*] It began at Pentecoſt, or towards the end of May, when the firſt-fruits of it were offered, about a month or ſix weeks later than the barley-harveſt, *Exod.* ix. 31, 32.

Found mandrakes in the field,] Interpreters are not agreed what kind of fruit or flower this was. Some make it jeſſamines, ſome violets, ſome lillies, ſome the amomum. See *Pool's ſyn. Fuller's miſcell. l.* 6. *c.* 6. *Druſius diſſer. de mandragoris*, and *Le Clerc.* The moſt probable opinion is, that they were mandrake apples, as in the LXX. which Pliny makes of the bigneſs of filberd nuts: They were deſirable for food, and probably of a pleaſant ſmell, *Cant.* vii. 13. And being a great rarity, perhaps the earlieſt of the ſeaſon, took

An. ante C. 1749.

Rachel's fancy. See them deſcribed in *Dioſcor. l.* 4. *c.* 76. and *Plin. l.* 25. *c.* 13. The former ſays they were uſed in philters, as incentives to love; and the original word is thought to imply as much, *dudaim*, from *dodim*, loves. And Pliny tells us the ſeed of the mandrakes was uſeful to remove obſtructions and promote conception. See *l.* 26. *c.* 15. *(A)*

15. *Thou haſt taken my huſband,*] It ſeems he had eſtranged himſelf for ſome time from Leah's bed, out of his great love to Rachel, or becauſe he took little delight in Leah. See *ver.* 20. *Pat.*

He ſhall lie with thee to-night.] We are told that the cuſtom of thoſe countries where polygamy prevailed, was, for the huſband to take his wives by turns: The kings of Perſia, if we may believe Herodotus, *l.* 3. *c.* 69. were not exempt from that rule. This makes it probable that Rachel ſold her turn for that night to her ſiſter. See *Univ. hiſt. v.* 1. *p.* 442.

16. *Thou muſt come in to me.*] It is evident, both by Rachel and her ſiſter, that it was children they deſired, and not merely the company of their huſband, as it follows, *ver.* 17, 22. See *Pat.* For the reaſon of which earneſt deſire, *ſee on ver.* 1.

17. *And God hearkened unto Leah,*] As this ſacred book, with the ſtricteſt propriety, aſcribes all events to God, the great Governor and Superintendent of the univerſe; ſo by this and the like expreſſions it particularly teaches us, that Providence is in a ſpecial manner intereſted in the conceptions and births of men. A truth which is confirmed by obſervation: For, to uſe the words of a celebrated writer on the ſubject, "How "can we, without ſuppoſing ourſelves under "the conſtant care of a Supreme Being, give "any poſſible account for that nice proportion "which we find between the number of males, "and of females, who are brought into the "world? What elſe could adjuſt, in ſo exact a "manner, the recruits of every nation to its "loſſes, and divide theſe new ſupplies of people "into ſuch equal bodies of both ſexes? Chance "could never hold the balance with ſo ſteady a "hand. Were we not counted out by an In-"telligent Superviſor, we ſhould ſometimes be "overcharged with multitudes, and at other "times waſte away into a deſert, *&c.*" See *Spectator*, N° 289.

18. *Leah ſaid, God hath given me my hire,* &c.] It was an inſtance of conſiderable complaiſance in Leah, not only to conſent that her maid ſhould come to her huſband's bed, but herſelf to give her him to wife; and therefore ſhe makes ſuch a merit of the action, as to think it procured her a reward from God. Le Clerc quotes from Val. Maxim. a parallel inſtance of conjugal ſubmiſſion, in Æmilia, the grandmother of the Gracchi. See *l.* vi. *c.* 7. § 1.

19 And Leah conceived again, and bare Jacob the ſixth ſon. 20 And Leah ſaid, God hath endued me *with* a good dowry; now will my huſband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name * Zebulun. 21 And afterwards ſhe bare a daughter, and called her name † Dinah. 22 And God remembred Rachel, and God hearkened to her, and opened her womb. 23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my reproach. 24 And ſhe called his name ‡ Joſeph; and ſaid, The LORD ſhall add to me another ſon.

* That is, *dwelling.*
† That is, *judgment.*
‡ That is, *adding.*

EXPOSITION.

20. *Now will my huſband dwell with me.*] He will no longer forſake my bed, as he appears to have done, *ver.* 15.

22. *God remembred Rachel,*] See *ch.* viii. 1.

23. *My reproach.*] Barrenneſs was eſteemed a reproach, *If.* iv. 1. *Luke* i. 25. as fruitfulneſs was a bleſſing, both before and under the law, *ch.* i. 28. *Deut.* vii. 14. and a ſpecial part of the bleſſing promiſed to Abraham and his ſeed, *ch.* xii. 2, 3. xv. 5. xviii. 18.

The Lord ſhall add] Alluding to the name *Joſeph*, which ſignifies *adding*. She conſiders this ſon as a pledge of farther increaſe. The LXX. and moſt other verſions, make it optative, *may the Lord add.*

NOTES.

(A) It is alledged by a learned writer, that the verſions could not have choſe a more improper word than that of *mandrake* to expreſs the Hebrew *dudaim* here and *Cant.* vii. 13. for the mandrakes have nothing in them, which ſhould make them to be ſo paſſionately deſired, either as to ſmell, taſte, or virtue; for it is a ſtinking and ill-ſcented fruit, of a cold quality, ſtupifying and poiſonous; and all that is alledged to the contrary is falſe and fabulous. Beſides, the time does not ſuffer us to believe they were mandrakes: For it is obſerved, that it was *in the days of wheat-harveſt*, that is, at the end of April, or beginning of May, which was the time of their harveſt in Paleſtine; whereas the mandrakes only begin then to bud, not producing their fruit till the autumn. Therefore Junius and Tremellius render this word by *fine flowers*, and ſome Rabbies by that of *violets* or *jaſmin*; which agrees better to the time of which Moſes ſpeaks, and to the expreſſion of the ſpouſe in the *Canticles*. Others think it denotes the *lilly*, which in Syria is of a moſt agreeable beauty and ſmell, and which grows there in the fields; and this he takes to be its true ſignification. See *Eſſay for a new tranſlation, ch.* viii.

I find, however, upon peruſing the article *mandrake* in Dr. James's *Medicinal Dictionary*, that the fruit of the mandrake is unjuſtly ſuſpected to be of a malignant quality: For J. Terrentius, in his notes on *Hermandez de plantis Mexic.* aſſures us, that J. Faber Lynceus, profeſſor of botany at Rome, before his auditors, eat up a large mandrake-apple, ſeed and all, in the morning, faſting, without any conſequent ſleeping, or any the leaſt ill ſymptom. And, that the experiment might be the ſurer, he continued, he ſays, without taking any thing elſe till dinner-time, which was ſome hours. The ſaid J. Torrentius ſays, he has very often tried the experiment himſelf.

Since, therefore, he adds, mandrake-apples are both eſculent and ſweet-ſcented, we need ſearch for no other interpretation of the Hebrew word *dudaim*, which Reuben brought to his mother Leah; and ſince, as the ancients aſſure us, the ſeed of the mandrake taken inwardly, purges the *uterus*, it is probable that Rachel, being acquainted with this property of the ſeed, might be very deſirous of theſe apples, that, after cleanſing, by theſe means, the *uterus*, ſhe might be the better diſpoſed to conceive.

25 And

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. 26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. 27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry:* for I have learned by experience, that the LORD hath blessed me for thy sake. 28 And he said, Appoint me thy wages, and I will give *it.* 29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. 30 For *it was* little which thou hadst before I *came*, and it is *now* * encreased unto a multitude; and the LORD blessed thee ‡ since my coming: and now when shall I provide for mine own house also? 31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock: 32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. 33 So shall my righteousness answer for me † in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me. 34 And Laban said, Behold, I would it might be according to thy word. 35 And he removed that day the he-goats, that were ring-streaked, and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons. 36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

An. ante C. 1745.

* Heb. *broken forth.*

‡ Heb. *at my foot.*

† Heb. *to-morrow.*

EXPOSITION.

25. *To my own place,*] To his father's house in Canaan, where he was born.

27. *I have learned by experience,*] The word often signifies *to divine*; hence some explain it, that Laban, by consulting his Teraphim, found out that his prosperity was owing to Jacob's good management. See *Le Clerc.* But why have recourse to divination in a thing so plain of itself? Had he not learned it from experience, I doubt he had been little wiser for advising with his Gods. There are other places where the word signifies simply *to observe*, as 1 *Kings* xx. 33. And that this is the true meaning of it here, appears from what hath been said, and from *ver.* 26 and 29, where Jacob appeals to Laban himself, whether he had not served him with all diligence and fidelity.

30. *Since my coming:*] Heb. *At my foot*, i. e. Since I set my foot within thy doors. But Maimonides says it signifies, *Because of me, for my sake.* See *Pat.*

32. *Speckled*] Marked with little points or pricks, which the Greeks call στιγματα. *Cant.* i. 11.

Spotted] Marked with broader and larger spots, which we frequently see in cattle. See *Pat.*

Of such shall be my hire.] He doth not mean, that these cattle which were already speckled and spotted, *&c.* should be given him; for that doth not agree with what went before, *Thou shalt not give me any thing*, i. e. I will take nothing that is now thine. Besides, it would have been no wonder, if those that were *spotted* already should bring forth others like themselves. But the sense is, that he would separate all the spotted sheep and goats, and then out of those which were of one colour, would have all that should fall hereafter of the before-mentioned variety. See *Pat.* Jacob desired to make a clear bargain, about which they might have no disputes: Had they agreed for a particular number of cattle every year, there might have been room for cavil and suspicions; for if any of the flock had, by accident, been lost, they might have differ'd whether Jacob's or Laban's were the lost cattle. But to prevent all possible disputes, let me, says Jacob, have all the speckled and spotted cattle, and then, whenever you have a mind to look into my stock, my integrity will at first sight come before your face, or be conspicuous. See *Shuckford's connect. vol.* 2. *p.* 167. *edit.* 1.

33. *So shall my righteousness answer for me*] Yet after all this seeming fairness, Jacob very artfully over-reached Laban.

34. *I would it might be*] He thought this so good a bargain, that he was afraid Jacob would not stand to it.

35. *Ring-streaked,*] The word signifies properly marked with rings, circles, or lists about the feet or legs. Symmachus renders it λευκοποδας, *white-footed.*

Gave them into the hands of his sons.] Lest Jacob should get any of them to mix with those of one colour, he committed them to his own sons, to be fed apart by themselves. See *Pat.*

36. *He set three days journey*] *i. e.* Such journies as flocks are able to make. He appointed the variegated cattle which he gave his sons to feed, and the white ones which Jacob kept, to be at this distance, that they might not so much as see one another.

Between this and the 37th verse the Samaritan copy inserts a paragraph about the angels appearing to Jacob in a dream which is not found in any other version, but is related by Jacob himself in the following chapter, *ver.* 11. as a thing which had happened to him before.

37 And Jacob took him rods of green poplar, and of the hasel and chesnut-tree; and pilled white strakes in them, and made the white appear which *was* in the rods. 38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they should conceive when they came to drink. 39 And the flocks conceived before

An. ante C. 1745.

fore the rods, and brought forth cattle ring-ſtreaked, ſpeckled, and ſpotted. 40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks toward the ring-ſtreaked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Laban's cattle. 41 And it came to paſs whenſoever the ſtronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. 42 But when the cattle were feeble, he put *them* not in: ſo the feeble were Laban's, and the ſtronger Jacob's. 43 And the man increaſed exceedingly, and had much cattle, and maid-ſervants, and men-ſervants, and camels, and aſſes.

EXPOSITION.

37. *Poplar*] It is the ſame word that is rendred *poplar*, *Hoſ.* iv. 13. and is underſtood to be the white poplar, ſo called, becauſe it is remarkably white when ſtripped of the bark; and therefore the twigs thereof were exceeding proper for Jacob's purpoſe.

Of the haſel] Heb. *Luz*, which Bochart proves to be the almond-tree. See *Canaan*, *l.* 1. *c.* 35. and is ſo render'd by St. Jerom.

Cheſnut-tree:] The LXX, Chaldee, Samaritan, and many other verſions, render it the *plane-tree*.

And pilled white ſtrakes in them,] He pilled off the bark from the rods, at certain diſtances, till the white appeared between the bark. And theſe rods thus variegated, he laid in the channels of water, at the time when the cattle were wont to couple, that their fancies might be painted with ſuch divers colours as they ſaw in the rods. See *Pat.* But how ſhall we clear Jacob's integrity in this matter, ſince it would ſeem that Laban, in making the bargain, did not think of Jacob's uſing art, but only of mere caſual productions? An ingenious author is of opinion, that as men had not thus early enquired far into the powers of nature, Jacob cannot be ſuppoſed to have known any thing of the virtue of theſe rods by ſtudy or philoſophy; that conſequently he had no deſign to over-reach Laban in making the bargain, but choſe the ſpeckled cattle only to put an end to all cavil about his wages. But that God being determined to reward his fidelity, and puniſh Laban's injuſtice, revealed to him in a dream, *ch.* xxxi. 10. that the cattle ſhould be ſpeckled and ſpotted, and directed him to uſe theſe pilled rods, as a teſtimony of his dependance on God: That Jacob accordingly obeyed, no more thinking that the laying pilled rods was a natural way to cauſe the cattle bring forth ſpeckled young, than Naaman did, that waſhing in the river Jordan was a natural cure for the leproſy. See *Shuckford's connect. vol.* 2. *p.* 168, *&c. edit.* 1. and *Calmet.* This is perhaps the only way how we can clear Jacob from the imputation of unfair dealing; for if he knew the ſecret at ſtriking the bargain with Laban, and if it was a method commonly practiſed by the ſhepherds of Canaan, as has been alledged, his conduct will ſurely deſerve a worſe name than that of *honeſt policy*, as the pious Mr. *Henry* calls it. For it muſt then appear evident to every impartial reader, that Jacob had an intention to over-reach Laban in the bargain, and to take advantage of his ignorance in an art, which if Laban had known, he had never entred into ſuch a fooliſh contract. But what if Laban knew the ſecret from the beginning, as well as Jacob, and allowed of it in making the bargain? Or he might know it in general, though Jacob underſtood it better. And thus, by his aſſiduity and ſuperior skill in his profeſſion, made the bargain turn out much more to his advantage than Laban imagined it would be. If this was the caſe, as it may be for any thing that appears, it will both entirely vindicate Jacob's integrity, and give an eaſy explanation to the whole paſſage.

39. *And the flocks conceived before the rods, and brought forth ring-ſtreaked*, &c.] Much being ſaid by authors concerning the ſurpriſing effect, which impreſſions made upon the imagination of pregnant animals, will have upon the form, ſhape, and colour of the young; (ſee *Grotius*, *Le Clerc*, *Bochart*, *Hieroz. p.* 1. *l.* 2. *c.* 49. and *St. Hieron. in loc.*) ſeveral have aſcribed this effect to the ordinary powers of nature; but others aſcribe it to the ſingular interpoſition of providence. The author before quoted obſerves, that it cannot be proved, that the method which Jacob uſed, is a natural and effectual way to produce variegated cattle; the ancient naturaliſts having carried their thoughts upon theſe ſubjects much farther than they would bear. That the effect of impreſſions upon the imagination muſt be very accidental, becauſe the objects that ſhould cauſe them, may or may not be taken notice of, as any one would find, that ſhould try Jacob's pilled rods to variegate his cattle with. See *Voſſ. de Idol. l.* 3. *c.* 22. But granting they might naturally produce the effect here mentioned, yet if, as has been ſaid above, Jacob uſed them in obedience to a ſpecial divine direction, without knowing any thing of their natural virtue, the effect muſt ſtill be aſcribed immediately to God himſelf, juſt as in the caſe of Hezekiah, tho' the figs which were applied for his recovery, might be a natural remedy for his diſtemper, yet, ſince the application of them was made not by any rules of phyſic then known, but by a divine direction, the cure is juſtly aſcribed to the immediate hand of God. See *Shuckford*, *ibid. p.* 173. I ſhall only obſerve further, that whether this effect was owing to natural cauſes, or to thoſe which we call preternatural and miraculous, it is equally agreeable to the ſcripture-ſtile, and to the truth of philoſophy too, to aſcribe it to God, as Jacob does, *ch.* xxxi. 9. See *chap.* xi. 7.

40. *Set the faces of the flocks toward the ring-ſtreaked*,] Having now no longer uſe for the rods, he laid them aſide, but uſed a ſecond artifice to compaſs his end, by putting the ſpotted and brown cattle foremoſt, that Laban's flock ſhould always look upon them, and thereby be the more apt to conceive the like. See *Pat.* and *Le Clerc.*

And he put his own flocks by themſelves;] When any of the variegated or brown cattle were about to conceive, he kept them by themſelves, leſt ſeeing Laban's flocks they might bring forth young ones like them. See *Le Clerc.*

43. *And the man increaſed exceedingly*,] Upon the whole we may obſerve, that covetouſneſs, like all other exorbitant paſſions, overſhoots the mark, and diſappoints its own end. Thus it was with Laban, whoſe covetouſneſs would not allow him to ſettle upon Jacob any fixed wages, tho' he in a manner owed him his all; but he readily embraced an offer which Jacob made him, becauſe

becauſe it ſeemed at firſt ſight an advantageous one, tho', by the wiſe order of providence, which takes the crafty in their own ſnare, he found himſelf outwitted in the event. An. ante C. 1739.

CHAP. XXXI.

AND he heard the words of Laban's ſons, ſaying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory. 2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him * as before. 3 And the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee: 4 And Jacob ſent and called Rachel and Leah to the field unto his flock, 5 And ſaid unto them, I ſee your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me. 6 And ye know that with all my power I have ſerved your father. 7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me. 8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled: and if he ſaid thus, The ring-ſtreaked ſhall be thy hire; then bare all the cattle ring-ſtreaked. 9 Thus God hath taken away the cattle of your father, and given *them* to me. 10 And it came to paſs at the time that the cattle conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the ‡ rams which leaped upon the cattle *were* ring-ſtreaked, ſpeckled, and griſled. 11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: and I ſaid, Here *am* I. 12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattle *are* ring-ſtreaked, ſpeckled, and griſled: for I have ſeen all that Laban doth unto thee. 13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred. 14 And Rachel and Leah anſwered and ſaid unto him, *Is there* yet any portion or inheritance for us in our father's houſe? 15 Are we not counted of him ſtrangers? for he hath ſold us, and hath quite devoured alſo our money. 16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then, whatſoever God hath ſaid unto thee, do.

* Heb. *yeſterday and the day before.*

‡ Or, *He-goats.*

EXPOSITION.

1. *Glory.*] *i. e.* Wealth and grandeur. See *Iſa.* lxi. 6. *Matth.* iv. 8. becauſe theſe commonly procure men glory and honour in this world.

5. *The God of my father*, &c.] Le Clerc thinks he calls the true God by this name, in conformity to the manners of the nations who had their Penates public and private, their paternal and country gods. But I rather think he mentions this to add weight to his admonition, ſince it came from that God who had manifeſted ſo much goodneſs to his father and family.

7. *Changed my wages ten times:*] *i. e.* Very often, as the like expreſſion is uſed in other places, *Levit.* xxvi. 26. *Job* xix. 3. So *decies repetita placebit.* Tho' it may be literally true, that he really changed his wages ten times; for he ſerved him ſix years after the agreement before mentioned. And the firſt year he might ſtand to the bargain. But at the end of every half-year after, when the ewes brought forth young, as they did twice a year in thoſe countries, and he ſaw them ſpotted, he might break his contract, and make a new one leſs advantageous to Jacob, reſtraining it ſometimes to one ſort of cattle, ſometimes to another, as appears from the next verſe. See *Pat. Le Clerc, S. Hieron. in loc.* and *S. Auguſt. Q.* xcv. *in Gen.*

9. *Thus God hath taken away*, &c.] See *ch.* xxx. 39. He prudently conceals his own artifice, and relates only what hand God had in this buſineſs, perhaps for fear of their divulging it, and bringing him into danger with Laban. See *Pat.*

10. *And it came to paſs*] It is commonly thought that Jacob had this viſion ſome time before he made the bargain with Laban, and that he was thereby directed to make choice of ſuch variegated cattle for his hire as he here ſaw, and to uſe the artifice of the pilled rods.

The rams that leaped were ring-ſtreaked,] And therefore likely to produce others ſpotted. Which dream ſeems to have given him the hint, that variegated rods preſented to the conceiving dams, would cauſe them bring forth variegated young. Or poſſibly it brought this art to his remembrance, which he had forgotten. See *Le Clerc.*

Speckled, griſled.] The ſpeckled are white cattle, ſprinkled with ſmall black ſpots; the griſled again are black cattle marked with whitiſh or griſled ſpots. See *Pat.*

12.] *And he ſaid, Lift up now thine eyes*] It is ſaid *ver.* 10. *he did lift up his eyes*; ſo that here the narration ſeems to be inverted, and the meaning is, that what Jacob did, *ver.* 10. was by the direction of the angel appearing to him in a dream. Or it may mean, Mark what thou ſeeſt with attention. See *Le Clerc.*

All the rams are ring-ſtreaked—for I have ſeen] *i. e.* God gave me this viſion, whereby I was directed to make ſuch an advantageous bargain, that I might have ſome recompence for the hard uſage I met with from your father. *For I have ſeen*, ſays God, *i. e.* I have taken ſuch notice of it, that I will do thee right, *Exod.* iii. 7. *Acts* vii. 34.

An. ante C. 1739.

13. *I am the God of Beth-el,*] This muſt be conſidered as a diſtinct viſion from what was repreſented by an angel in a dream, *ver.* 11. For he had that at the beginning of his laſt ſix years ſervice, this at the concluſion of them, *ver.* 3. But he puts them both together, becauſe they belong to the ſame matter. See *Pat.*

15. *He hath ſold us,*] Not ſo properly given us in marriage, as ſold us for the price of Jacob's labour.

Devoured our money.] Kept to himſelf all the money he got by thy ſervice.

17 Then Jacob roſe up, and ſet his ſons and his wives upon camels. 18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan. 19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the * images that *were* her father's. 20 And Jacob ſtole away † unawares to Laban the Syrian, in that he told him not that he fled. 21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

* Heb. *Teraphim.*
† Heb. *the heart of Laban.*

EXPOSITION.

19. *Laban went to ſhear his ſheep:*] Jacob took this opportunity to ſteal away, becauſe at that time the maſters of the flock were taken up in feaſting, and much abroad in the fields. See *ch.* xxxviii. 12. 1 *Sam.* xxv. 11. 2 *Sam.* xiii. 23. *Le Clerc.*

And Rachel had ſtolen the images] Heb. *Teraphim*, a kind of Penates or houſhold-gods, to which they directed their worſhip as ſymbols of the divinity, and which they conſulted as oracles. Hence Laban calls them his gods, *ver.* 30. That they were uſed as inſtruments of divination in after-times, appears from *Ezek.* xxi. 21. Thus they ſomewhat reſembled the Arabian Taliſmans, which being made under ſuch and ſuch conſtellations, were ſuppoſed to receive their heavenly influences, and ſerved as oracles. Some think they were of a human ſhape, becauſe we read 1 *Sam.* xix. 13. that Michal put one of theſe Teraphim into David's bed, that it might paſs for him. But Laban's Teraphim muſt have been of a very ſmall ſize, ſince Rachel hid them under the camel's furniture, and ſat upon them. Some think they were repreſentations of angelical powers, (Teraphim and Seraphim being the ſame only with the change of a letter) who were imagined to declare the mind of God; and that they were made in imitation of the Shechinah, or divine preſence, that appeared to Abraham's family. See *Spencer diſſert. de Urim & Thummim, c.* 3. *ſect.* 7, 8. Others think they were images of their anceſtors, or little pillars inſcribed with the names of the founders of the family, which were valued as we do family-pictures. See *Shuckford's connect. vol.* 1. *p.* 349. Rachel ſtole them either for their curioſity, or for their intrinſic worth, as being of gold or ſilver, or ſome precious material: Or which is moſt probable, ſhe ſtill retained a tincture of her father's ſuperſtition, and carried them with her, leſt her father inquiring after them, ſhould know which way they were gone; or ſhe hoped perhaps, by their means, to be proſpered in her journey, and deſigned to make them the objects of her worſhip in Canaan; for it appears from *ch.* xxxv. 4. that idol-worſhip ſoon after this was introduced into Jacob's family. Her view could not be what ſome alledge, to reclaim her father from idolatry; for then ſhe would have hardly expoſed herſelf to danger by keeping them, and to the neceſſity of telling a lie to conceal them, but would rather have thrown them away. See *Le Clerc.*

21. *Paſſed the river*] *i. e.* Euphrates, called in ſcripture *the river*, in regard of its eminence.

Toward mount Gilead.] A mountainous tract on the eaſt of the ſea of Galilee, adjoining to mount Lebanon. It was called Gilead afterward from what Jacob and Laban did there, *ver.* 48. It included the mountainous region called in the New Teſtament Trachonitis. See *Wells's geogr. vol.* 1. *p.* 360.

22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead. 24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob * either good or bad. 25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword? 27 Wherefore didſt thou flee away ſecretly, and † ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp? 28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing. 29 It is in the power of my hand to do you hurt: but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad. 30 And now *though* thou wouldſt needs be gone, becauſe thou ſore longedſt after thy father's houſe; yet wherefore haſt thou ſtolen my gods?

* Heb. *from good to bad.*
† Heb. *haſt ſtolen me.*

An. ante C. 1739.

EXPOSITION.

23. *Seven days journey*] From Haran to mount Gilead are above 250 miles. So that he marched upwards of 35 miles a-day, for ſeven days together.

24. *Speak not to Jacob either good or bad.*] About his return to thee: Neither allure him by promiſes, nor affright him by threats.

25. *Laban overtook Jacob.*] It is a different word from that, *ver.* 23. ſignifying he came near, or approached juſt to him; ſo that they might confer one with another.

Jacob had pitched, &c.] They pitched their tents in the ſame mount, not far from one another. Joſephus ſays, night came on juſt as Laban arrived, which made them delay their conference till the next day, and that in the intervening night God appeared to Laban in a dream. See *Antiq. l.* 1. *c.* 19.

27. *With ſongs*,] Such as were uſed on feſtive occaſions; an inſtance whereof we have, 1 *Sam.* xviii. 7.

With tabret,] Heb. *Toph*, which expreſſes the ſound of this inſtrument. It was ſomewhat like a drum, but leſs, and commonly played upon by women, who danced to the muſic of it; as in the place above-cited, and *Exod.* xv. 20. *Jer.* xxxi. 4. It was introduced from Syria into the worſhip of the Greeks and Romans, particularly in the Orgies of Bacchus and Cybele: See *Le Clerc.* Hence ſays Juvenal,

Jampridem Syrus in Tiberim defluxit Orontes;
Et linguam & mores, & cum tibicine chordas
Obliquas, necnon Gentilia Tympana, *ſecum*
Vexit. Sat. III. 62.

With harp?] See *ch.* iv. 21.

29. *The God of your Father*] Or, *the God of your Fathers.* He conſiders Jehovah as a national Deity.

30. *My gods?*] Or god, as the word may be rendred. Not that he was really ſo ſtupid as to take an image of wood or metal for a god. But it was the conſtant language of idolaters in all ages, to call their conſecrated ſtatues or images their gods. Becauſe they not only conſidered them as ſymbols or repreſentations of Divinity, but as proper pledges or receptacles of a divine preſence. So that robbing them of their idols, was robbing them of the preſence and protection of their gods.

Thus the Ambracians in Livy, xxxviii. 43. complain, that the Romans, by pillaging their temples and ſacred images, had bereaved them of their gods, and left them no objects of worſhip to whom they might make prayers and ſupplications in their diſtreſs. *Simulacra Deûm, Deos imo ipſos convulſos ex ſedibus ſuis, ablatos eſſe—quos adorent, ad quos precentur & ſupplicent, Ambracienſibus non ſupereſſe.* See *Le Clerc.*

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldſt take by force thy daughters from me. 32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them. 33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leah's tent, and entred into Rachel's tent. 34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban * ſearched all the tent, but found *them* not. 35 And ſhe ſaid to her father, Let it not diſpleaſe my lord, that I cannot riſe up before thee; for the cuſtom of women *is* upon me: and he ſearched, but found not the images.

* Heb. *felt.*

EXPOSITION.

31. *Becauſe I was afraid:*] This is an anſwer to the firſt part of Laban's expoſtulation, *ver.* 26, 27, &c.

32. *With whomſoever*, &c.] This is an anſwer to the laſt part. From which ſome infer, that theft, at leaſt ſacrilege, was puniſhed with death in thoſe days. See *Pat.*

34. *Had put them in the camels furniture*,] This ſhews that theſe images were but ſmall. Thus Virgil repreſents Æneas's Penates, or houſhold gods, ſo ſmall, that old Anchiſes was able to carry them in his hand, *Æn.* II. 716.

Tu genitor, cape ſacra manu patrioſque penates.

35. *The cuſtom of women*] See *ch.* xviii. 11. This was a ſufficient excuſe to ſtop his ſearch among the things ſhe had touched, preſuming, that in ſuch a condition ſhe would not come near any thing ſacred. See *Joſeph. Antiq.* 1. 19.

36 And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin, that thou haſt ſo hotly purſued after me? 37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both. 38 This twenty years *have* I *been* with thee; thy ews and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten. 39 That which was torn *of beaſts*, I brought not unto thee, I bare the loſs of it; of my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night. 40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes. 41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle: and thou haſt changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Iſaac had been with me, ſurely

An. ante C. 1739. surely thou hadst sent me away now empty: God hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

EXPOSITION.

38. *Thy ews and she-goats have not cast their young,*] I looked so carefully after them, that by the blessing of God none of them miscarried.

The rams have I not eaten.] After the manner of bad shepherds, *Ezek.* xxxiv. 2, *&c.* Rather than eat of thy flock, I contented myself with pulse and such like mean diet.

39. *I bare the loss*] As a provision against the negligence of bad shepherds, who might have embezzled their master's cattle, and pretended them to be stole or torn by wild beasts, some masters might oblige them to repair the losses of the flock out of their own money. But as no human industry could prevent accidents, the law of Moses allowed shepherds to clear their innocence by oath in such cases, *Exod.* xxii. 10, *&c.* And surely it shewed Laban to be of a most base illiberal disposition, to use Jacob, his nephew, his son-in-law, a man whose diligence and fidelity he had long experienced, with all the rigour that the severest master could have shewn to a common slave. See *Bochart. Hieroz. part* 1. *p.* 451.

40. *The drought—the frost*] It was usual for the shepherds in those countries to watch their flocks by night, *Luke* ii. 8. See *Bochart's Hieroz. p.* 1. *l.* 11. *c.* 44. Thus as Jacob was scorched with heat by day, so he was pinched with the frost by night, *i. e.* with the nipping cold, which is sometimes very severe even in the summer-nights; or with actual frost in the winter-nights.

42. *The fear of Isaac*] *i. e.* The object of Isaac's religious awe and veneration, *Isa.* viii. 12, 13.

Thou hadst sent me away empty, &c.] Without goods, wives, or children.

43 And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born? 44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. 45 And Jacob took a stone, and set it up *for* a pillar. 46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. 47 And Laban called it * Jegar-sahadutha: but Jacob called it Galeed. 48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed: 49 And † Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another, 50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; See, God *is* witness betwixt me and thee. 51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee; 52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. 53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. 54 Then Jacob ‡ offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

* That is, *the heap of witness.*

† That is, *a beacon*, or *watch-tower.*

‡ Or, *killed beasts.*

EXPOSITION.

43. *And Laban answered*, &c.] Laban, conscious of his ill-treatment of Jacob, now comes into good temper, and would have Jacob to be assured, that he considered every thing that he had as if it were his own, and therefore could have no intention to do him or them any harm, when they were so dear to him. See *Pyle.*

47. *Laban called it Jegar-sahadutha*, &c.] The one gave it a Syriac name, signifying *the heap of testimony*, and the other an Hebrew, of the same import, signifying *the heap of ocular inspection.*

48. *This heap is a witness*] A monument of their league, and as a boundary which they would not pass over, with a hostile intention against each other, *ver.* 52.

49. *And Mizpah*;] The better to remind them and their posterity of the solemn appeal they had now mutually made to the all-seeing eye of God, whose providence watches over the actions of mankind, rewarding their sincerity, and punishing their deceitfulness, they agreed to give it a second name, *Mizpah*, signifying in the Hebrew *a watch-tower.* See *Pyle's paraphr.*

The Lord watch between] Laban uses the name Jehovah; whence it would seem that he worshipped the same God with Jacob, tho' with a mixture of superstition.

53. *The God of Abraham, and the God of Nahor, the God of their father,*] *i. e.* The God whom both Abraham, and his brother Nahor, and their father Terah adored. The different expressions which Laban and Jacob here use, are thought by some to denote their different sentiments about religion. Jacob, who worshipped the one true God, swears by the fear of Isaac only; but Laban, who worshipped a plurality of Gods, swears both by Jacob's God, and his own, calling the one the God of Abraham, and the

other the God of Nahor, and the God of Terah their common father. Thereby insinuating, that he adhered to the venerable religion of his anceſtors, from which Abraham and his poſterity had revolted. See *Pool's ſynopſ. Le Clerc, Shuckf. connect. v.* 1. *p.* 270.

Jacob ſware by the fear, &c.] He mentions the fear of Iſaac, rather than the God of Abraham, to declare more plainly that he meant the one true God. For Abraham had been an idolater, but Iſaac never was. See *Pat.* Philo underſtands it literally, as if Jacob had ſworn by that honour and reverence which he bore to the memory of his father Iſaac. See *De ſpecialibus legibus.* But the other ſenſe is confirm'd *v.* 42. An. ante C. 1739.

54. *Jacob offered ſacrifice*] In gratitude to God for the peace he had obtained with Laban.

Called his brethren to eat bread:] *i. e.* He invited Laban and his friends to partake of the remains of the ſacrifice, in token of their hearty reconciliation. This ſhows, that however Jacob and Laban might differ in ſome modes or forms of worſhip, yet they agreed in the belief and adoration of the one Supreme Being, ſince they partook of the ſame ſacrifice which Jacob offered to the true God. See *Pat.*

CHAP. XXXII.

AND Jacob went on his way, and the angels of God met him. 2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place * Mahanaim. 3 And Jacob ſent meſſengers before him, to Eſau his brother, unto the land of Seir, the † country of Edom. 4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now. 5 And I have oxen and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight. 6 And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him. 7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands; 8 And ſaid, If Eſau come to the one company and ſmite it, then the other company which is left ſhall eſcape.

* That is, *two hoſts*, or *camps*.

† Heb. *field*.

EXPOSITION.

1. *The angels of God met him*,] As he was favoured with a heavenly viſion in going from Canaan, ſo likewiſe in his return thither, in order to remove his preſent fears, and encourage him to depend on the promiſe that God had made him, *ch.* xxviii. 13. See *Pat.*

2. *Mahanaim.*] *i. e.* Two hoſts or camps, becauſe the angels appeared like two armies drawn up on either ſide for his defence. Or becauſe the angels were marſhalled in one company, and he and his family in another, like two armies. See *Pat.* and *Le Clerc.* Mahanaim was ſeated between mount *Gilead* and the river *Jabbok.* It was a place of great ſtrength, and therefore ſeems to have been made choice of by Abner for the royal ſeat of Iſhboſheth, the ſon of Saul, 2 *Sam.* ii. 8. See *Wells's geog. v.* 1. *p.* 361.

3. *And Jacob ſent meſſengers*] Notwithſtanding this intimation of heavenly protection, Jacob well knew it was his duty to take care of his ſafety, by all prudential methods. Therefore he ſent this meſſage to Eſau, as he was about to paſs over Jordan, *ver.* 10. that he might ſound his inclination to him, mollify his reſentment, if any remained, and win his friendſhip by complaiſance and reſpect. Nor was it only in order to reconcile Eſau to him that he ſent theſe meſſengers to him, but alſo to apprize him that he brought his ſubſtance with him from Haran, and that he was not going into Canaan to do him any injury: Whereas had he returned home without Eſau's knowledge, Eſau might have thought that Jacob had got the greateſt part of his ſubſtance from his father; and when he came at Iſaac's death to take away with him to Edom what his father had to leave him, he might have looked upon Jacob as having defrauded him of his right. See *Shuckford's connect. v.* 2. *b.* 7.

The Land of Seir, the country of Edom.] The ſituation of this country was on the ſouth of the Dead-ſea, extending from thence to the Arabian gulf, 1 *Kin.* ix. 26. It was diſtant from Gilead, where Jacob now was, about 120 miles. It took its name *Seir* from a conſiderable perſon of that name among the Horites, who poſſeſſed it before Eſau; but Eſau, it ſeems, having conquered it in Jacob's abſence, verified his father's prediction, *By thy ſword ſhalt thou live, ch.* xxvii. 40. from him it was called *the country of Edom.* See *Wells's geogr. v.* 1. *p.* 354.

5. *I have oxen*, &c.] Jacob mentions this to give the more weight to his addreſs, and to ſhew Eſau that he did not come to be a burden to him, or to diſpute with him the poſſeſſion of his father's inheritance, though he had a right to it. See *Pool's ſynopſ.*

Men-ſervants, and maid-ſervants,] Theſe were a part of their poſſeſſions, which they bought and ſold, and are mentioned above amongſt the poſſeſſions which Abraham had got in Syria, *ch.* xii. 5. And it is obſerved by Bp. Patrick and Le Clerc, that ſlaves ſeem to have been more plentiful in that country than any where elſe. Hence we find, in after-times, ſuch frequent mention in the antient comedies of *Syrian ſlaves:* And Cicero calls the Syrians, a people born to ſlavery; *nationibus natis ſervituti.* See *In orat. de prov. conſ.* And to the ſame purpoſe Livy makes Q. Flaminius ſay of the Syrians in general, that upon account of their ſervile diſpoſition, they made much better ſlaves than ſoldiers.—*Syros omnes haud paulo mancipiorum melius, propter ſervilia ingenia, quam militum genus.* Lib. xxxv. 49.

6. *Four hundred men with him.*] Nobly attended, partly to ſhew his greatneſs, and partly to do honour to Jacob by a public ſalutation.

7. *Jacob was greatly afraid*, &c.] Jacob being conſcious

An. ante C. 1739.

conſcious to himſelf what cauſe he had given Eſau to be angry with him, foreboded the deſign of his coming with this numerous retinue to be quite different from what it was repreſented. And what probably concurred to ſtrengthen his fears, was, the great diſtance between him and Eſau, being computed upwards of 100 miles; for he might imagine he would not undertake ſo long a journey out of mere friendſhip. Be that as it will, it ſhews what a fearful incredulous thing guilt is, ſince notwithſtanding the repeated experience which Jacob had of the divine protection, though he had juſt ſeen himſelf ſurrounded with a hoſt of guardian angels, though he had undertaken his journey in obedience to the divine admonition, and had the promiſe of God to aſſure him of a ſafe return, *ch.* xxviii. 15. yet the conſciouſneſs of having injured his brother ſtill diſturbs his mind, and haunts him with terror.

And he divided the people into two bands,] That ſo if the one was aſſaulted, the other might the more eaſily eſcape.

9 And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the LORD which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: 10 * I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands. 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* † the mother with the children. 12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

* Heb. *I am leſs than all,* &c.

† Heb. *upon.*

EXPOSITION.

9. *And Jacob ſaid, O God of my father,* &c.] He firſt puts himſelf and family into as good a poſture for their common preſervation as he was able; and then, having done what prudence directed, he throws himſelf upon the divine protection, by an humble and fervent addreſs to God. Which teaches us, that a juſt dependence on Providence doth not exclude, but ſuppoſes a diſcreet uſe of ſuch means as are proper to gain our end.

10. *For with my ſtaff,* &c.] He was in the condition of Bias the philoſopher, who uſed to ſay, though in a ſenſe ſomewhat different, *Omnia mea mecum porto*; I carry my all along with my ſelf.

11. *Smite the mother with the children.*] Or *upon the children.* It is an expreſſion ſignifying a havock and extirpation of all without mercy, *Hoſ.* x. 14. A tumult ſhall ariſe, *and all thy fortreſſes ſhall be ſpoiled as Shalman ſpoiled Beth-arbel in the day of battle, the mother was daſhed in pieces upon her children.* See alſo *Jer.* xiii. 14. This is ſuch an inſtance of cruelty, as ſhocks human nature to think of it. What dreadful conceptions then muſt Jacob have had of Eſau's wrath, when he could repreſent him to his imagination transformed into ſuch a monſter of inhumanity. See *Le Clerc.*

13 And he lodged there that ſame night, and took of that which came to his hand, a preſent for Eſau his brother. 14 Two hundred ſhe-goats, and twenty he-goats, two hundred ewes and twenty rams. 15 Thirty milch camels with their colts, forty kine and ten bulls, twenty ſhe-aſſes and ten foals. 16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove. 17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee? 18 Then thou ſhalt ſay, They *be* thy ſervant Jacob's, it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us. 19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him. 20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us: for he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept * of me.

* Heb. *my face.*

EXPOSITION.

13. *He took of that which came to his hand,*] This phraſe does not ſignify that he made no choice, but *that which was in hand* means, what was in his power to preſent him withal, 1 *Sam.* xxv. 8. For we ſhall find, the preſent was not only large, but ſelected with great conſideration. See *Pat.*

14. *Two hundred ſhe-goats, and twenty he-goats,*] The males bare the proportion of one to ten females; and ſo it was in the rams: Which proportion Varro recommends. See *De R. R. l.* 2. *c.* 3. and *Bochart. Hieroz. part* 1. *l.* 2. *c.* 43.

15. *Milch camels*] Jacob ſent milch camels rather than others, probably becauſe the milk of thoſe animals is extremely delicious, as Bochart ſhews out of Ariſtotle, Pliny, and others. See *Hieroz. part* 1. *l.* 2. *c.* 2.

18. *It is a preſent*] Knowing how powerful gifts are to win the heart, *Prov.* xvii. 8. xviii. 16. Jacob through his whole hiſtory is deſcrib'd as a man of admirable prudence and diſcretion, and nothing ſhews it more than his artful manner of conducting this whole affair. So that had Eſau been a much worſe man than he appears, he muſt

must needs have been quite mollify'd by this submiſſive obliging behaviour; eſpecially conſidering that it was full twenty years ſince the provocation had been given him.

19. *And ſo he commanded the ſecond*, &c.] Thus every new drove and new ſpeech made a new impreſſion upon him. An. ante C. 1739.

21 So went the preſent over before him: and himſelf lodged that night in the company. 22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok. 23 And he took them, and * ſent them over the brook, and ſent over that he had. 24 And Jacob was left alone: and there wreſtled a man with him, until the † breaking of the day. 25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wreſtled with him. 26 And he ſaid, Let me go, for the day breaketh: and he ſaid, I will not let thee go, except thou bleſs me. 27 And he ſaid unto him, What *is* thy name? and he ſaid, Jacob. 28 And he ſaid, Thy name ſhall be called no more ‡ Jacob, but Iſrael: for as a prince haſt thou power with God and with men, and haſt prevailed.

* Heb. *cauſed to paſs.*

† Heb. *aſcending of the morning.*

‡ Read, *Not only Jacob*, or *Iſrael rather than Jacob.*

EXPOSITION.

22. *And he roſe up that night*,] *i. e.* Before break of day, *ver.* 24.

The Ford of Jabbok.] A brook which riſes out of the adjacent mountains of Gilead, and either runs directly into the ſea of Galilee, or firſt mixes with the river Jordan: for in this authors differ. See *Wells's geogr. v.* 1. *p.* 362.

24. *Jacob was left alone:*] The reaſon of his ſtaying alone ſeems to have been, that he might commend himſelf and his family to God by earneſt prayer, as may be gathered from *Hoſ.* xii. 4. See *Pat.* And, perhaps, that he might be the laſt to meet his brother, in caſe he came up that night. See *Le Clerc.*

And there wreſtled a man with him,] An angel in the form of a man; the ſame that he had ſeen at Bethel, as we are told in the place juſt now cited. It was an angel who repreſented the Almighty, and is therefore called God, *ver.* 28. and 30. Hence ſome have taken him for the eternal Logos, or Son of God. This angel laid hold on him, and entered with him into a wreſtling match, according to the cuſtom of thoſe countries, in order to teach him, by this ſymbolical repreſentation, how eaſy it is for God to make the weakeſt an over-match for the moſt mighty. See *Le Clerc.*

25. *He prevailed not againſt him*,] The angel himſelf ſo permitting it, and fortifying him with ſtrength to maintain the combat.

He touched the hollow of his thigh:] To let him know that he ſuffered himſelf to be overcome, and how eaſily he could have overthrown him, if he had pleaſed.

26. *For the day breaks:*] The angel uſes this reaſon, as ſhy of being ſeen by mortals: For, as Grotius obſerves, thoſe ſuperior beings always diſappear ſoon after they have diſcovered who they are, as purpoſely withdrawing from human curioſity.

Hence the notion ſeems to have prevailed ſo univerſally, that ſpirits appear only in the night, and fly the firſt approach of day. Thus Propertius makes Cynthia's ghoſt ſay,

Nocte vagæ ferimur, nox clauſas liberat umbras,
Errat & abjecta Cerberus ipſe ſera.
Luce jubent leges Lethea ad ſtagna reverti;
Nos vehimur, vectum nauta recenſet onus.
Lib. iv. 7. 89.

So Anchiſes's ghoſt leaves Æneas at the dawn of day:

Jamque vale: torquet medios nox humida curſus,
Et me ſævus equis oriens afflavit anhelis.
Æn. v. 783.

28. *And he ſaid*,] This ſhews that Jacob now underſtood who he was.

No more Jacob,] It ought to be tranſlated, *thy name ſhall not only be called Jacob, but Iſrael*, as it is in the Arabic verſion, and as the ſame expreſſion is uſed, 1 *Sam.* viii. 7. or, according to the Hebrew idiom, Iſrael rather than Jacob. As *mercy not ſacrifice*, ſignifies mercy in preference to ſacrifice, *Hoſ.* vi. 6. See 1 *Cor.* iii. 7. *Matt.* xxiii. 9. *Iſrael* ſignifies, *a prince powerful with God.* See *Wells's paraphr.*

For as a prince haſt thou power with God and with men, and haſt prevailed.] Rather, *As a prince haſt thou prevailed with God, and with men thou ſhalt alſo powerfully prevail:* Which is both a much clearer ſenſe of the words, and equally agreeable to the original, as alſo to the Vulgate, the LXX. and Onkelos's *Paraphraſe*; and it explains the true intention of this viſion; which was to ſhew, that he who was thus fortify'd by Divine Power to prevail over one of his miniſters, needed not fear Eſau, or any power of mortals. Some extend it farther, and make it a preſage of the conſtant hand of providence over his poſterity, as well as himſelf. See *Joſ. antiq. l.* 1. *c.* 20.

29 And Jacob asked *him*, and ſaid, Tell *me*, I pray thee, thy name: and he ſaid, Wherefore *is* it, *that* thou doeſt aſk after my name? and he bleſſed him there. 30 And Jacob called the name of the place * Peniel: for I have ſeen God face to face, and my life is preſerved. 31 And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

* That is, *the face of God.*

32 Therefore

An. ante C. 1739. 32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh, in the ſinew that ſhrank.

EXPOSITION.

29. *Tell me, I pray thee, thy name:*] Some think this implies that Jacob took his antagoniſt for a man; elſe to what purpoſe could it ſerve to know his name? But why might not Jacob, out of an innocent curioſity, enquire whether this being was diſtinguiſhed among the angelic orders by any particular name, that knowing his name, he might remember it with gratitude and reſpect?

And he ſaid, wherefore, &c.] This is a gentle check to his curioſity, to ſhew him that he ought not to enquire after a thing that would be of no ſervice to him: But with a benevolence becoming the angelical nature, he gratify'd him in his other requeſt.

And he bleſſed him there.] Probably in ſo effectual a manner, as made him feel the goodneſs of God, and convinced him by experience that his benefactor was divine. For now his fears appear to be vaniſhed, and he advances with confidence on the head of his family to meet Eſau, *ch.* xxxiii. 3.

30. *Peniel:*] Or *Penuel*, as in the next verſe, i. e. *the face of God.*

I have ſeen God face to face,] As kings, eſpecially in the eaſtern countries, ſeldom ſuffered themſelves to converſe face to face, but with their greateſt favourites, 1 *Kin.* x. 8. hence to ſee *face to face*, is applied in a figurative ſenſe to denote that intimate acquaintance with God to which angels and pious ſpirits are admitted, *Matt.* xviii. 10. Thus when Jacob ſays, *I have ſeen God face to face*, the meaning is, that he had been admitted to the greateſt familiarity with this repreſentative of the Almighty, and by his means enjoyed ſuch happy intercourſe with God, as is the portion of thoſe bleſſed ſpirits who approach the neareſt to the Divine Preſence. See *Le Clerc.*

And my life is preſerved.] See *ch.* xvi. 13.

31. *He halted*] Some will have it, that the angel cured him before he got to Eſau. See *Pool's ſynopſ.* Whatever be in that, this halting, probably, laſted only for a time, *ch.* xxxiii. 18.

32. *Therefore the children of Iſrael eat not,* &c.] They eat not of that ſinew (or tendon) which faſtens the hip-bone in its ſocket, which comprehends the fleſh of that muſcle that is connected with it. See *Selden. l.* 2. *de ſynedriis, p.* 552. and *Pat.*

CHAP. XXXIII.

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men: and he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt. 3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother. 4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him; and they wept. 5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe * with thee? And he ſaid, The children which God hath graciouſly given thy ſervant. 6 Then the hand-maidens came near, they and their children, and they bowed themſelves. 7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves. 8 And he ſaid, † What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to find grace in the ſight of my lord. 9 And Eſau ſaid, I have enough, my brother, ‡ keep that thou haſt unto thyſelf. 10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me. 11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it*. 12 And he ſaid, Let us take our journey, and let us go, and I will go before thee. 13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould over-drive them one day, all the flock will die. 14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according ‖ as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto Seir. And Eſau ſaid, Let me now § leave with thee *ſome* of the folk that *are* with me: And he ſaid, * What needeth it? let me find grace in the ſight of my lord.

* Heb. *to thee.*

† Heb. *what is all this band to thee?*

‡ Heb. *be that to thee that is thine.*

‖ Heb. *according to the foot of the work,* &c. *and according to the foot of the children.*

§ Heb. *ſet* or *place.*

* Heb. *wherefore is this?*

EXPOSITION. An. ante C. 1739.

2. *And Rachel and Joseph hindermost.*] That they, whom he loved best, might be remotest from danger, in case of an assault.

3. *Bowed himself to the ground seven times,*] That Esau might understand by this humble, submissive behaviour, he still acknowledged the privileges of his birth-right.

4. *Esau ran to meet him,*] This declares the forwardness and fervour of his affection, which would not let him proceed so ceremoniously as Jacob did. And this forwardness is the more becoming in Esau, as he was the offended party and elder brother.

Kissed him, &c.] To shew the sincerity of his reconciliation, he embraced Jacob with the greatest tenderness, and wept over him with tears of joy. Here the original word is marked with four unusual points, intimating that it is a remarkable passage. And indeed the whole of Esau's behaviour towards his brother is worthy observation; since it shews he was not a reprobate, as some imagine, but whatever he had been, that now he was become a good man. Those who pretend that God had deterred him from doing his brother hurt, say, only in other words, that rational and pious motives had extinguished his resentment, and changed his sentiments for the better; for we do not read that there was any extraordinary interposition of Providence in the case, as in that of Laban. See *Pat.*

And they wept.] Tears of tenderness and love are not to be thought to proceed from the weakness of human nature; they are an instance of a really virtuous and compassionate disposition.

——Αγαθοι, δακρυσις ανδρες.

Good men are easily mov'd to tears.

——*Mollissima corda*
Humano generi dare se natura fatetur,
Quæ lachrymas dedit; hæc nostri pars optima sensus.
Juv. Sat. xv.

8. *These are to find grace in the sight of my lord.*] To testify my respect to thee, and that I may obtain thy good will. For thus inferiors were wont to approach their superiors with presents. It is observable, that as Jacob behaves towards Esau with all the distance and respect of an inferior, calling himself his servant, *v.* 5. so he still honours him with the name of lord. Which shews that the birth-right was not given to Jacob personally, but only to his posterity, as before explained, *ch.* xxv. 23.

9. *I have enough, my brother,*] By this Esau shews himself as free from covetousness as from revenge. See *Pat.* For if men's having enough (or much, as it is in the original) was effectual to cure their exorbitant desires after more, there would be but little covetousness in the world.

10. *If now I have found grace—receive,* &c.] The whole verse may be thus paraphrased: Accept my present, as a pledge of thy love and perfect reconciliation, as an expression of my gratitude to God for this happy meeting, and of the joyful sense I have of thy kind reception of me; for I have seen thy face with such joy, as a man would feel at the seeing the face of God, or of an angel (as the word may signify) whom he approaches with awful respect, and is overjoy'd to find propitious. Thus Esther says to king Artaxerxes, *I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty; for wonderful art thou, Lord, and thy countenance is full of Grace,* Apoc Esth. xv. 13, 14.

11. *Because I have enough:*] Heb. *I have all.* An expression flowing from the fulness of his heart, and denoting the high sense he had of the Divine Goodness, which, in the apostle's phrase, *had given him all things richly to enjoy.*

12. *And he said, Let us take our journey,*] Esau invites him to go along with him to the land of Seir, and there refresh himself, offering to shew him the way, and conduct him. See *Pat.*

13. *And he said, My lord knoweth,* &c.] Jacob represented the tenderness of his children and flock, that they could not travel with expedition, and therefore begg'd they might not confine him to their slow movements, but that he would return home his own pace, and that they would follow as fast as they could conveniently. See *Pyle.*

The children are tender,] This he says, because Joseph was now but about six or seven years old, and perhaps Dinah and Zebulun not much older, and not used to travelling.

14. *Until I come to my lord, unto Seir.*] It is not, however, recorded that Jacob came thither, whence some have thought he spoke insincerely, and never designed to accept of his brother's invitation, for fear of future inconveniencies; but yet being afraid directly to refuse it, gave this evasive answer, that he might be at liberty to pursue his intended journey. And what confirms them in this opinion, is, that when Esau in the next verse offers him some of his servants to shew him the way, Jacob evades this offer also. See *Shuckf. connect. v.* 2. *p.* 183. and *Pool's synopf.* But to this it is answered, that Jacob might really perform this journey to Seir, and yet Moses omit to record it, as he doth his visit to his father, which yet it is not probable he would defer for so many years as were between his return to Canaan and the mention of his coming to Mamre, *ch.* xxxv. 27. See *Pat.* And as to the offer of Esau's servants to conduct him, he might wave this out of modesty, as a piece of needless ceremony. For it is plain he wanted them not for guides, since his own people knew the way, some of them being sent to Seir before.

16 So Esau returned that day on his way unto Seir. 17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called * Succoth. 18 And Jacob came to Shalem, a city of † Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. 19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of ‡ Hamor, Shechem's father, for an hundred ‖ pieces of money. 20 And he erected there an altar, and called it § El-elohe-israel.

* That is, *booths.*
† Called Acts 7. 16. *Sychem.*
‡ Called Acts 7. 16. *Emmor.*
‖ Or, *lambs.*
§ That is, *God the God of Israel.*

An. ante C. 1739.

EXPOSITION.

16. *So Eſau returned*, &c.] He haſtned home to make preparation for his reception.

17. *And Jacob journeyed to Succoth*,] A place afterwards called Succoth, lying on the eaſt of the river Jordan, and not far from it. The word ſignifies *booths*, from the tents or hutches he made there for the cattle. And as it is evident from Jacob's building an houſe and booths at this place, that he intended his family and cattle ſhould make a conſiderable ſtay here; ſo it is very likely that during their ſtay here, he himſelf made a viſit to his brother Eſau, as he promiſed, *ver.* 14. and thence went to ſee his father, and ſo returned to his family. See *Wells's paraph.*

18. *Jacob came to Shalem*,] Or he came in peace and ſafety, as the word may ſignify, and as it is rendered by Onkelos, and the Arabic verſion.

A city of Shechem,] Or to the city Shechem. See *ch.* xii. 6.

When he came from Padan-aram;] *i. e.* He came ſafe all the way from thence thither.

19. *For an hundred pieces of money.*] The LXX render it an hundred lambs, but our tranſlation appears to be juſt from *Acts* vii. 16. where this field is ſaid to have been bought with money; eſpecially when it is conſidered that they trafficked long before for money, and not by exchanging commodities. See *ch.* xvii. 12. xxiii. 16. Some think it was a piece of money ſtamped with the image of a lamb or ſheep, as was at firſt among the Romans, whence it had the name of *pecunia*. See *Plin. Hiſt. l.* xviii. 3. *Bochart. Hieroz. p.* 1. *l.* i. *c.* 2. and *l.* ii. *c.* 43. and *Calmet.* But it is likely that money was at this time weighed, and not ſtamped or coined. And therefore the word *Keſita* may ſignify money that has its juſt fineneſs or weight, for *Koſeth* in Hebrew denotes truth. See *Hunt's Eſſay, &c. p.* 157. It is alledged by others, that the word *Keſhita* ought to be tranſlated *lambs*; for the piece of money which goes under that name was of the ſame value with the *Gerah*, which makes only five farthings and a fourth part of a farthing. Now it is not probable that Abraham paid no more than ten ſhillings for the children of Hamor's field; nor that Job's friends ſhould have complimented him every one with a piece of five farthings, *Job* xlii. 11. where the ſame word occurs. See *Eſſay for a new tranſlation, p.* 166.

CHAP. XXXIV.

1732. AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, went out to ſee the daughters of the land. 2 And when Shechem the ſon of Hamor the Hivite, prince of the country, ſaw her, he took her, and lay with her, and * defiled her. 3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake † kindly unto the damſel. 4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife. 5 And Jacob heard that he had defiled Dinah his daughter (now his ſons were with his cattle in the field:) and Jacob held his peace until they were come.

* Heb. *humbled her.*
† Heb. *to her heart.*

EXPOSITION.

1. *Dinah—went out to ſee*, &c.] When Dinah was about ſixteen years of age, *ſhe went out* of her mother's tent, which was without the city, probably alone and unguarded, to ſee the faſhions and ornaments of the women of that country, who, as Joſephus tells us, (*Antiq. l.* 1. *c.* 20.) were then aſſembled in Shechem at ſome feſtival. The circumſtances of this fact ſhew it muſt have happened when Jacob's ſons were grown up to manhood, *i. e.* about ſeven or eight years at leaſt after his return to Canaan, where he reſided 30 years after his coming from Meſopotamia.

2. *Took her*,] Raviſhed her, according to the Vulgate and Joſephus.

Defiled her.] He oppreſſed and afflicted her, as the word ſignifies: Which ſeems to intimate his violence as well as her diſſent. See *Kidder's Notes.*

3. *His ſoul clave unto her*] An expreſſion denoting the greateſt ſtrength of paſſion, 1 *Sam.* xviii. 1.

He ſpake kindly to her.] Comforted her what he could under her grief, and with the utmoſt ſolicitations courted her to marry him.

5. *And Jacob held his peace*, &c.] So far governed his paſſion, as to take little notice of this outrage, till he ſhould have the advice and aſſiſtance of his ſons, who were then in the field.

6 And Hamor the father of Shechem went out unto Jacob to commune with him. 7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought folly in Iſrael, in lying with Jacob's daughter; which thing ought not to be done. 8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife. 9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you. 10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get you poſſeſſions therein. 11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me, I will give. 12 Ask me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife. 13 And the ſons of Jacob anſwered She-

Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister) 14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us. 15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised; 16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. An. ante C. 1732.

EXPOSITION.

8. *Your daughter:*] Addressing Jacob and Leah in the presence of his sons.

10. *And trade you therein,*] The word signifies properly *circuit*, or range up and down the land either for traffic or pasture, *ch.* xlii. 34.

12. *Ask never so much dowry*] In those times marriage-portions were not brought by the women, but given by the men, as was noted *chap.* xxix. 18. And so it was among the Greeks in the heroic age, as appears from numbers of passages in Homer, particularly *Odyss.* viii. 318. where Vulcan having, by means of his net, surprized Venus and Mars in adultery, declares he would not release them till her father had repaid him all the dowry he had given him for his daughter. And we are told it is the same at this day among the Turks and Persians. See *Thevenot's Travels, l.* 1. *c.* 41. *Le Clerc.*

Dowry and gift,] These seem to be distinct things, the dowry being given to the parents, and the gift to the kindred. See *Pat.*

13. *And the sons of Jacob*] Simeon and Levi, 25, and 30. who were Dinah's brothers by the same mother Leah. From this passage, compared with *ch.* xxiv. 50. some infer, that the consent of the brethren in proposals of marriage was required rather than that of the parents. But it is more reasonable to think that they were commissioned by Jacob to deliberate and determine about it; see *ver.* 17. Thus much is certain, that Jacob was not privy to their treacherous cruelty, but disclaimed it to the last, *ver.* 30. *ch.* xlix. 7.

14. *We cannot do this thing,*] As yet there was no law forbidding such marriages, and both Jacob and Esau had married the daughters of uncircumcised fathers; thus, to aggravate their crime, they deceive them under the specious pretence of religion, as if conscience would not allow them to violate a religious ceremony, when, at the same time, they made no scruple to commit murder in cold blood.

17. *We will take our daughter,*] By this it appears that they treated in their father's name.

18 And their words pleased Hamor, and Shechem Hamor's son. 19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father. 20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 21 These men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters. 22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. 23 *Shall* not their cattle, and their substance, and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us. 24 And unto Hamor and unto Shechem his son hearkned all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

EXPOSITION.

18. *And their words pleased Hamor,* &c.] This shews both how passionately Shechem loved Dinah, and the great affection which Hamor had to Shechem, who was his beloved son, *v.* 19. See *Pat.* And at the same time it shews, that the people were not of a bad disposition, since for peace and their ruler's sake, they readily complied with so harsh a proposal, to which they had no inducement from religion. See *Le Clerc.*

19. *He was more honourable*] In greater esteem with his father and all the family.

20. *Came unto the gate, and communed*] See *ch.* xix. 1.

23. *Shall not their cattle,* &c.] Not that they intended to seize upon their stock, but that being incorporated with Jacob's family by intermarriages, they would be enriched and strengthned by them.

24. *All that went out of the gate*] They were probably neither very numerous nor wealthy, else they had not been induced, for the wealth of one family, to undergo so painful an operation, nor could they have been so easily destroyed, as it appears they were, *ver.* 25. See *Le Clerc.*

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. 26 And they slew Hamor and Shechem his son with the * edge of the sword, and took Dinah out of Shechem's house, and went out. 27 The sons of Jacob came upon

* Heb. *mouth.*

An. ante C. 1732. upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter. 28 They took their ſheep and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field, 29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe. 30 And Jacob ſaid to Simeon and Levi, Ye have troubled me, to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe. 31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

EXPOSITION.

25. *On the third day when they were ſore,*] When they were in the greateſt pain and anguiſh, and conſequently leaſt able to reſiſt. For the Jews obſerve, that on the third day after circumciſion the patient was in moſt danger. The inflammation, ſays Grotius, being then apt to bring on a fever, which is confirmed by Hippocrates as to wounds in general. See *Poole's ſynop.*

Two of the ſons] Simeon and Levi were Dinah's brothers-german, and ſo thought themſelves moſt concerned to reſent this outrage. They are mentioned as the leaders of this enterprize; but no doubt their ſervants aſſiſted them, for they two alone could not deſtroy a whole city, tho' but ſmall. See *Pat.*

Slew all the males.] Hence Druſius tells us the Hebrews derived the proverb, *Shechem dixit, & agricolæ ſunt ſucciſi*, i. e. The king offends, the ſubjects ſuffer. *Quicquid delirant reges, plectuntur Achivi.*

27. *The ſons of Jacob*] The reſt of his ſons who were able to bear arms, hearing of the ſucceſs of the enterprize, came after the ſlaughter, and helped to plunder the city. Thus they were all involved in the guilt of this barbarous aſſaſſination.

Becauſe they had defiled] Their prince had defiled her, and ſome of the citizens probably, by approving the action, or not hindering it to be committed, might be acceſſory to the guilt. But ſtill this act of bloodſhed was ſhockingly inhuman and unjuſt, not only becauſe in all likelihood not many of the Shechemites were conſcious to their ruler's guilt, but alſo becauſe Shechem, by offering to marry Dinah on any terms, and all of them, by ſubmitting to circumciſion, the propoſed condition of reconciliation, had made a proper attonement and reparation to Jacob's family for the injury offered: And yet thus to come upon them by ſurprize, and treacherouſly put them to the ſword, after a ſolemn treaty of peace, is ſuch a breach of all honour, juſtice, and fidelity, as paints the character of theſe two blood-thirſty brethren in the blackeſt colours. See *Le Clerc.*

28. *Took their ſheep*, &c.] It is reaſonable to believe that Jacob, who deteſted this barbarity ſo much, cauſed all theſe to be reſtored to the wives and children of the ſlain, whom he ſet at liberty. See *Pat.*

30. *Troubled me*] Diſturbed my quiet, and made it unſafe for me to live in this country.

Made me to ſtink] Made me odious to the whole country, as a murderer, a robber, and breaker of my faith.

31. *And they ſaid, Should he deal*, &c.] Jacob, we ſee, was much concerned at theſe furious proceedings of his ſons; but Simeon and Levi were ſo warmed with the thoughts of the diſhonour done to their ſiſter and family, that they repented not of what they had done, but ſeem to think all was little enough to vindicate their ſiſter's reputation, that ſhe might not be reputed as a common woman.

CHAP. XXXV.

AND God ſaid unto Jacob, Ariſe, Go up to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddeſt from the face of Eſau thy brother. 2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange Gods that *are* among you, and be clean, and change your garments: 3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went. 4 And they gave unto Jacob all the ſtrange Gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. 5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

EXPOSITION.

1. *And God ſaid unto Jacob, Ariſe*, &c.] The cruelty of Jacob's ſons towards the Shechemites, made it unſafe for him to ſtay any longer in thoſe parts; and therefore he might think it adviſeable to remove his habitation to ſome other part of the country, and upon receiving a ſpecial commiſſion from God he retired to Bethel.

Go up to Bethel,] About twenty miles ſouthward from Shechem, where he now was. Here, and in ſeveral other paſſages, to *go up* and *go down* mean no more than ſingly to repair to, *Jud.* xiv. 1. xv. 8.

Make there an altar] Perform the vow which thou madeſt in that place, xxviii. 20, &c. It may ſeem ſtrange that Jacob did not repair to Bethel ſooner for the performing of his vow. Some of the Hebrew doctors blame him ſo far as to ſay, that the above-mentioned misfortune which beſel

befel his daughter and family, was a judgment upon him from God, for deferring to go thither ſo long. See *Pat.* But we cannot reaſonably condemn him, unleſs we knew what were the peculiar motives of his delay. Perhaps the ſituation of the country, or the circumſtances of his family, were ſuch that it would neither have been ſafe or expedient for him to remove thither ſooner. Beſides, it is not improbable, that when he firſt came from Meſopotamia to ſee his father, he ſtopped at Bethel for the performance of his vow. See *v.* 9.

2. *Then Jacob ſaid unto his houſhold*, &c.] Being now to go up to Bethel, to enter on the performance of his vow, whereby he had ſolemnly dedicated himſelf to the ſervice of the true God, and renounced all confederacy with idolaters, he found it neceſſary to ſet about a thorough reformation of his family, which he had probably attempted ſooner, but was not able to accompliſh till now, that his zeal was more animated, and the hearts of his family more ſoftned to ſubmiſſion, by the late misfortune that had befallen them, backed with the divine admonition mentioned in the preceding verſe.

And to all that were with him,] Jacob had now with him more perſons than his own houſhold, namely ſome of the captives of Shechem whom his ſons had taken, *ch.* xxxiv. 29.

Put away the ſtrange Gods] Heb. *The Gods of the ſtranger*, i. e. Thoſe idols or falſe Gods which ſtrangers and other nations worſhip: Some of which, it ſeems, had been introduced into his family either by Rachel, who is thought to have ſtill retained her father's Teraphim, which ſhe ſtole at coming from Haran, *ch.* xxxi. 19. or by ſome of the men-ſervants or maid-ſervants, whom Jacob had brought with him from Meſopotamia, *ch.* xxxii. 5. See *Pat.* and *Le Clerc.* But it ſeems principally to refer to the idols of the captive Shechemites before-mentioned, who were now to be incorporated into Jacob's family; and therefore he had to reduce them into new order, to abrogate any ſuperſtitious modes in their dreſs or worſhip, which he thought unſuitable to religion: For to this ſenſe the expreſſion beſt agrees, *Elohei-Hanecar*, *Gods of the ſtranger*, that is among you, *i. e.* of the Shechemites, whom you have brought into my family. See *Shuckford's connect. vol.* 2. *p.* 186. *edit.* 1. An. ante C. 1732.

And be clean,] The word properly ſignifies the waſhing of the body with water. And as there is ſome analogy between external cleanlineſs and purity of mind, hence it denotes the cleanſing of the ſoul by repentance, from all thoſe impure affections whereby a man becomes morally defiled and polluted in the ſight of God. In which view, this rite of waſhing, and ſometimes ſprinkling the body with water, was uſed as a ſign of inward purification, not only among the idolatrous heathens, but the worſhippers of the true God, both before and under the law. See *Spenc. de legib. Hebr. l.* iii. *dif.* iii. *c.* 3. In alluſion to which, the apoſtle expreſſes purity of mind, by *ſprinkling* the heart from an evil conſcience, and *waſhing* the body with pure water, *Heb.* x. 22. Now as men ought to have their ſouls at all times adorned with this inward purity, ſo eſpecially when they are to approach their Maker in the duties of his immediate worſhip: Therefore Jacob enjoins all who were under his care and inſpection to be *clean*, i. e. to waſh their bodies, as the uſual ſign of inward purity and reformation; particularly in token of cleanſing themſelves from the pollution of idolatry, and from thoſe guilty ſtains which his ſons and ſervants had lately contracted by ſhedding innocent blood; a crime which of all others renders men moſt unfit for intercourſe with God, *Iſa.* i. 15.

And change your garments:] Sometimes in preparing for ſolemn approaches to God, they waſhed their cloaths, *Exod.* xix. 10. *Lev.* xv. 13. Here Jacob, as the prieſt of his family, orders them to change their garments. Both ceremonies have the like ſignificancy in religion. It is as if he had ſaid to them, Put off your ſordid apparel, eſpecially thoſe garments in which you were ſo lately defiled with blood, and put on your cleaneſt raiment, as an emblem of your being diveſted of all impure affections, and cloathed with thoſe internal graces and pious diſpoſitions, which are the ornaments of the ſoul, and render it comely in the ſight of God (*A*).

NOTES.

(*A*) From this paſſage it appears, that waſhings and external purgations were uſed in religion long before the inſtitution of the law of Moſes. And thoſe who make Job more ancient than Moſes, prove the ſame thing from the ninth chapter of his book, *ver.* 30. *If I waſh myſelf with ſnow-water, and make my hands ever ſo clean*, &c. But becauſe the age of Job is uncertain, there is a clearer proof to this purpoſe adduced from *Exodus* xix. 14. *And Moſes ſanctified the people, and they waſhed their cloaths*: Where by *waſhing their cloaths*, is generally underſtood the *baptiſm* or waſhing of the whole body in water. See *Selden de Synd. l.* 1. *c.* 3. How theſe rites of outward purification might naturally be introduced into the worſhip of God, has been already mentioned in the note *of the origin of ſacrifices*, ch. iv. 4. To what has been there offered, I ſhall only add, that tho' theſe ceremonies be in themſelves of no avail in the ſight of God, yet the obſervance of decent forms and modes of worſhip, has always been judged neceſſary, eſpecially by the wiſeſt of men, both as they ſerve to remind us of inward purity, and teſtify our regard to religion before the world; and as they ſtamp a veneration for things ſacred upon vulgar and unthinking minds, who judge of things by outward appearance. Hence we find ſuch rites adopted into the religion of all nations, eſpecially thoſe that are expreſſive of moral purity, ſuch as waſhing the body and putting on clean apparel. This was the meaning and intention of all thoſe waſhings and purifications that are enjoined in the law of Moſes; for which reaſon the very water appropriated to this uſe, was to be of the pureſt ſort, either taken from a living fountain or running ſtream, *Lev.* xv. 13. In like manner it is a law among the Mahometans; *Non tollitur immundities aliquo liquore, excepta aqua: ſed nec qualibet aqua, ſed munda tantum, quæ non fæde mutata fuerit rei alicujus non neceſſariæa dmiſſione*, i. e. Uncleanneſs is not taken away by any other liquor but water, nor by every kind of water, but only ſuch as is clean and free from every impure mixture. See *Pocock Not. miſcel. c.* viii. *p.* 357, 358. Nor were the heathens leſs careful to uſe ſuch external purifications in their acts of religious worſhip; whereof we have a very antient teſtimony in theſe words of Heſiod:

——— πριν γ' ευξη, ιδων ες καλα ρειθρα
Χειρας νιψαμενος πολυκρατω ὑδατι λευκω.

i. e. *Before you offer up your vows or prayers to the Gods, repair to a pure ſtream, to waſh your hands in water of efficacious whitening virtue.* And to the ſame purpoſe Homer makes Telemachus thus beſpeak his mother:

——— υδρηναμενη καθαρα χροι εἱματ' ελυσα
Ευχετο πασι θεοισι.

Go bathe, and rob'd in white, aſcend the tow'rs,
With all thy hand-maids thank th' immortal Pow'rs.

An. ante C. 1732.

4. *And they gave unto Jacob all the ſtrange Gods*] By this it appears that they were many, which juſtifies the explication of the ſecond verſe.

And all their ear-rings] The word is general, and denotes jewels of all kinds, whether for the ears, the forehead, or noſe. See *ch.* xxiv. 22. *Exod.* xxxii. 2. Theſe ornaments, it would ſeem, were not only ſuperfluous, but had been uſed by theſe Shechemitiſh women as inſtruments of ſuperſtition, and, as ſome think, in the nature of amulets. Of theſe ſuperſtitious rings we have a famous inſtance in that of Gyges, recorded by Cicero (from Plato) *De offic. l.* iii. 9. which was of ſuch a nature, that when he turned the beazil towards himſelf, he ſaw every thing, but was himſelf inviſible; but upon turning it the contrary way, he appeared conſpicuous. See *Grotius.* St. Auguſtine (*Quæſt. in Gen.* cxi.) is of opinion, that theſe rings were ornaments worn by their idols, not by themſelves. See *Calmet.*

5. *And the terror of God was upon the cities*, &c.] An exceeding great terror, as the word may be rendred. See *ch.* x. 9. Leſt we ſhould think it ſtrange that the neighbouring people, hearing of the cruelty of Jacob's ſons, did not revenge upon them the ſlaughter of the Shechemites, as Jacob dreaded, *ch.* xxxiv. 30. the hiſtorian tells us, they were reſtrained by the particular providence of God, which ſtruck them with ſuch a panic, that they durſt not attempt to retard their march. Perhaps from that very daring enterprize, they conceived ſo high an idea of their fierceneſs as not to dare to attack them.

6 So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he, and all the people that *were* with him. 7 And he built there an altar, and called the place * El-beth-el: becauſe there God appeared unto him, when he fled from the face of his brother. 8 But Deborah Rebekah's nurſe died, and ſhe was buried beneath Beth-el, under an oak: and the name of it was called † Allon-bachuth. 9 And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him. 10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael. 11 And God ſaid unto him, I *am* God Almighty; be fruitful and multiply: a nation, and a company of nations ſhall be of thee; and kings ſhall come out of thy loins. 12 And the land which I gave Abraham, and Iſaac, to thee will I give it, and to thy ſeed after thee will I give the land. 13 And God went up from him, in the place where he talked with him. 14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon. 15 And Jacob called the name of the place where God ſpake with him, Beth-el.

* That is, *the God of Beth-el.*

† That is, *the oak of weeping.*

EXPOSITION.

6. *So Jacob came to Luz*,] See *ch.* xxviii. 19.

8. *Deborah Rebekah's nurſe died*,] She had attended Rebekah from Meſopotamia into Canaan, when ſhe was married to Iſaac, *ch.* xxiv. 59. From this ſome conclude, that Jacob had been at his father's houſe ſome time before, and joined Iſaac's family to his own; and that Rebekah being dead, Deborah was deſirous to live with his wives, who were her country-women. Her death is here mentioned, to ſhew how this oak came by the name of *Allon-bacuth*, i. e. the oak of mourning. See *Pat.* and *Le Clerc.*

9. *And God appeared unto Jacob again*,] The *Shechinah* or *Divine Majeſty* appeared to him, as he had done before, when he lodged there in his way to Padan-aram, *ch.* xxviii. 13. See *Pat.* Le Clerc is of opinion, that this is a narration of what had happened to Jacob after his coming

NOTES.

Thus Dido in Virgil bids her ſiſter prepare to join with her in ſacrifice, by waſhing her body in running water:

Dic corpus properet fluviali ſpargere lympha.
Æn. IV.

Plutarch tells us, the Egyptian prieſts were ſo ſcrupulous in this matter, that they would uſe no water for their ceremonial purgations till they had proved its purity, by trying whether the Ibis, the cleaneſt of birds, would drink of it. *De Iſid. & Oſir.* I ſhall only obſerve further, that as Jacob ſeems chiefly concerned, that his family ſhould purge themſelves on this occaſion from the murder which they had committed; ſo it appears to have been a very general opinion, that the ſhedding of blood, even in lawful war, and much more of innocent blood, render'd men unfit for intercourſe with God. Hence Moſes, to keep up in the minds of the Iſraelites an abhorrence at the ſhedding of blood, enjoins, after the war with the Midianites, that whoever had killed any of the enemy, or touched any of the ſlain, ſhould abide without the camp ſeven days, and purify themſelves on the third and ſeventh day, *Numb.* xxxi. 19. And to the ſame purpoſe Virgil makes Æneas ſpeak, *Æn. l.* ii. 718.

Me, bello è tanto digreſſum & cæde recenti,
Attrectare nefas: donec me flumine vivo
Abluero.——

i. e. *It is not lawful for me who am ſo lately come from war and bloodſhed, to touch the effigies of the Gods, and ſacred enſigns of religion, till I have bathed myſelf in living water.* See *Homer's Il.* vi. 267. Theſe external purgations, which in their original inſtitution were ſo harmleſs, came in time, like moſt other ceremonies of religion, to be abuſed into abſurd ſuperſtition, which ſubſtituted them in the room of moral purity, and taught men vainly to believe, that the waſhing of the body could expiate the ſtains and pollutions of the mind. That many of the heathens were tinctured with this groſs error, appears from the poet's words:

Ah nimium faciles, qui triſtia crimina cædis
Tolli fluminea poſſe putatis aqua.

And the guarding the Jews againſt the like ſuperſtition, appears to have been the reaſon why Moſes, in giving the laws of external purity, ſo exactly ſpecifies the end of their inſtitution, upon what occaſion they were to be uſed, and with what particular limitations and reſtrictions, as ſhall be ſhown in its proper place. See *Spencer de leg. Heb. l.* iii. *diſſ.* iii. *c.* 3. *Le Clerc in loc.*

from Meſopotamia, when in his going to ſee his father, he probably ſtopped at Bethel to pay his vow.

10. *Iſrael ſhall be thy name*;] This is far more honourable than Jacob, which name was given him from ſupplanting his brother. So here God confirms that name which was given him before by the angel, *ch.* xxxii. 28. Or rather, to uſe the words of S. Jerom, here was fulfilled what the angel had only foretold ſhould be. See *Pat.*

11. *A nation*, &c.] The bleſſing of Abraham is beſtowed upon him, *ch.* xxviii. 3, 4.

13. *And God went up from him*,] See *ch.* xvii. 22.

14. *Set up a pillar*] Both to be a monument of the divine goodneſs, and to ſerve for an altar whereon to ſacrifice, as in the following words, for ſo the word is uſed, *Hoſ.* iii. 4. where we tranſlate it *an image*. An. ante C. 1732.

Poured a drink-offering] Dedicates it to the divine ſervice, with the external ceremonies of conſecration uſual in thoſe times, *i. e.* by pouring wine and oil upon it. See *Poole's ſynopſis*. And having done this, we are to ſuppoſe he paid the tenth of all that God had given him, according to his vow, *ch.* xxviii. 22.

16 And they journeyed from Bethel: and there was but * a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour. 17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not, thou ſhalt have this ſon alſo. 18 And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name † Benoni: but his father called him ‡ Benjamin. 19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem. 20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day. 1729.

* Heb. *a little piece of ground.*

† That is, *the ſon of my ſorrow.*

‡ That is, *the ſon of the right hand.*

EXPOSITION.

16. *And there was but a little way*] Here interpreters make much ado about explaining the word which we render *little way*. St. Jerom explains it *in the ſpring*. Some make it a mile, ſome half a mile, ſome an acre, ſome a furlong; but all agree that it was near Ephrath or Beth-lehem, as it is called, *ver.* 19. Thoſe who have the curioſity to examine ſuch niceties, may conſult *Fuller's Miſcell. l.* ii. *c.* 15. *Le Clerc* and *Calmet in loc.*

18. *Benoni, Benjamin*] Rachel being ready to expire, and expecting no comfort from this ſon, called him *Benoni*, i. e. the ſon of my ſorrow; but Jacob, to avert the ſiniſter omen, immediately changed his name to *Benjamin*, i. e. the ſon of my right-hand, or ſtrength. And it is obſerved, that both names were verified in the fates of his poſterity, no tribe being more valorous, yet none ſo ſubject to ſorrowful diſaſters, as the tribe of Benjamin. See Dr. *Jackſon's Diſcourſe on Matth.* ii. 17, 18.

18. *As her ſoul was in departing, for ſhe died*] She who longed for children ſo impatiently, as to ſay, *Give me children elſe I die*, died in child-bearing. A lively inſtance of the folly of men, in wiſhing too often for their own deſtruction.

Evertere domos totas petentibus ipſis
Di faciles.——

21 And Iſrael journeyed and ſpread his tent beyond the tower of Edar. 22 And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve. 23 The ſons of Leah; Reuben Jacob's firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun. 24 The ſons of Rachel; Joſeph, and Benjamin. 25 And the ſons of Bilhah, Rachel's hand-maid; Dan, and Naphtali. 26 And the ſons of Zilpah, Leah's hand-maid; Gad, and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

EXPOSITION.

21. *The tower of Edar.*] *i. e.* The tower of the flock. That there was a tower of this name near Jeruſalem, is inferred from *Micah* iv. 8. which might be either the ſame or ſome neighbouring place called after the ancient name it had in Jacob's days.

22. *And Iſrael heard it.*] Tho' Moſes paſſes over Iſrael's cenſure of this inceſt, yet we learn afterwards, that he reſented it ſo highly as to deprive Reuben of his birth-right upon that account, *ch.* xlix. 3, 4. 1 *Chron.* v. 1.

26. *Which were born to him in Padan-aram.*] It is evident that all theſe ſons were not born in Padan-aram, for Benjamin was born near Ephrath in Canaan, *ver.* 16. Nor can it be underſtood, as ſome would have it, *which were begat by him in Padan-aram*; for Jacob, after he came from Hamar, lived at Sichem, and bought land there, and afterwards lived at Bethel, and removed thence before Benjamin was born; ſo that ſeveral years paſſed between Jacob's leaving Padan-aram and the birth of Benjamin. Mr. Shuckford computes at leaſt ten years. Others therefore, with more reaſon, think Moſes might ſay, *theſe ſons were born to him in Padan-aram*, becauſe they were all born there except Benjamin, whom every one ſees to be excepted, becauſe the place of his birth is mentioned but a few verſes before. Juſt as the Apoſtles are called the Twelve Apoſtles, even after Judas's death, when they were but eleven; and after Matthias and Paul were added, which made them thirteen.

27 And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned. 28 And the days

1716. days of Isaac were an hundred and fourscore years. 29 And Isaac gave up the ghost and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

EXPOSITION.

27. *Jacob came unto Isaac*] To dwell with him, and be the comfort of his old age.

Unto the city of Arba] See *ch.* xiii. 18.

28. *The days of Isaac were an hundred and fourscore years.*] He lived five years longer than his father Abraham, *ch.* xxv. 7. Isaac died A. M. 2288. See *Shuckf. Connect. v.* 2. *p.* 166.

29. *And his sons Esau and Jacob buried him.*] As Isaac and Ishmael had done Abraham, *ch.* xxv. 9. and no doubt in the same place.

CHAP. XXXVI.

cir. 1796. NOW these *are* the generations of Esau, who *is* Edom. 2 Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite; and Aholibamah the daughter of Zibeon
cir. 1760. the Hivite. 3 And Bashemath Ishmael's daughter, sister of Nebajoth. 4 And Adah bare to Esau, Eliphaz: and Bashemath bare Reuel. 5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

EXPOSITION.

1. *These are the generations of Esau,*] Moses having thus given an account of the principal heads of Jacob's posterity, who, as the special seed of Abraham, inherited the land of Canaan, and of whom the promised Saviour was to be born; before he proceeds further in their history, he settles the account of Esau's family, in the most remarkable branches thereof; and that in order to shew how truly what was before prophetically spoken of him, *ch.* xxv. 23. xxvii. 39. was fulfilled. See *Pyle's paraphr.* Moses in this narrative seems likewise to have had a particular view, to let the Israelites distinctly know the tribes of the Edomites, and the country which they inhabited, that they might not offer to attack them, in regard they were their brethren. See *Calmet.*

2. *Esau took his wives*, &c.] He took him two wives of the race of the Canaanites, and a third of the family of Ishmael: These went under several names, as appears by comparing *ch.* xxvi. 34. *viz.*

1. *Adah,*] Called also Bashemath.

2. *Aholibamah*] Called also Judith. The name *Aholibamah* signifies *my tent is high*, and is thought to have been given her to denote her pride and magnificence. See *Calmet.*

The daughter of Anah,] She is called the daughter of Beeri, *ch.* xxvi. 34. whence it is concluded, that Anah and Beeri are but two names for the same person: But Le Clerc takes Anah for the mother, and Beeri for the father, of Aholibamah. For though it appears, from *ver.* 20, 24. that Anah is the name of a man, yet it might be one of those names that were appropriated to both sexes, as that of Timnah appears to have been, *ver.* 12. *compared with* 1 *Chron.* i. 36.

The daughter of Zibeon] If this Zibeon be the same with him mentioned *ver.* 20. then Aholibamah would not be the daughter of Zibeon, but his niece; for he was Anah's brother; and there are examples where niece is sometimes put for daughter. See *ch.* xii. 13. Again, if we take Anah for the same with him mentioned *ver.* 24. who was the son of *Zibeon*, then Aholibamah will be called *the daughter of Zibeon*, as being his granddaughter. Others think she is called Zibeon's daughter because he bred her; as Michal's sister's children are called the sons of Michal, because he educated them, 2 *Sam.* 21. 8. See *Pat.* She is thought to have been indeed the proper daughter of *Anah*, but the daughter of Zibeon by adoption or education; just as it is said that *Moses was the son of Pharaoh's daughter*, though she had only taken care of his education, *Ex.* ii. 10. The LXX. reads, the son of Zibeon, and so it is in the Samaritan copy, referring son to Anah.

3. *Bashemath*] Otherwise called Mahalath, *ch.* xxviii. 9. As *Mahalath* signifies *sickly*, Esau might think it a name of bad portent, and therefore change it into *Bashemath*, which imports *aromatick* and *fragrant.* See *Le Clerc.* It is Mahalah in the Samaritan copy.

4. *Eliphaz:*] Either the same with Eliphaz the Temanite, mentioned in Job, or rather one of his ancestors. See *Pool's synopf. Calmet.*

cir. 1740. 6 And Esau took his wives, and his sons, and his daughters, and all
* Heb. *souls.* the * persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan, and went into the country from the face of his brother Jacob. 7 For their riches were more than that they might dwell together: and the land wherein they were strangers, could not bear them, because of their cattle. 8 Thus dwelt Esau in mount Seir: Esau *is* Edom. 9 And these *are* the generations of Esau, the father
† Heb. *Edom.* of † the Edomites in mount Seir. 10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. 11 And the sons of Eliphaz were, Teman, Omar, Zepho,

and Gatam, and Kenaz. 12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz, Amalek: theſe *were* the ſons of Adah Eſau's wife. 13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife. 14 And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah. An. ante C. 1740.

EXPOSITION.

6. *And Eſau took his wives*, &c.] As his firſt ſettlement, after parting from his father, was in Seir, ſo at Iſaac's death, when he came into Canaan, finding that country too ſtrait to hold his family and his brother's too, he agreed with Jacob about the diviſion of their paternal eſtate, left him in Hebron, and returned to his ſettlement in Seir. See *Pat.* and *Pyle's paraphr.* Others think Moſes is here giving account of Eſau's firſt removal to Seir, which happened before Jacob's return from Meſopotamia, *ch.* xxxii. 3. See *Pool's ſynopſ. Le Clerc, Junius, Wells, and others.* But *ver.* 7. plainly determines for the former ſenſe: For the reaſon there given for this removal, is, that there was not room enough in the land of Canaan for ſo vaſt a ſtock of cattle as the two brothers had between them; which ſhews that it was after Jacob's return.

And went into the country] Inſtead of *into the country*, both the Samaritan text and the LXX. verſion read, *out of the land of Canaan*; which makes a plain ſenſe; whereas our reading is not ſenſe without ſupplying the word *another*, which is a pretty uncommon *ellipſis*, and hardly to be juſtified by any parallel inſtance. Some ſupply the word *his:* Eſau went into his country, *i. e.* into mount Seir, the country where he had before ſettled. See *Calmet.*

8. *Eſau dwelt in mount Seir:*] *i. e.* He ſettled there with his whole eſtate, part whereof he had before in Canaan. See *Pat.* The Horites and he ſeem to have lived together, on good terms, for ſome conſiderable time, each quietly poſſeſſing their reſpective territories, till Eſau's poſterity growing numerous and powerful, they deſtroyed the Horites, and poſſeſs'd themſelves of the whole country, *Deut.* ii. xii. See *ver.* 15.

12. *She bare to Eliphaz, Amalek:*] This ſeems to be ſet down on purpoſe to diſtinguiſh between the Amalekites, who were doomed to deſtruction, *Exod.* xvii. 14. and the reſt of the poſterity of Eſau, concerning whom it is ſaid, *Deut.* xxiii. 7. *Thou ſhalt not abhor an Edomite, becauſe he is thy brother.* See *Pat.*

15 Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz. 16 Duke Korah, duke Gatam, *and* duke Amalek: Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: Theſe *were* the ſons of Adah. 17 And theſe *are* the ſons of Reuel Eſau's ſon; Duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ſons of Baſhemath Eſau's wife. 18 And theſe *are* the ſons of Aholibamah Eſau's wife; Duke Jeuſh, duke Jaalam, duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſau's wife. 19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes.

EXPOSITION.

15. *Theſe were dukes*, &c.] Which is not to be underſtood of their being eſtabliſhed rulers over the country in general, but heads or chiefs of their reſpective clans or families. For the conqueſt of the Horites was only in the days of Eſau's grand-children's children; and therefore, though theſe ſons and grand-children of Eſau are here ſaid to have been dukes, yet 'tis not ſaid that they were dukes of *Edom*, or *over Edom*, but *in the land of Edom*, *ver.* 16. *i. e.* they had the chief rule over their own tribes, as appears from *ver.* 19. But their deſcendants afterwards, having conquered the Horites, and taken poſſeſſion of the whole land, became *dukes of Edom.* And the perſons that attained this larger dignity, are thoſe mentioned *ver.* 40, 41, 42, 43. Theſe be the dukes of Edom. As Moſes plainly diſtinguiſhes theſe two orders of dukes the one from the other, ſo the writer of the book of *Chronicles* makes a yet greater diſtinction between them; for he does not mention the one to have been dukes at all, determining to give the title to thoſe only who had governed the whole country. See *Shuckf. connect. v.* 2. *p.* 193.

20 Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom. 22 And the children of Lotan were Hori, and Heman: and Lotan's ſiſter *was* Timna. 23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam. 24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father. 25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah. 26 And theſe *are* the children of Diſhon; Hemdan,

Cn. ante A. 1740. and Eſhban, and Ithran, and Cheran. 27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan. 28 The children of Diſhan *are* theſe; Uz, and Aran.

EXPOSITION.

20. *The ſons of Seir—who inhabited the land*] They were the ancient inhabitants of this country before Eſau conquered it, *ch.* xiv. 6. And from this Seir the country moſt probably had its name; though Le Clerc thinks it was ſo called after Eſau, from a word that ſignifies *rough* or *hairy*. The genealogy of theſe ſons of Seir is here ſet down, becauſe Eſau's poſterity married with ſome of them. See *Pat.*

24. *Anah, that found the mules*, &c.] This is generally interpreted to mean, that he was the firſt inventor of the mule breed. And to this Homer is thought to agree, who aſcribes the invention of this breed to the *Heneti*, *Il.* 2. 852. *i. e.* the deſcendants of Anah. Grotius explains it, *hot ſprings*, *aquas calidas*, which ſenſe the original word will bear, with very little variation, as St. Jerom had long before obſerved. Others again take it for a plant, called *Jamein*, which word the LXX. retain. But Bochart (*Hieroz. part* 1. *l.* 2. *c.* 21.) remarks, that the word which we render *found*, never ſignifies *invention*, but finding what was already in being. And therefore he underſtands by it, a gigantic race of people, the ſame called Emims, *Deut.* ii. 10. whom this Anah found, *i. e.* encountered, or fell upon unexpectedly, as the word ſignifies, *Jud.* i. 5. 1 *Sam.* xxxi. 3. 1 *Kin.* xiii. 24.

As he fed the aſſes,] *i. e.* As he, with a body of his ſervants, looked after the aſſes of his father Zibeon; the ſaid Emims being, it is likely, wont to make excurſions, to get booty from their neighbours. *Wells's paraphr.* See on *ch.* xxix. 9.

28. *Uz.*] See *ch.* x. 23.

29 Theſe *are* the dukes *that came* of the Horites; Duke Lotan, duke Shobal, duke Zibeon, duke Anah, 30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir. 31 And theſe *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael. 32 And Bela the ſon of Beor reigned in Edom: and the name of his city *was* Dinhabah. 33 And Belah died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead. 34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead. 35 And Huſham died, and Hadad the ſon of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith. 36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead. 37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his ſtead. 38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead. 39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

EXPOSITION.

29. *Theſe are the dukes*, &c.] *i. e.* Theſe are they who ruled over the land of Edom, before the Horites were conquered by Eſau, under the name of *Alluphim*, dukes or chiefs of families.

31. *And theſe are the kings*] It appears from *Exod.* xv. 15. that the Edomites were governed by dukes when the children of Iſrael went out of Egypt: And they had a king when Moſes would have paſſed through the land of Canaan, *Numb.* xx. 14. Whence it is inferred, that their firſt king was contemporary with Moſes, and began his reign about A. M. 2515. a little after the Iſraelites came out of Egypt. See *Shuckf. connect. v.* 2. *p.* 194.

Before there reigned any king over the children of Iſrael.] A learned author obſerves, that theſe words could not have been ſaid, till after there had been a king in Iſrael, and therefore cannot be Moſes's words, but muſt have been interpolated afterwards, probably by Ezra. See *Prideaux's connect. part* 1. *b.* 5. *p.* 343. *edit.* 6. And what confirms this conjecture is, that all the kings here mentioned, except the firſt, reigned after Moſes was dead. See *Shuckford*, *ibid.* Others, however, underſtand Moſes to ſpeak here prophetically, ſince it appears from *Gen.* xvii. 6. *Deut.* xvii. 14. that he foreſaw there were to be kings in Iſrael.

32. *Bela the ſon of Beor*] As Balaam's father is likewiſe called Beor, it is conjectured that this Bela, the firſt king of Edom, was the brother of Balaam; and with this the chronology agrees; for Bela, as has been ſaid, *ver.* 31. began his reign about A. M. 2515, a little after the Iſraelites came out of Egypt; and it was about this time that Balak ſent for Balaam to curſe Iſrael, *Numb.* xxii. 5, 6. From this to *ver.* 40. Moſes gives us a ſucceſſion of eight kings, who are ſaid to have reigned in Edom before there reigned any king in Iſrael: And ſo they might have done; for from the beginning of Bela's reign, to the time that Saul was anointed king over Iſrael, A. M. 2909. is 394 years; ſo that theſe eight kings of Edom muſt be ſuppoſed, one with another, to have reigned ſomething above 48 years, a ſpace which ſuits very well with the length of men's lives in thoſe early times. See *Shuckford*, *ibid.* According to others, this ſucceſſion of kings is to be reckoned from the time of Eſau to Moſes, whom they make the firſt king of Iſrael, *Deut.* xxxiii. 5. See *Kidder* and *Calmet.* Grotius extends it from the time of Eſau to the ſettlement of the Iſraelites in Canaan, when they were allowed to chooſe themſelves a king, as he explains that paſſage in *Deut.* xxxiii.

33. *Jobab*

33. *Jobab the ſon of Zerah*] The kingdom, it ſeems, was elective; for the ſon, we ſee, did not ſucceed the father. Maimonides is of opinion, that none of theſe kings were of the race of Eſau, but ſtrangers, who oppreſſed the Edomites; and that they are here ſet down by Moſes, to admoniſh the Iſraelites to obſerve that precept, *Deut.* xvii. 15. *Not to ſet a ſtranger to be king over them, who is not their brother, i. e.* one of their own nation. See *Pat.*

Bozrah] This was afterwards the principal city of Idumea, *Iſ.* xxxiv. 6. *Jer.* xlix. 13. *Amos* i. 12.

35. *Who ſmote Midian in the field of Moab*] *i. e.* He ſmote the Midianites who came, it is likely, to invade his country *in the field of Moab, i. e.* in the frontiers of his country, which joined to that of the Moabites. See *Wells's paraphraſe.* An. ante C. 1740.

37. *Saul of Rehoboth by the river*] Who was, probably, an Edomite by deſcent, but, perhaps, fled out of his own country to Rehoboth, a city on the Euphrates, *ch.* x. 11. to avoid the envy of ſome former king, on the account of the people's favour for him; whence he is called of *Rehoboth*, becauſe he came from thence to be choſen king. See *Wells, ibid.*

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; Duke Timnah, duke Alvah, duke Jetheth, 41 Duke Aholibamah, duke Elah, duke Pinon, 42 Duke Kenaz, duke Teman, duke Mibzar, 43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion: he *is* Eſau the father of * the Edomites. *(A)*

* Heb. *Edom.*

EXPOSITION.

40. *And theſe are the dukes*, &c.] Mr. Shuckford is of opinion, that the kings before mentioned reigned after theſe dukes; becauſe there is mention of the dukes of Edom in the hiſtory of the Bible before we hear any thing of their kings. See *ver.* 31. And from Saul's time, where he thinks the above ſucceſſion of kings ends, we find, where-ever the Edomites are ſpoken of, they were governed by a king, and not by dukes. See *Connect. v.* 2. *p.* 198. *1ſt edit.* Idumea appears at firſt to have been divided into ſeveral diſtricts or juriſdictions, each governed by an independent chief under the name of duke, until, in proceſs of time, all theſe dukedoms came to be united, and brought under ſubjection to one prince, who at firſt was elective. Thus it was with Attica; it was peopled by ſeparate tribes or families, each governed by its own chief, till Theſeus incorporated them all into one community. See *Le Clerc.*

According to their families, &c.] This has led ſome to imagine, that the following is only a liſt of the great men of the houſe of Edom, who lived in Moſes's time, and who ruled in different places, and in ſeveral parts of the country, not ſucceſſively, but at the ſame time, and not over the whole land of Edom, but each over his own tribe or family. See *Pat.*

NOTES.

(A) We meet with no further mention of Eſau's life, death, or actions, in Moſes's hiſtory; but it may not be amiſs, before we leave him, to take a ſhort view of his character, which is thus drawn by Mr. Shuckford in his hiſtory. Eſau was a plain, generous, and honeſt man: For we have no reaſon, from any thing that appears in his life and actions, to think him wicked beyond other men of his age and times: And his generous and good temper appears from all his behaviour towards his brother. The artifice uſed to deprive him of the bleſſing, did at the time abundantly enrage him, and in the heat of paſſion he thought, when Iſaac ſhould be dead, to take a full revenge, and kill his brother for ſupplanting him; but a little time reduced him to be calm again, and he never took one ſtep to Jacob's injury. When they firſt met, he was all humanity and affection; and he had no uneaſineſs, when he found that Jacob followed him not to *Seir*, but went to live near his father. And at Iſaac's death, we do not find he made any difficulty of quitting Canaan, which was the very point which, if he had harboured any latent intentions, would have revived all his reſentments. He is, indeed, called in ſcripture the profane Eſau, and he is ſaid to have been hated of God, *the children*, ſays St. Paul, *being not yet born, neither having done any good or evil, that the purpoſe of God, according to election, might ſtand, not of works, but of him that calleth, it was ſaid unto her, the elder ſhall ſerve the younger.* And it is written, *Jacob have I loved, and Eſau have I hated.* There is, I think, no reaſon to infer from any of theſe expreſſions, that Eſau was a very wicked man, or that God hated and puniſhed him for an immoral life. For, 1. The ſentence here againſt him is ſaid expreſsly to be founded, not upon his actions, for it was determined before the children had done good or evil. 2. God's hatred of Eſau, here ſpoken of by St. Paul, was not an hatred which induced him to puniſh him with any evil; for Eſau was as happy in all the bleſſings of this life, as either Abraham or Iſaac, or Jacob, and his poſterity had a land deſigned by God to be their poſſeſſion, as well as the children of Jacob, and they were enabled to drive out and diſpoſſeſs the inhabitants of it, as Iſrael did to the land of his poſſeſſion, and they were put in poſſeſſion of it much ſooner than the Iſraelites; and God was pleaſed to protect them in the enjoyment of it, and to caution the Iſraelites againſt invading them with a remarkable ſtrictneſs, as he alſo cautioned them againſt invading the land which he deſigned to give to the children of Lot. And as God was pleaſed thus to bleſs Eſau and his children in the bleſſings of this life, even as much as he bleſſed Abraham, or Iſaac, or Jacob, if not more; ſo why may we not hope to find him with them at the laſt day, as well as Job, or Lot, or any other good and virtuous man, who was not deſigned to be a partaker of the bleſſing given unto Abraham? For, 3. All the puniſhment that was inflicted on Eſau, was, an excluſion from being an heir of the bleſſing promiſed to Abraham and to his ſeed; which was a favour not granted to Lot, to Job, to ſeveral other virtuous and good men. 4. St. Paul, in the paſſage before cited, does not intend to repreſent Eſau as a perſon that had particularly merited God's diſpleaſure; but to ſhew the Jews, that God had all along given the favours that led to the Meſſiah where he pleaſed; to Abraham, not to Lot; to Jacob, not to Eſau; as, at the time St. Paul wrote, the Gentiles were made the people of God, and not the Jews. 5. Eſau is, indeed, called prophane, (βεβηλος); but I think that word does not mean wicked or immoral (ασεβης αμαρτωλος); he was called ſo for not having that due value for the prieſts office which he ought to have had. See *the Expoſition of ch.* xxv. 31. In this point there ſeems to have been a defect in his character; hunting, and ſuch diverſions

An. ante C. 1729.

CHAP. XXXVII.

AND Jacob dwelt in the land * wherein his father was a ſtranger, in the land of Canaan. 2 Theſe *are* the generations of Jacob; Joſeph *being* ſeventeen years old, was feeding the flock with his brethren, and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his father's wives; and Joſeph brought unto his father their evil report. 3 Now Iſrael loved Joſeph more than all his children, becauſe he was the ſon of his old age: and he made him a coat of many † colours. 4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

* Heb. *of his father's ſojourneyings.*

† Or, *pieces.*

EXPOSITION.

1. *And Jacob dwelt*] Moſes now returns to the hiſtory of Jacob, from whence the foregoing chapter was a digreſſion.

2. *Theſe are the generations of Jacob*;] *i. e.* Theſe are the memorable tranſactions of Jacob and his family. See *ch.* ii. 4. vi. 9. xxv. 19. Here is not one word ſpoken either of generation, bringing forth of children, nor of genealogy; but only of the love which Jacob had for Joſeph, and of the manner how he was abuſed by his brethren, and how the Providence of God diſpoſed of that event, to exalt Joſeph to the firſt dignity in Egypt, and to ſave them from the famine which happened afterwards. Wherefore the Hebrew word *toledoth*, which ſometimes ſignifies *generations*, or a *genealogy*, ought to be tranſlated here, and in ſome other places of ſcripture, *the hiſtory* of thoſe who are ſpoken of; for this word, as well as *Geneſis*, in Greek, ſignifies the origin of all ſorts of things, which is commonly diſcovered and laid open in hiſtories.

And the lad was with the ſons, &c.] Now that his mother was dead, he was brought up amongſt the ſons of the hand-maids; probably becauſe they were thought leſs likely to uſe him ill than the ſons of Leah. See *Pat.* and *Calmet.*

Joſeph brought unto his father their evil report.] He obſerved the miſdemeanors of his brethren, and reported them to his father, that he might correct them for their amendment. See *Grotius.* This is mentioned both to ſhew Joſeph's early diſpoſition to virtue, and the ſource of his brethren's ill-will to him. The LXX. render it, *They brought—an evil report of him*; making Joſeph's brethren the accuſers.

3. *The ſon of his old age:*] Jacob in the third year of the famine was 130 years old, *ch.* xlvii. 9. and Joſeph ſeven years before the famine was 30, *ch.* xli. 46. conſequently Jacob muſt have been about 90 years old when Joſeph was born. See *Le Clerc.* But why was not Benjamin equally the darling of his father, ſince he was more the ſon of his old age than Joſeph, being ſeveral years younger than he? The reaſon ſeems to be, that Jacob had been a good while married to Rachel before he had Joſeph, and he was the greateſt comfort of his old age; Benjamin not being yet grown up, to give any proof of his future worth. See *Pat.* Onkelos renders it, *becauſe he was a wiſe ſon to him*; taking *old age* for *the prudence of old age.*

A coat of many colours,] A garment wove or embroidered with parti-coloured threads, and probably with flowers and variegated figures; for ſuch were in high eſteem among the eaſtern nations, and wore by perſons of the higheſt diſtinction, 2 *Sam.* xiii. 18. *Jud.* v. 30. See *Le Clerc.*

Made him] *i. e.* Procured it for him; for it is not likely that Jacob himſelf made it. See *ch.* iii. 21.

When his brethren ſaw—they hated him] Artapanus, cited by Euſebius (*Præp. Evan. l.* ix. *c.* 23.) aſcribes it to another cauſe, much to Joſeph's honour. He tells us, that becauſe he excelled the reſt of his brethren in wiſdom, they laid ſnares for him to betray him. And Juſtin (*l.* xxxvi. *c.* 2.) in like manner; *cujus excellens ingenium veriti fratres, clam interceptum peregrinis mercatoribus vendiderunt.*

5 And Joſeph dreamed a dream, and he told *it* his brethren; and they hated him yet the more. 6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed. 7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf. 8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

EXPOSITION.

5. *And he told it his brethren*;] This argues Joſeph's great innocence and ſimplicity, that he had not yet prudence enough to conſider, that this dream might be interpreted by them as an indication of his pride and ambition.

7. *Your ſheaves made obeiſance to my ſheaf.*] This was fulfilled in Joſeph's advancement in Egypt, when his brethren made application to him for corn, in a very humble and ſubmiſſive manner, *ch.* xlii. 6. *They came and bowed themſelves before him, with their Faces to the earth.*

NOTES.

ſions of life, were more pleaſing to him than the views and proſpects which the promiſes of God had opened to his family, and which his brother Jacob was more thoughtful about than he. And therefore, though I think it does not appear that he was cut off from being the heir of them, by any particular action in his life, yet his temper and thoughts do appear to be ſuch, as to evidence, that God's purpoſe towards Jacob was founded upon the trueſt wiſdom; Jacob being in himſelf the fitteſt perſon to be the heir of the mercies, which God had deſigned him. See *Shuckford's connect. vol.* 2. *p.* 198, *&c.*

9 And

9 And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more, and behold, the ſun and the moon, and the eleven ſtars made obeiſance to me. 10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourſelves to thee, to the earth? 11 And his brethren envied him: but his father obſerved the ſaying. An. ante C. 1729.

EXPOSITION.

9. *Behold the ſun and the moon*, &c.] The heavenly bodies ſeemed to deſcend to him, and lie at his feet, and then to be carried up again into their places. A dream of the like import with the former, only more comprehenſive; for it concerns his father, as well as his brethren.

The ſun, the moon, and the ſtars, are frequently uſed in ſcripture as emblems of power and ſuperiority; thus to have theſe to do him obeiſance, is to be exalted above his ſuperiors: And the ſame way, it ſeems, was this ſign interpreted among the Egyptians and Perſians:

Εαν ιδη τις ὁτι ἑδιςπωσι των αλλων
Αςτερων παλιν, δισπωσει παλιν λαων.
Achmes Oneroc rit, c. 168.

If any man ſees himſelf (in a dream) exalted to dominion over all the heavenly luminaries, to him ſhall all nations become ſubject. See *Grot.*

10. *And he told it to his father*,] The dream was ſo ſtrongly impreſt upon his mind, that he could not be eaſy till he had acquainted his father with it.

His father rebuked him,] He gave him a check, bidding him not mind ſuch improbable fancies, that he might not grow conceited, and his brethren be provoked to hate him.

Shall I and thy mother, &c.] He interpreted the *ſun* to denote himſelf, the *moon* his wife Rachel, Joſeph's mother, who being now dead, furniſhed him with a handle to queſtion the accompliſhment of the dream: But 'tis enough that the dream repreſents the ſubjection of the family in general.

11. *But his father obſerved the ſaying.*] Tho' he thought fit publickly to ſlight it, yet having a juſt opinion of his ſon's virtue, and being no ſtranger to ſuch impreſſions, he could not but think there was ſomething in it, and therefore he pondered the matter with many religious reflections.

12 And his brethren went to feed their father's flock in Shechem. 13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am* I. 14 And he ſaid to him, Go, I pray thee, * ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem. 15 And a certain man found him, and behold, *he was* wandring in the field: and the man asked him, ſaying, What ſeekeſt thou? 16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks*. 17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

* Heb. *ſee the peace of thy brethren*, &c.

EXPOSITION.

12. *Went to feed their father's flock in Shechem.*] They often removed from one place to another, to find freſh paſture; and as their father had purchaſed ſome land in Shechem, *ch.* xxxiii. 19. they went thither to feed his flocks in his own ground.

13. *Come, I will ſend thee*, &c.] As the place was at a conſiderable diſtance, (60 miles, ſays Ainſworth) from Hebron, where Jacob now dwelt, *ch.* xxxv. 27. and he had not heard of them for ſome time, he began to be ſollicitous about their welfare, eſpecially as they were in a country where they had ſome time ago given great provocation by their barbarous cruelty. See *ch.* xxxiv. *Pat.*

17. *And found them in Dothan.*] A place about eight miles north from Shechem.

18 And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him, to ſlay him. 19 And they ſaid one to another, Behold, this * dreamer cometh. 20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him; and we ſhall ſee what will become of his dreams. 21 And Reuben heard *it*; and he delivered him out of their hands, and ſaid, Let us not kill him. 22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

* Heb. *maker of dreams.*

An. ante C. 1729.

EXPOSITION.

18. *They conſpired againſt him,* &c.] We ſee here the natural progreſs of ſin, and how eaſily men proceed from evil to worſe. The ſeeds of envy and emulation grew up by degrees into down-right hatred; and hatred, by an eaſy tranſition, brought forth intentional murder, *Ja.* i. 15.

20. *Into ſome pit*;] Which they were wont to dig frequently in thoſe hot countries, where there was ſuch a ſcarcity of ſprings, to hold rain-water for their cattle. To ſuch ciſterns or pits the prophet alludes, *Jer.* ii. 13.

22. *And Reuben ſaid—ſhed no blood, but caſt him,* &c.] Though Reuben was the eldeſt brother, and probably had moſt authority among them, yet knowing their malice to be ſo inveterate againſt Joſeph, he deſpaired of being able to ſave him by open direct methods; and therefore he gave them the following political counſel, which promiſed equally to effect their end, in a way ſeemingly more humane, and at the ſame time might ſecure Joſeph's preſervation; which was all he aimed at by this overture.

23 And it came to paſs when Joſeph was come unto his brethren, that
* Or, *pieces.* they ſtript Joſeph out of his coat, his coat of many * *colours* that *was* on him. 24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it. 25 And they ſat down to eat bread: and they lift up their eyes, and looked, and behold, a company of Iſhmaelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrh, going to carry *it* down to Egypt. 26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood? 27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon
† Heb. *hearkened.* him; for he *is* our brother, and our fleſh: and his brethren † were content. 28 Then there paſſed by Midianites merchant-men; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmaelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

EXPOSITION.

25. *A company of Iſhmaelites*] A caravan (in the modern ſtile) of Arabian ſpice-merchants, conſiſting of Iſhmaelites and Midianites, *ver.* 28. They travelled together in companies, for ſecurity againſt robbers and wild beaſts.

From Gilead,] The ſame with Galeed, or Mizpah, *ch.* xxxi. 48. It lies on the eaſt of the ſea of Galilee, being part of the ridge of mountains running from mount Lebanon ſouthwards. See *ch.* xxxi. 21.

Spicery,] The word ſignifies a particular ſort of ſpicery, as appears from *ch.* xliii. 11. Moſt probably that ſweet gum called *ſtorax.* See *Bochart. Hieroz. part* 2. *l.* iv. *c.* 12. The uſe of this ſpicery was, probably, for embalming the dead. See *ch.* l. 2.

Balm,] Or *reſin,* as Bochart and others. See *Hieroz. part* 1. *l.* 2. *c.* 51.

28. *There paſſed by Midianites*] Called Iſhmaelites juſt before, *ver.* 25. They were near neighbours, and appear to have lived promiſcuouſly, and joined together in trade. See *Jud.* viii. 1, 3, 22, 23, 24.

For twenty pieces of ſilver:] Which is generally underſtood to mean twenty ſhekels, about ſeven and forty ſhillings Engliſh. See *ch.* xx. 16. A ſmall price, but no more was demanded for him, that the bargain might be clapt up the ſooner.

29 And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his clothes. 30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go? 31 And they took Joſeph's coat, and killed a kid of the goats, and dipped the coat in the blood. 32 And they ſent the coat of many colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſon's coat or no. 33 And he knew it, and ſaid, *It is* my ſon's coat: an evil beaſt hath devoured him; Joſeph is without doubt rent in pieces. 34 And Jacob rent his clothes, and put ſackcloth upon his loins, and mourned for his ſon many days. 35 And all his ſons and all his daughters roſe up to comfort him; but he refuſed to be comforted: and he ſaid, For I will go down into the grave unto my ſon, mourning. Thus his father wept for him.

EXPOSITION.

29. *He rent his clothes,*] A ſign of tearing the heart with anguiſh. It was uſed in caſes of the greateſt diſtreſs. See *ch.* xxiii. 2.

30. *Whither ſhall I go?*] Whither ſhall I fly to hide my ſelf from my father's anger? As he was the eldeſt, he conſiders himſelf as charged with the care of him.

31. *Killed a Kid,* &c.] As Jacob had ſupplanted Eſau by means of a kid, ſo by the ſame means is he himſelf deceived.

34. *Put ſackcloth upon his loins,*] Another ſign of deep diſtreſs, to which they ſometimes added the ſprinkling of earth or aſhes upon their heads, 2 *Sam.* iii. 31. 1 *Kin.* xxi. 27. *Neh.* ix. 1. *Eſth.* iv. 1. Theſe are natural expreſſions of pathetic ſorrow, and therefore have been in uſe amongſt moſt nations. Thus Achilles in Homer, at receiving the news of his Friend Patroclus's death, expreſſes his grief in the ſame manner:

——— *With furious hands he ſpread*
The ſcorching aſhes o'er his graceful head;
His purple garments, and his golden hairs,
Thoſe he deforms with duſt, and thoſe he tears.

POPE's Il. xviii. 27.

Mourned

Mourned many days.] Probably till he heard he was alive, for ſo the following verſe ſeems to denote.

35. *And daughters*] Jacob had but one daughter; but there are many examples where the Hebrew thus uſes the plural for the ſingular. See *ch.* xlvi. 7. Unleſs his daughters-in-law be comprehended under this name, as Le Clerc and others are of opinion.

I will go down into the grave unto my ſon,] Others render it, *I will go down to the grave for my ſon, or on my ſon's account*; for ſo the particle *l* ſignifies, 2 *Sam.* xxi. 1. But the phraſe appears to be of the ſame import with that *ch.* xxv. 8, 17. And as *ſcheol* ſignifies the ſtate of the dead, or the manſion of departed ſouls, which the Greeks call ἅδης, *Iſ.* xiv. 19, 20. *Ezek.* xxxii. 21. *Job.* iii. 17, I take this to be the true ſignification of the word here, becauſe Jacob could not ſo properly ſay, he would go down into the grave to his ſon, ſince he believed him not to be buried, but devoured by wild beaſts. See *Le Clerc. Ainſworth.* An. ante C. 1729.

36 And the Midianites ſold him into Egypt unto Potiphar, an * officer of Pharaoh's, *and* †‡ captain of the guard.

* Heb. *eunuch.* But the word doth ſignify not only *eunuchs*, but alſo *chamberlains, courtiers*, and *officers.*

† Heb. *chief of the ſlaughter-men*, or *executioners.*

‡ Or, *chief marſhal.*

EXPOSITION.

An officer] The LXX. render it, *an eunuch*; in which ſenſe the word is uſed, *Iſ.* lvi. 3, 4, 5. But the primary ſignification of the word, as alſo of *eunuch* in Greek, is a *chamberlain*, or officer employ'd about the bed-chamber; and becauſe the jealouſy of eaſtern princes ſeldom admitted any to ſuch offices but caſtrated ſlaves, hence the word came to be taken in the ſenſe of our Engliſh word *eunuch.* See *Druſius in* xxxix. 1. *ap. Crit.* But as we read afterwards that this officer had a wife, our tranſlators have undoubtedly rendered it right. See *Pat. Le Clerc.* And in the ſame ſenſe it is rendered by Onkelos, *princeps Pharaonis*, both here and throughout.

Pharaoh] The common name of all the Egyptian kings, *ch.* xii. 15.

Captain of the guard] Heb. *Shar-tabahim.* The LXX. render it, *maſter-cook*; becauſe the verb *tabah*, whence *tabahim*, ſignifies to kill for the uſe of the kitchen, *ch.* xliii. 16. But as it alſo ſignifies to kill in general, *Pſ.* xxxvii. 14. *Lam.* ii. 21. and as the ſame name is given to Nebuſaradan, an officer in the king of Babylon's army, 2 *Kin.* xxv. 8. it appears to be properly rendered in our verſion. Herodotus (*l.* ii. 164.) tells us, that of all the ſeven claſſes into which the Egyptians were divided, the moſt noble, next to the prieſts, was that of the ſoldiers, who were ſometimes 400000 in number. This claſs was ſubdivided into two, out of whom 1000 were choſen yearly to ſerve for the king's guards, each in his turn. If this regulation was ſo old as the patriarchal age, the chief commander of theſe 2000 was, probably, the officer here deſigned by the captain of the guard. See *Le Clerc.*

CHAP. XXXVIII.

AND it came to paſs at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah. 2 And Judah ſaw there the daughter of a certain Canaanite, whoſe name *was* Shuah: and he took her, and went in unto her. 3 And ſhe conceived, and bare a ſon; and he called his name Er. 4 And ſhe conceived again, and bare a ſon; and ſhe called his name Onan. 5 And ſhe yet again conceived, and bare a ſon; and called his name Shelah: and he was at Chezib, when ſhe bare him. 6 And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar. 1727.

EXPOSITION.

1. *And it came to paſs at that time,*] Though theſe words ſeem to connect the following events with the former chapter, yet ſome of them, particularly Judah's marriage, which leads to the reſt, muſt have happened long before Joſeph was ſold into Egypt. And both Judah, and his children too, muſt have married young, elſe the chronology will not agree. For Joſeph was born ſix years before Jacob came into Canaan, *ch.* xxx. 25. xxxi. 41. When he was ſold into Egypt, he was ſeventeen years old, *ch.* xxxvii. 2, 28. He was thirty when he interpreted Pharoah's dream, *ch.* xli. 46. And nine years after, when there had been ſeven years plenty, and two years famine, did Jacob, with his family, go down into Egypt, *ch.* xli. 53, 54. xlv. 6, 11. And at their going down thither, Pharez, the ſon of Judah, (whoſe birth is ſet down in the end of this chapter) had two ſons, Ezron and Hamul, *ch.* xlvi. 8, 12. Seeing then from the ſelling of Joſeph, until Iſrael's going into Egypt, there cannot be above three and twenty years; how is it poſſible that Judah ſhould take a wife, have by her three ſons one after another, and Selah, the youngeſt of the three, be marriageable when Judah begat Pharez of Tamar, *ver.* 14, 24. and Pharez be grown up, married, and have two ſons, all within ſo ſhort a ſpace as three and twenty years. This chapter muſt therefore be placed out of the order of time, and the events here recorded muſt have happened ſoon after Jacob came from Meſopotamia into Canaan, though Moſes, for ſome ſpecial reaſons, relateth them in this place. See *Ainſworth.* We may add, that the words *then, in theſe days, at that time*, often refer in ſcripture to a conſiderable ſpace of time, *Deut.* x. 8. 2 *Kin.* xx. 1. *Matth.* ii. 7. iii. 13. xxv. 1. See *ch.* xlvi. 12. *Le Clerc.*

Went

An. ante C. 1727.

Went down] Judea being a hilly country, those who travelled in it could not go far without having hills to go up or down. Hence it is so often said of persons, in going from one place of that country to another, that they *went up*, or *went down*.

A certain Adullamite,] A citizen of Adullam, a city to the west of Hebron, and mentioned frequently in the history of David.

2. *A certain Canaanite*,] Onkelos renders it, *a certain merchant*, (as the word is sometimes used, *Pro.* xxxi. 24. *Job* xli. 6.) probably to save Judah from the imputation of marrying into the race of the Canaanites, which he ought not to have done, *ch.* xxiv. 3. xxviii. 1. But that our version is right, appears from 1 *Chro.* ii. 3.

Whose name was Shuah,] This was the father's name, *ver.* 12.

He took her] To be his wife, as she is called *ver.* 12.

5. *And he was at Chezib*,] The name of a place not far from Adullam and Mamre, thought to be the same with Achzib, *Jos.* xv. 44. Moses mentions Judah's absence, when this child was born, probably as the reason why his wife gave names to this and the second son, whereas he himself named the first, *ver.* 3. See *Pat.* The Vulgate, Grotius, and others, make Chezib an appellative, and render it, *she gave over bearing when she had born him*. The word signifies *lying*, and to this signification the prophet alludes, *Mic.* i. 14. *The houses of Achzib shall be (Achzab) a lie*. See *Ainsworth*. Hence some explain it of some oblique preposterous manner in which the child was born. Perhaps it means, that she brought him forth before the time, this being a kind of lie or deceit.

7 And Er, Judah's first-born, was wicked in the sight of the LORD; and the LORD slew him. 8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. 9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. 10 And the thing which he did * displeased the LORD: wherefore he slew him also. 11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also as his brethren *did:)* and Tamar went and dwelt in her father's house.

* Heb. *was evil in the eyes of the* LORD.

EXPOSITION.

7. *Was wicked in the sight of the Lord*,] *i. e.* Exceedingly and notoriously wicked, *ch.* x. 9.

And the Lord slew him.] Cut him off by an untimely death, before he had any children by her. As long life, among the Jews, was generally reckoned a blessing from God, so an untimely death was accounted a punishment. See *Le Clerc.*

8. *Go in unto thy brother's wife*,] Hence Maimonides (*More nev. part* iii. *c.* 49.) infers, that Moses only enacted into a law, *Deut.* xxv. 5. a custom which had been in force long before. See *Pat.* That the same custom obtained among the Egyptians, we learn from Justinian, *Cod. l.* v. *Tit.* v. 18. See *Le Clerc.*

And raise up seed to thy brother.] *i. e.* Preserve thy brother's name and family, by begetting a child which may be accounted his, and inherit his estate; for so the law was, *Deut.* xxv. 5, 6. Otherwise it was not lawful for a man to have his brother's wife, *Lev.* xviii. 16. xx. 21.

9. *Lest he should give seed to his brother.*] *i. e.* Lest a child should be born to inherit his brother's name and estate. This action shewed a malignant disposition, since only the first-born was to be named after his brother; and perhaps it proceeded from avarice, that he himself, and not the son, might succeed to his brother's fortune. See *Le Clerc.* Besides these circumstances, which render Onan's action peculiarly criminal, it is a vice in itself extremely unnatural, and therefore appear'd shocking, even to those of the Heathens who had not the purest sentiments of morality.

Ipsam crede tibi naturam dicere rerum
Istud quod digitis, Pontice, perdis homo est.
Martial, ix. 42.

Accordingly we are told that the Hebrew Doctors look'd upon such acts of voluntary pollution as a degree of murder.

11. *Remain a widow—till Shelah my son be grown.*] It seems the contract of marriage was so understood in those days, that if the husband died without issue, the woman must marry his next brother; and as long as any of his brethren remained, they were bound to marry his wife. See *Pat.*

Lest peradventure he die also] It would seem from this, that he thought their marrying too young was the cause of their death; tho' some make it an argument, that he never intended to give her to his son, which seems probable from *v.* 14.

12 And * in process of time, the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath, to shear his sheep. 14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in † an open place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife. 15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee (for he knew not that she *was* his daughter-in-law) and she said, What wilt thou give

* Heb. *the days were multiplied.*

† Heb. *the door of eyes*, or *of En-jim.*

give me, that thou mayeſt come in unto me? 17 And he ſaid, I will ſend *thee* * a kid from the flock: And ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it?* 18 And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him. 19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood. 20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the womans hand: but he found her not. 21 Then he aſked the men of that place, ſaying, Where *is* the harlot, that *was* † openly by the way-ſide? And they ſaid, There was no harlot in this *place*. 22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *That* there was no harlot in this *place*. 23 And Judah ſaid, Let her take *it* to her, leſt we ‡ be ſhamed: behold, I ſent this kid, and thou haſt not found her.

An. ante C. 1727.

* Heb. *a kid of the goats.*

† Or, *in Enajim.*

‡ Heb. *become a contempt.*

EXPOSITION.

12 *To Timnath,*] A town within the lot of the tribe of Judah, *Joſ.* xv. 57. Bochart reckons it a different city from that mentioned *Joſ.* xix. 43. *Judg.* xiv. 5. See *Hieroz. P.* I. *l.* iii. *c.* 4. Tho' Mr. Wells and others make them the ſame.

He and his friend] It was the cuſtom at ſuch times to make a feaſt, and invite their friends, 2 *Sam.* xiii. 23. See *ch.* xxxi. 19.

14 *Covered herſelf with a vail,*] Some infer from this paſſage, that it was the peculiar mark of courtezans to plant themſelves by the way-ſide, or other frequented places, with vails over their faces; and that they were thence ſtiled on this account *vailed women.* Thus, *Song* i. 7. what we render, *Why ſhould I be as one that turneth aſide,* is explained according to the Hebrew, *Why ſhould I be accounted as a vailed woman* or *harlot.* See *Calmet.* Whatever be in that, it appears from *ch.* xxiv. 65. that the moſt modeſt women wore vails on certain occaſions. It ſeems by this action of Tamar, that ſhe had obſerved ſomething of this propenſity to women in Judah, whilſt ſhe lived with his two ſons, elſe it is not probable that ſuch a project ſhould come into her head; neither would ſhe have appeared ſo ſure of the ſucceſs, as ſhe ſeems to have been by the ſequel.

Wrapt herſelf,] Muffled her face, that ſhe might not be known.

And ſat in an open place,] Where two ways met, as the word ſeems to import; others render it, the *gate of Henajim,* as in our margin, taking Henajim for the name of a city. See *Le Clerc.* That harlots in ancient times were not allowed to enter into cities, and that they wore a vail over their faces to conceal their infamy, Grotius ſhews in his Comment on *Matt.* v. 27. to which purpoſe he quotes the following words of Chryſippus: Πρωτον μεν εξω πολεως η προσωπεια περικειμεναι αι εταιραι εξεμισθουν εαυτας τοις βυλομενοις. ειτ' υστερον καλαφρονησασαι απεθεντο τα προσωπεια, η υπο των νομων μη επιτρεπομεναι εισιεναι εις τας πολεις εξω ησαν αυτων.

For ſhe ſaw that Shelah was grown, &c.] Her plot ſeems to have been to intice Shelah to lie with her, hoping that he would come along with his father: but being diſappointed of him, ſhe gratified Judah, in order to be taken again into the family. See *Pat. Le Clerc.*

15 *He thought her to be a harlot, becauſe ſhe had covered her face.*] He took her to be a harlot, not merely becauſe ſhe was vailed, for that was the general faſhion among eaſtern women, *ch.* xxiv. 65. but becauſe ſhe ſat like a common proſtitute by the highway, *Prov.* vii. 12. ix. 14, 15. And he did not know her to be his daughter-in-law, becauſe her face was vailed, *ver.* 16. (A).

17 *A*

NOTES.

(A) Some have made it a queſtion, whether Judah ſinned in lying with Tamar, alledging, that fornication was not then forbidden. Chryſoſtom aſſerts, that as Tamar had no other intention, but to obtain children, and providence rendered her deſign ſucceſsful, no-body ought to condemn her conduct, or that of Judah. See *Homil.* 62. *in Geneſ.* So *Theodoret, Queſt.* 95. *in Geneſ.* St. Ambroſe is no leſs favourable to Tamar; his words are, *Hæc mulier non tam famoſa quam juſta, non enim temporalis uſum libidinis requiſivit,* ſed ſucceſſionis gratiam concupivit. And ſeveral quotations are brought from the rabbinical and pagan writers, to prove that fornication was commonly reckoned among them a thing indifferent. See *Calmet's Comment. in loc.* It is thought the manner in which this ſtory is related, intimates this vice not to have been held at that time in great abhorrence: And when the apoſtles forbid fornication, they place it in the ſame rank with things in themſelves indifferent, ſuch as abſtaining from blood, from things ſtrangled, and offered to idols, *Acts* xv. 29. And our Saviour's words, *Matt.* v. 27. *Ye have heard that it was ſaid by them of old time, Ye ſhall not commit adultery,* are thought to intimate, that the Jews fancied themſelves prohibited not from fornication, but adultery only.

But it is obvious, that fornication being in itſelf irregular, pernicious to ſociety, and ſo contrary to the law of nature, which is the unalterable law of God, can in no caſe be made lawful and right; neither by the laws of a particular community, the goodneſs of the intention, the deſire of avoiding greater evils, the cuſtom of nations, nor yet the order of providence, which often over-rules the evil actions of men to good ends; nor can any myſtery whatever, that may be thought couched under the action, juſtify Judah or Tamar, nor hinder it from being an immorality, however circumſtances may alleviate the guilt thereof. As to what is alledged of this vice not being condemned by the Jews and Pagans, it muſt be owned, that the groſſer ſort, amongſt all nations in the world, have thought too ſlightly of this vice, and been too apt to indulge themſelves in the commiſſion of it, without any checks of conſcience. But thoſe who underſtood the foundations of morality beſt, and had the trueſt inſight into human nature, both Jews and Gentiles, have always condemned it as a breach of order, and inconſiſtent with that ſtrict purity of heart and ſanctity of manners, to which all, who have any ambition to accompliſh themſelves in virtue, ought continually to aſpire.

Epictetus

An. ante C. 1727.

17 *A kid*] Which was looked upon as a valuable preſent in thoſe days, *ch.* xxvii. 9.

18 *Thy ſignet*,] His ring wherewith he ſealed.

Bracelets,] This word is variouſly rendered, *cloak*, *girdle*, *ribband*, *handkerchief*. It ſignified properly twined threads, cords or ropes, or ornaments made of twine, *Exod.* xxxix. 3. *Jud.* xvi. 9. *Ez.* xl. 3. See *Grotius*.

And ſhe conceived by him.] 'Tis plain that ſhe knew him, tho' he did not know her; and therefore what was only fornication in him, in her was inceſt. See *Pat.*

21 *Where is the harlot?*] The original word is derived from a root that ſignifies *ſacred*, whence ſome conjecture, that theſe common women were prieſteſſes to ſome impure heathen deities, ſuch as Baal-phegor or Priapus, whom they worſhipped with obſcene rites, and eſpecially by an annual proſtitution of themſelves to all comers. See *Selden de diis Syr. ſynt.* i. *c.* 5. *ſynt.* ii. *c.* 2. That ſuch impurities were introduced into the heathen ſuperſtition, is too notorious to be denied. And the ſacred hiſtory informs us, that the corrupt Jews defiled the temple of Jehovah by ſuffering ſodomitiſh prieſts and lewd prieſteſſes to lurk within its hallowed bounds, 2 *Kings* xxiii. 7. But whether the idolatrous world was infected with theſe monſtrous rites ſo early, is a queſtion. Grotius derives the reaſon of the name from analogy; for as things *ſacred* are no man's property, but *common* to all, ſo are theſe lewd women.

23 *Leſt we be ſhamed:*] The moral turpitude of the action filled him with conſcious ſhame, and made him rather chuſe to ſuffer the loſs of his goods, than blemiſh his reputation by making any further ſearch after a perſon of her character.

Behold, I ſent this kid,] He takes his friend to witneſs, that he had performed the agreement he made of ſending a kid, that he might not lie under any ſuſpicion of having ſeduced or offered violence to her. See *Pat.*

24 And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt. 25 When ſhe *was* brought forth, ſhe ſent to her father in law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff. 26 And Judah acknowledged *them*, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon: and he knew her again no more.

EXPOSITION.

24 *Let her be burnt.*] Judah, tho' glad at the news, becauſe her death would free him from his promiſe of giving his ſon Shelah to her, pretended to be highly provok'd at her incontinency, and ordering her to be brought forth, condemned her to be burnt. The Jewiſh doctors ſay, ſhe was the daughter of a prieſt, of Melchizedek ſay ſome, and ſuch were to be burnt, if they played the harlot, by a law then in being; which law Moſes afterwards adopted, *Lev.* xxi. 9. See *Grotius*. Others think burning was the puniſhment for adultery among the Canaanites; and that ſhe was an adultereſs, as being promiſed or betrothed to Shelah. But there are ſome, who think by burning is meant no more, but branding her in the forehead, to denote her to be a whore. See *Selden de jure N. & G. l.* vii. *c.* 5. To be ſure it cannot mean that ſhe was to be preſently put to death, for that had been the higheſt injuſtice, and cruelty to burn the child in her womb. See *Pat.* and *Le Clerc*. Probably, tho' Judah might utter this ſevere ſen-

NOTES.

Epictetus was a heathen; and one of his moral precepts is, καθαρευειν των αφροδισιων πριν τε γαμε, i. e. to abſtain from all venereal pleaſures before marriage. And however this vice might paſs unpuniſhed, yet in every well-regulated ſtate, it was branded with infamy. Thus Porphyry obſerves, (*De non eſu animant.* IV.) that tho' the law did not abſolutely prohibit all familiarity with harlots, yet by branding the character with reproach, it in effect pronounced all intercourſe with them ſcandalous. And the ancient cuſtom, mention'd in the *explication*, of obliging proſtitutes to retire out of the city into the fields, and cover themſelves with a vail, as aſhamed to avow their diſhoneſt trade, ſufficiently ſhews the moral turpitude of the action according to the general ſenſe of mankind. The ancient Romans were ſo ſenſible of this, that they puniſhed with death the conſtupration of a free-born virgin; and they obliged all women, who followed that abandoned way of life, to enter their names in the ediles books, deeming them ſufficiently puniſhed in the open avowal of ſo infamous a vice. *Viſtilia prætoria familia genita, licentiam ſtupri apud ædiles vulgaverat: more inter veteres recepto, qui ſatis pœnarum adverſum impudicas in ipſa profeſſione flagitii credebant.* See *Tacit. Annal. l.* ii. And Suidas tells us, that by a law of the Athenians, harlots were condemned to wear a peculiar garb, that thereby they might be diſtinguiſhed from virtuous women. Νομος Αθηνησι τας ἑταιρας ανδινα φορειν. As to the Jews, however the unthinking part of them might look upon fornication as a thing indifferent, yet the wiſer ſort, whoſe judgment alone is to be regarded, conſidered it as a notorious violation of the law of nature. Thus Maimonides, explaining that precept in *Deut.* xxiii. 17. *There ſhall be no whore of the daughters of Iſrael*, aſſigns this reaſon, why whores are not tolerated in the Jewiſh community: *Quia per illorum licentiam familiæ deſtruuntur & confunduntur, natique illorum pro alienis habentur omnibus hominibus, ita ut nullos ipſimet ſibi cognatos ſciant, neque ex propinquis eorum ullus ipſos velit agnoſcere. Quid vero pejus tum ipſis, tum parentibus illorum poſſit accidere?* See *More Nev. P.* III. *c.* 49. i. e. "Becauſe their licentiouſneſs tends to the confuſion and ſubverſion of families; their children are deemed as aliens by all; they have none to whom they can claim kindred, none who will own them for relations." And the Eſſenes, who appear to have been by much the beſt ſect among the Jews, were particularly careful to abſtain from fornication. Joſephus commends them for their continency, εγκρατειαν, which his commentator explains, *cuſtodiebant ſeipſos à ſcortatione*; inſomuch, that when they had a mind to expreſs an action which they deteſted for its impurity, they compared it to lying with a harlot: *Panem edere illotis manibus perinde eſt atque cubare cum ſcorto.* See *Grotius in Matt.* v. 27. xv. 19.

tence in the heat of his paſſion, he would never have ſuffered it to be put in execution. See *Calmet.* Le Clerc obſerves from this paſſage, that before the eſtabliſhment of the Jewiſh commonwealth, fathers had the power of life and death over their children; as it was likewiſe among the Romans in the firſt ages of that republick. See *Livy, l.* ii. *c.* 41.

26 *She hath been more righteous than I;*] Becauſe he had broke his word with her, in withholding from her the huſband whom he had promiſed; whereas ſhe had kept her faith with him, and lived a widow honeſtly: beſides, ſhe committed the fact out of deſire to have a child, he to ſatisfy his luſt. See *Pat.* An. ante C. 1727.

And he knew her no more.] Thereby intimating that he was ſenſible of his error. It is commonly thought, that ſhe remained in perpetual widowhood; tho' others are of opinion that Judah married her, and ſo inſtead of *he knew her no more*, they render it, he ceaſed not to know her. See *Jurieu's Crit. Hiſt. V.* I. *ch.* 21.

27 And it came to paſs in the time of her travail, that behold, twins *were* in her womb. 28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a ſcarlet thread, ſaying, This came out firſt. 29 And it came to paſs, as he drew back his hand, that behold, his brother came out; and ſhe ſaid, * How haſt thou broken forth? *this* breach *be* upon thee: therefore his name was called † Pharez. 30 And afterward came out his brother that had the ſcarlet thread upon his hand; and his name was called Zarah.

* Or, *Wherefore haſt thou made* this *breach againſt thee?*

† That is, *a breach.*

EXPOSITION.

29 *How haſt thou broke forth?*] A learned anatomiſt (*Fernell. Phyſiol. l.* vii. *c.* 12.) affirms, that when twins are of the ſame ſex, they are wrapt in the ſame *ſecondines*, as they are called, whereas thoſe that are different, are ſeparated by diſtinct incloſures. If ſo, Pharez being the more vigorous, might force his way by the breach which the other's hand had made. See *Pat.*

This breach be upon thee:] i. e. Be thou ever called *eruption* or *breach*, as Bochart explains it. See *Hieroz. P.* I. *l.* ii. *c.* 30. Judah ſeems to conſider this circumſtance as a preſage of a future rupture between the two brothers, whereof Pharez had laid the foundation by preventing his brother in the birth, tho' he had received the mark of primogeniture; and therefore he calls him Pharez, which ſignifies *breach*, becauſe he ſhould be anſwerable for the conſequences of this fraternal rupture. See *Calmet.*

30 *Called Zarah.*] i. e. *He ariſeth*; becauſe like the ſun, he had given a ſign of his coming, by putting out his hand. But Le Clerc thinks it may be derived from the Arabic *zaraba*, to *move.*

CHAP. XXXIX.

AND Joſeph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmeelites, which had brought him down thither. 2 And the LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian. 3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand. 4 And Joſeph found grace in his ſight, and he ſerved him: and he made him overſeer over his houſe, and all *that* he had he put into his hand. 5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had, in the houſe, and in the field. 6 And he left all that he had in Joſephs hand; and he knew not ought he had, ſave the bread which he did eat: ---- 1729.

EXPOSITION.

1 *And Joſeph*] Now Moſes reſumes the hiſtory of Joſeph, beginning where he had left off, *ch.* xxxvii. *ult.*

Brought down] Is properly ſaid of Egypt, which in reſpect of Judea lies low.

Potiphar an officer] See *ch.* xxxvii. 36.

2 *And the Lord was with Joſeph,*] By a particular ſeries of providences his ſervitude was changed into a proſperous and flouriſhing condition, *ver.* 3. *Acts* vii. 9, 10.

And he was in the houſe] i. e. He was one of his domeſtic ſervants.

4 *Made him overſeer*] His *major domo*, whom the Romans called *atrienſis*, to whom all the other ſervants were to be obedient. See *Plaut. Aſina, Act.* II. *ſc.* 4.

And put all he had into his hand.] Committed to him the management of all his houſhold affairs, and the ſtewardſhip of his whole eſtate, *ver.* 6, 8, 9.

6 *And he knew not ought he had, ſave the bread*] It may be meant either of his eaſe and ſecurity, that he cared for nothing but to eat and drink, leaving all the trouble of his houſe upon Joſeph; or it excepteth bread, *i. e.* meat and drink, (for bread in the ſacred ſtile ſignifies all ſorts of food, *Pſ.* cxxxvi. 25.) which he took the management of himſelf; for that the Egyptians would not eat with the Hebrews, *ch.* xliii. 32. See *Ainſworth.*

---And

An. ante C. 1729. ---And Joſeph was *a* goodly *perſon*, and well-favoured. 7 And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph; and ſhe ſaid, Lie with me. 8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand. 9 *There is* none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt God?

EXPOSITION.

7 *And it came to paſs, &c.*] Joſeph had not been long advanced for the excellent accompliſhments of his mind, before the comelineſs of his perſon became an occaſion of his diſgrace, while at the ſame time it gave him an opportunity of improving and brightening that virtue, which enables a good man to ſtand his ground in all fortunes. See *Pyle's Paraph.*

Caſt her eyes upon Joſeph;] Looked upon him laſciviouſly, he being young and handſome. See *Pat.* That the Egyptian women were generally lewd, Le Clerc infers from the ſtory of Pheron king of Egypt, the ſon and ſucceſſor of Seſoſtris, who having become blind, was told by an oracle, that he ſhould recover his ſight, if he waſhed his eyes with the urine of a woman that never lay with any man but her huſband. He tried the experiment on great numbers of married women, but with no ſucceſs: at laſt he found one whoſe water wrought his cure, and her he married. See *Herod. l.* ii. *c.* 111, 112. Tho' the ſtory has all the air of fable, yet he thinks it has a true foundation, and marks the general character of the Egyptian women.

9 *How can I do this great wickedneſs, &c.*] How can I be guilty of this baſe breach of truſt againſt common equity and the moſt endearing obligations of friendſhip, while I have any ſenſe of ingenuity towards my benefactor, or reverence of Almighty God. See *Foſter's Serm. V.* III. *p.* 57. The anſwer is truly noble, and highly worthy imitation: it ſpeaks a mind whoſe paſſions were in intire ſubjection to the ruling principle of reaſon and conſcience; one who had the moſt delicate ſentiments of honour, and the moſt lively impreſſions of religion. His honeſt heart ſtartles at the thought of committing ſo foul a crime as adultery, and the ingratitude and breach of truſt with which that crime would have been accompanied in him, preſents it to his mind in the blackeſt colours: ſo that theſe virtuous ſentiments concurring with his awful reverence of the ſupreme Being, who beholds and judges all the actions of the ſons of men, enable him to repel this violent aſſault with the utmoſt horror and indignation. This is an example of the greateſt probity and inflexible integrity; an example worthy the higheſt commendation. Joſeph was then a ſervant, in a ſtrange country: he was tempted by an imperious woman: if he complied, he would be ſure of concealment and rewards; he would be ſure to enjoy his place, and be advanced: if he reſiſted, he would however be ſure to be accuſed and treated as a criminal, and muſt expect to be deprived of his place, of his liberty, of his *fame*, and perhaps of his *life* too; yet all this prevails not. He will rather ſubmit to chains, to ignominy, to death, than be guilty of ſo foul a crime, and *ſin againſt God.* See *Kidder.* And from this example we may obſerve, 1. That the fear of God, and a ſerious regard to his authority, is *a moſt effectual preſervative* from all criminal indulgencies: it was *this* that reſtrained Joſeph from complying with the looſe ſolicitations of his miſtreſs, and gave him a perfect ſuperiority and command over his paſſions. And no wonder — ſince this excellent principle ſtrikes every paſſion, every ſpring of human actions, and includes in it all the moſt powerful *motives* by which the conduct of mankind is determined. If intereſt be the principal thing that ſways with us, *that* ſurely cannot be ſo certainly promoted, as by ſecuring the favour of the infinite God, and avoiding his diſpleaſure, which is the ſoreſt of all evils. If we are governed by our *fears*, he is the moſt formidable Being in the univerſe to a depraved mind, that has perverted its faculties and tranſgreſſed the law of its nature. If by *hope*, he is the ſupreme and eternal good, &c.

2. We learn from it *the ſhamefulneſs and heinous guilt of ingratitude.* This was the principal thing that Joſeph urged againſt committing the crime to which he was ſo ſtrongly excited: that *his maſter had committed all he had to his care, there was none greater in the houſe than he; neither had he kept back any thing from him, but his wife*, (whom all laws, *divine* and *human*, had guarded as the moſt ſacred and inviolable part of his property) —*How then*, ſays he, *can I do this great wickedneſs?* — *As a man*, ſuch a conduct towards one of his own ſpecies was abſolutely *indefenſible*; but from a ſervant to his maſter, who had highly careſſed and honoured him, and loaded him with ſignal favours, it was ſo utterly *unnatural*, that whoever attempted it, muſt be extravagantly wicked, and ſunk to the loweſt pitch of degeneracy. See *Foſter's Serm. ib. p.* 58.

10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. 11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within. 12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out. 13 And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth, 14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried
* Heb. *great.* with a * loud voice. 15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

An. ante C. 1729.

EXPOSITION.

10 *Or to be with her.*] He avoided, as much as poſſible, to entertain any diſcourſe with her, ſhunning her company, &c. See *Pat.*

11 *About this time,*] Or, *on a certain day*, as the words may be rendred. When ſhe found that all her perſuaſions and entreaties failed, ſhe watched her opportunity, when none were in that part of the houſe where he was, and in the rage of her luſt, would force him to her embraces.

To do his buſineſs;] To caſt up his accounts, as it is in the Chaldee Paraphraſe.

12 *He left his garment,*] His upper garment or looſe mantle. Doubtleſs he might have recovered it from her by force, but awed by the reſpect he owed her as his miſtreſs, and regardleſs of things of leſs moment, provided he ſaved his virtue, he choſe to leave the garment in her hands, rather than ſtruggle for it; leſt by breathing the ſame air with her, he might be infected, prudently judging the ſureſt way to overcome ſuch temptations, is to fly from them. See *Pat.*

14 *To mock us,*] i. e. He hath brought this ſlave into his family *to diſgrace himſelf and me both*, for to attempt the honour of a married woman, is not only offering the higheſt inſult to herſelf, but alſo to her huſband. Hence to *mock* or *inſult* is often uſed both in the Hebrew and other languages in that peculiar ſenſe; as ὑβρίζειν, ἐκπαίζειν, in Greek, *illudere*, *ludificari*, and *ludibrio habere*, are in Latin. *Quinetiam inſuper poſtquam ludificatus eſt virginem*; After he had mocked the virgin, ſays Terence, *Eun. Act.* IV. *ſc.* iii. 3. There are many ſimilar inſtances in common authors of lewd women, who, by the ſame artifice, have wrecked their ſpite upon the objects of their diſappointed love. Thus did Phædra to Hippolitus; thus Stenobæa or Antea to the chaſte Bellerophon; ſee *Homer. Il.* vii. 157. *Juv.* x. 325. and thus Aſtydamea to Peleus.

16 And ſhe laid up his garment by her, until his lord came home. 17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me, to mock me. 18 And it came to paſs, as I lift up my voice, and cried, that he left his garment with me, and fled out. 19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled. 20 And Joſephs maſter took him, and put him into the priſon, a place where the kings priſoners were bound: and he was there in the priſon.

EXPOSITION.

17 *The Hebrew ſervant*] Thus ſhe ſtiles him in contempt; for the Hebrews were an abomination to the Egyptians, *ch.* xliii. 32.

20 *Joſephs maſter took him, &c.*] The huſband's jealouſy or partiality to his wife made him credulous; ſo that without ſo much as allowing Joſeph a hearing, he ordered him to be hurried away to priſon.

A place where the kings priſoners were bound:] Where ſtate criminals were confined. And it appears from *ch.* xl. 15. that Joſeph was thruſt down into the loweſt and moſt diſmal part of the priſon; and from *Pſ.* cv. 18. that he was very hardly uſed in the dungeon.

And he was there in the priſon.] i. e. He remained there for a conſiderable time, namely for three years, as the ſequel ſhews.

21 But the LORD was with Joſeph, and * ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon. 22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon: and whatſoever they did there, he was the doer *of it*. 23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the LORD *was* with him: and *that* which he did, the LORD made *it* to proſper.

* Heb. *extended kindneſs unto him.*

EXPOSITION.

21 *The Lord was with Joſeph,*] The ſame providence that hitherto preſerved him, turned his misfortune into a bleſſing, and made the priſon itſelf become the ſcene from whence he roſe to future grandeur and proſperity. See *Pyle's Paraph.*

22 *The keeper of the priſon*] The under-keeper, as appears *ch.* xl. 4.

Committed to Joſephs hand] The jailor being fully convinced of Joſephs innocency, prudence, and virtuous accompliſhments, intruſted him with the care and management of his own poſt; ſo that inſtead of a priſoner, Joſeph was indeed himſelf the keeper of the priſon.

23 *He looked not to any thing that was under his hand:*] An expreſſion of intire confidence, like that *ver.* 6.

An. ante C. cir. 1720.

CHAP. XL.

AND it came to pass after these things, *that* the butler of the king of Egypt, and *his* baker had offended their lord the king of Egypt. 2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. 3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. 4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

EXPOSITION.

1 *The butler — and baker*] These were officers of considerable distinction in Pharaoh's court, as appears from *ver.* 2, 7, 9, 16. The former appears to have been the principal *cup-bearer*, and the other the master of the *cookeries* and *confections*. Diodorus Siculus speaking of the ancient kings of Egypt, says, *No mercenaries bought for money, no home-born slaves, were admitted to serve them; but all their officers were sons of the most illustrious priests.* See *Le Clerc*, *Calmet*.

2 *Against two of his officers,*] 'Tis the same word that occurs *ch.* xxxvii. 36. and the LXX and others translate it *eunuchs*. Their crime, according to the Jonathan Targum, was that of conspiring to kill the king by mixing poison with his meat and drink.

3 *In the house of the captain of the guard,*] In that prison of which Potiphar had the chief custody; for that he is meant by the captain of the guard, is plain from *ver.* 7. He appears to have been such an officer as we call *lieutenant of the Tower*. See *Pat.*

Where Joseph was bound.] Rather, *had been bound*; for he appears now to have been released from his chains, *ch.* xxxix. 22.

4 *And the captain of the guard charged Joseph with them,*] Potiphar, it would seem, was by this time so well informed of Joseph's case, as to be convinced of his innocency; though, to conceal the dishonour of his wife, he thought it proper still to confine him; yet having the same opinion of his prudence as before, he delivered the two prisoners to his custody and inspection. See *Pyle*.

1718. 5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison. 6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. 7 And he asked Pharaohs officers that *were* with him in the ward of his lords house, saying, Wherefore * look ye *so* sadly to day? 8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

* Heb. are *your faces evil.*

EXPOSITION.

5 *According to the interpretation of his dream*;] i. e. Suitable to the office which he had held, and to the events which were shortly to befal them. See *Pat.*

6 *They were sad.*] Their dreams seem'd to import a change in their conditions, and made such a deep impression upon them, that they were thoughtful and solicitous to know the meaning. See *Pat.*

8 *We have dreamed a dream,*] See on *ch.* xx. 3.

There is no interpreter.] *i. e.* Here in prison we have not the opportunity of consulting the *magicians* or *wise men* for the interpretation of them, as that people was wont to do, *ch.* xli. 8.

Do not interpretations belong to God?] Who can shew the meaning of prophetic dreams, but God who sent them, or one whom God inspires for that purpose? The question turns upon the belief of this great principle of religion, that God has the sole disposal and direction of futurity; and consequently none can with absolute certainty foretel what events and contingencies are to happen, to-morrow or any time hereafter, but God himself, or those to whom he shall reveal them. And it is observed, that Joseph here speaks according to the opinion of the Egyptians themselves; who thought the art of divination was not a natural gift inherent in man, but derived from the gods. See *Herodot. l.* ii. *c.* 83. And the Chaldeans seem to have had the same persuasion, *Dan.* iv. 8, 9. See *Le Clerc*, and *Calmet*; as also the Greeks, according to that noted sentence in Homer, — ἐκ γαρ τ' ονειρ ιε Διος εσιν.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me. 10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; *and* the clusters thereof brought forth ripe grapes. 11 And Pharaohs cup *was* in my hand: and I took the grapes, and pressed them into Pharaohs cup, and I gave the cup into Pharaohs hand. 12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days. 13 Yet within three days

days ſhall Pharaoh † lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler. 14 But * think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this houſe. 15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

An. ante C. 1718.

† Or, *reckon.*

* Heb. *remember me with thee.*

EXPOSITION.

12 *This is the interpretation, &c.*] Mr. Warburton derives the origin of the art of interpreting dreams from the Egyptian hieroglyphicks; the ſame ſymbols being explain'd the ſame way in both. See *Divine Legat.* II. 162.

13 *Lift up thine head,*] Heb. *ſhall reckon* or *number thy head*, i. e. ſhall number thee among his ſervants, as the word is uſed *Exod.* xxx. 12, 13. *Numb.* i. 49. It would ſeem from *ver.* 20. that on, or ſome time before, the king's birth-day, the names of all the officers of the court were called over, and ſuch of them as had heinouſly offended, were ſtruck out of the roll, and puniſhed according to their deſerts; while the leſs guilty were pardoned, releaſed out of priſon, and reſtored to their places. See *Pat.* and *Le Clerc.*

14 *But think on me when it ſhall be well with thee, &c.*] Joſeph having a divine aſſurance of the truth of the event, takes this opportunity of recommending his own caſe, to one he knew would ſhortly be in a capacity of ſerving him; doubtleſs, telling him who he was, how he came firſt into Egypt, how injuriouſly he had been treated by his brethren, and falſely accuſed by his miſtreſs: in fine, that he was a ſufferer for his duty to God, and an inviolable regard to the honour of his maſter. Now, ſays he, if you find me to be a true prophet in your caſe, it will be but a juſt return, that when you are in freedom and proſperity, you forget not thoſe whom you have left behind, but think of me that did you the pleaſure of foretelling the happineſs you enjoy. See *Pyle's Paraph.*

15 *Stolen away*] So he was by his brethren, without his father's knowledge.

The land of the Hebrews:] That part of Canaan where Abraham the Hebrew dwelt; ſee *ch.* xiv. 13.

Into the dungeon.] Into which he was thrown at firſt. The word ſignifies *a pit, a well, a ciſtern*, a place ſunk under ground, into which great malefactors were thruſt down. The Romans had juſt ſuch another place for the confinement of pilfering ſlaves, which they called *puteus.* See *Plaut. Aulul. Act.* II. *ſc.* v. vii. *Pœnul. Act.* V. *ſc.* iii. See *Le Clerc.*

16 When the chief baker ſaw that the interpretation was good; he ſaid unto Joſeph, I alſo *was* in my dream, and behold, I *had* three † white baſkets on my head. 17 And in the uppermoſt baſket *there was* of all manner of ‡ bake-meats for Pharaoh; and the birds did eat them out of the baſket upon my head. 18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: The three baſkets *are* three days. 19 Yet within three days ſhall Pharaoh ‖ lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee.

† Or, *full of holes.*

‡ Heb. *meat of Pharaoh, the work of a baker*, or, *cook.*

‖ Or, *reckon thee*, and take thy office *from thee.*

EXPOSITION.

16 *Three white baſkets*] i. e. Wicker baſkets of white twigs, and ſo twiſted, as to be full of holes. That the ancient cuſtom was to ſerve about bread at table in baſkets, we learn from variety of authors: I ſhall only mention that of Virgil.

Dant pueri manibus lymphas, Cereremque caniſtris
Expediunt.———

On my head.] Herodotus tells us, that among the Egyptians the men were wont to carry burdens on their heads, and the women on their ſhoulders. See *l.* ii. *c.* 35.

19 *Shall lift up thy head, and hang thee on a tree;*] What we here render *lift up*, is the ſame word that is uſed *ver.* 13. with this addition *from off thee*, to intimate that this calling his name in the muſter of Pharaoh's officers, would be fatal to him, and that his head ſhould be ſtruck off from his body; after which his carcaſe ſhould be hang'd on a tree. For Philo obſerves it was cuſtomary firſt to behead the criminal, and then to hang him up. Hence Jeremiah bewailing the ſtate of the Jewiſh princes, who had been taken by the Chaldeans, ſays, *Princes were hanged up by their hand, Lam.* v. 12. which intimates that their heads were cut off before. See *Calmet.*

Shall hang thee on a tree;] If we underſtand the former words of taking off his head, the ſenſe is, *He ſhall hang the headleſs trunk of thy body on a gibbet, to be a prey for the ravens. Paſces in cruce corvos.*

20 And it came to paſs the third day, *which was* Pharaohs birth-day, that he made a feaſt unto all his ſervants: and he § lifted up the head of the chief butler; and of the chief baker among his ſervants. 21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaohs hand: 22 But he hanged the chief baker: as Joſeph had interpreted to them. 23 Yet did not the chief butler remember Joſeph, but forgat him.

§ Or, *reckoned.*

EXPO-

An. ante C. 1718.

EXPOSITION.

20 *Pharaohs birth-day,*] This ſhews of how great antiquity was the cuſtom of celebrating birth-days.

And he lifted up] We may obſerve, that this ambiguity of the ſame verb ſignifying to *raiſe* to honour, and to take *off* by death, is not peculiar to the Hebrew language: the Latins often uſed the word *tollo* in the ſame way; witneſs the known ſtory of Cicero, who is ſaid to have concealed his advice for putting Auguſtus to death, under the diſguiſe of this word of double meaning, writing to his friend, *Tollendum eſſe juvenem.*

23 *Yet did not the chief butler remember Joſeph,*] This is too much the character of ambitious courtiers, and indeed of mankind in general, in proſperity to forget the friends who were aiding to them in the days of their adverſity. Thus Joſeph, by this ungrateful neglect, was left to languiſh out two years longer in a doleful priſon, *ch.* xli. 1. But this farther trial of his fortitude and patience made him the more fit for acting the part in high life, for which Providence deſigned him.

CHAP. XLI.

1715. AND it came to paſs at the end of two full years, that Pharaoh dreamed, and, behold, he ſtood by the river. 2 And, behold, there came up out of the river ſeven well-favoured kine, and fat fleſhed; and they fed in a meadow. 3 And, behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine, upon the brink of the river. 4 And the ill-favoured and lean-fleſhed kine, did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

EXPOSITION.

1 *At the end of two full years,*] Either after Joſeph was firſt put in priſon, or rather after the butler's releaſe; for the words are immediately connected with that hiſtory. See *Pat.*

He ſtood by the river.] A branch of the Nile, near which the city of Tanis and the king's palace ſtood: it was the moſt eaſtern canal, next to that which was named from Peluſium. See *Calmet.* Bochart thinks the Hebrew word ought to be rendered *a canal of the river*, of which great numbers were cut from the river Nile. See *Hieroz. P.* I. *l.* ii. *c.* 41.

2 *There came up out of the river*] Theſe fat and lean cattle, which are the ſymbols of plenty and famine, are with great propriety repreſented as ariſing out of the Nile, becauſe by the overflowings of that river Egypt is enriched; and, according as it riſes higher or lower, their years are more or leſs plenteous. See *Pat.* and *Le Clerc.*

In a meadow.] It is the ſame word that we render *flag*, *Job* viii. 11. an herb which grows in grounds moiſt and well watered; and ſeems to ſignify here fat, luxuriant paſtures, ſuch as are cauſed by the overflowing of the Nile.

5 And he ſlept and dreamed the ſecond time: and, behold, ſeven ears of
* Heb. *fat.* corn came up upon one ſtalk, * rank and good. 6 And, behold, ſeven thin ears, and blaſted with the eaſt-wind, ſprung up after them. 7 And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and, behold, *it was* a dream. 8 And it came to paſs in the morning, that his ſpirit was troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe men thereof: and Pharaoh told them his dreams; but *there was* none that could interpret them unto Pharaoh.

EXPOSITION.

5 *He ſlept and dreamed the ſecond time:*] The repetition of the dream by different ſymbols, intimates the certainty of the event, *ver.* 32.

6 *Blaſted with the eaſt-wind*] To this wind is aſcribed in ſcripture all the miſchiefs done to corn or fruit, by blaſting, ſmutting, mildews, locuſts, &c. *Exod.* x. 13. xiv. 21. *Pſ.* lxviii. 26. *Ezek.* xvii. 10. *Jonah* iv. 8. It is more pernicious in Egypt than other places, becauſe it comes thro' the parched deſarts of Arabia. Thevenot in his travels (*P.* I. *l.* ii. *c.* 34.) gives account, that in the year 1658, twenty thouſand were deſtroyed in one night by one of theſe blaſting winds: and the ſame author ſays, (*c.* 80.) that theſe unwholſome winds blow about Grand Cairo fifty days together, from the beginning of April, filling all around with ſuffocating duſt. See *Pat. Le Clerc*, and *Calmet.*

8 *His ſpirit was troubled;*] Theſe repreſentations made ſuch an impreſſion upon the king's mind, that he concluded them to be of an extraordinary kind, and to foreſhew ſome conſiderable alteration in the ſtate of his kingdom; and therefore he could not be ſatisfied till he underſtood their meaning.

The magicians] Heb. *Harloumim.* This name in ſcripture is, I think, always taken in a bad ſenſe, and ſignifies men who deal in the arts of inchantment and divination, *Dan.* i. 20. ii. 2. The moſt natural derivation of the original word is that which Le Clerc offers, who makes it Chaldaic, becauſe magic was in repute among the Chaldeans from the earlieſt times, and brings it from two roots that ſignify to ſee things ſecret; which perfectly agrees with their vain pretenſions to know the ſecrets of futurity and of the other world.

Cætus

Cœtus audire ſilentûm,
Noſſe domos ſtygias, arcanaque ditis operti.

As Lucan ſpeaks of the Theſſalian magician or ſorcereſs, (*l.* vi. 514.) But there were ſo many of theſe pretenders to occult ſcience, that it is hard to determine which claſs is here deſigned. Perhaps *thoſe who conſulted the bones and bodies of the dead*, referred to *Deut.* xviii. 11. Accordingly, a learned and ingenious author derives the word from two Chaldaic ones, ſignifying to inſpect dead bodies. See *Chandler's Vindic. p.* 458. Theſe magicians appear to have been of the order of the prieſts, who pretended to have this gift, of interpreting dreams, communicated to them from the gods whom they ſerved. Hence Tacitus (*Hiſt.* iv. 12.) tells us, that Ptolomy, upon a like occaſion, conſulted the Egyptian prieſts who uſed to underſtand ſuch things. *Ptolemæus omine & miraculo excitus, Sacerdotibus Ægyptiorum, quibus mos talia intelligere, nocturnos viſus aperit.* See *Grotius.*

All the wiſe men,] Having mentioned the magicians, one ſpecies of the wiſe men, to whom perhaps the interpretation of dreams chiefly belonged, he includes all the reſt under this general name of wiſe men, that we may underſtand they were all conſulted without ſucceſs. See *Le Clerc.* The learned of all ages, have been called wiſe men. So it was among the Jews, *Matt.* xxiii. 34. And by the ſame name they were known among the Greeks, till Pythagoras changed it to a more modeſt appellation, inſtead of wiſe men, calling them *lovers of wiſdom*, or *philoſophers*. See *Ainſworth.* An. ante C. 1715.

But there was none that could interpret them.] Here Grotius quotes ſome things from Achmes about the Egyptian method of expounding dreams, whereby, according to the rules of their own art, their wiſe men ought to have explained theſe dreams, as Joſeph did. But it is more than probable, what Le Clerc obſerves, that theſe *Oneirocritics* formed the canons of their art upon this very paſſage, by converting Joſeph's particular explications into general rules. Thus kine, according to them, is the ſymbol of years, fat kine ſignifying years of plenty, &c.

9 Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day. 10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker. 11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream. 12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret. 13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged. 14 Then Pharaoh ſent and called Joſeph, and they * brought him haſtily out of the dungeon: And he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh. 15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* † thou canſt underſtand a dream, to interpret it. 16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

* Heb. *made him run.*

† Or, when *thou beareſt a dream, thou canſt interpret it.*

EXPOSITION.

9 *I do remember my faults*] i. e. I call to mind the offences I have committed againſt Pharaoh; which ſenſe agrees beſt with the next words; tho' it may alſo mean, that he remembered now his ingratitude to Joſeph.

14 *Out of the dungeon:*] This part of the priſon is here put for the whole; for Joſeph appears to have been releaſed out of the dungeon long before this time, *ch.* xxxix. 22, 23.

He ſhaved himſelf, and changed his raiment,] It is natural for people in a mournful condition to be negligent of their perſons and dreſs. The Egyptians particularly were wont, in times of private or publick diſtreſs, to let the hair of their heads and faces grow, and to wear ſordid apparel; whereas, on other occaſions, they ſhaved, and were extreamly neat in their dreſs, wearing always linen garments, waſhed pure and clean. See *Herod. l.* ii. *c.* 36, 37. and *Calmet.*

16 *It is not in me, &c.*] i. e. I do not pretend of myſelf to more wiſdom than thoſe whom thou haſt already conſulted; but what wiſdom I have this way, I aſcribe to God, who, by me, I doubt not, ſhall *give Pharaoh an anſwer of peace*, i. e. to his ſatisfaction, and the welfare of his kingdom. See *Wells's Paraph.* It is much the ſame anſwer with that of Daniel, *ch.* ii. 27, 28.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river. 18 And, behold, there came up out of the river ſeven kine, fat-fleſhed, and well-favoured; and they fed in a meadow. 19 And, behold, ſeven other kine came up after them, poor, and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs. 20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine. 21 And when they had ‡ eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke. 22 And I ſaw in my dream, and, behold, ſeven ears came up in one ſtalk, full and good. 23 And, behold, ſeven ears, ‖ withered, thin, *and* blaſted with the eaſt-wind, ſprung up after them. 24 And the thin ears devoured the ſeven

‡ Heb. *come to the inward parts of them.*

‖ Or, *ſmall.*

An. ante C. 1715. seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

EXPOSITION.

17 *And Pharaoh said unto Joseph: In my dream, &c.*] In this and the following verses Pharaoh repeats his dreams much in the same words as before, but somewhat more fully. Such repetitions, however disagreeable to the rules of modern eloquence, yet please because they are natural. The works of Homer, which come nearest the age of the Mosaic writings, retain the same characteristic of ancient simplicity.

21 *And when they had eaten them up, &c.*] This circumstance is not mentioned before, but it was material to take notice of it here, for it denotes that the famine was to be so grievous, that unless a special and prudent provision were made, the seven years of plenty would not be sufficient to supply the seven years of famine, as it is explained *ver.* 30, 31.

25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do. 26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. 27 And the seven thin and ill-favoured kine that came up after them, *are* seven years; and the seven empty ears blasted with the east-wind, shall be seven years of famine. 28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do, he sheweth unto Pharaoh. 29 Behold, there come seven years of great plenty, throughout all the land of Egypt. 30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land. 31 And the plenty shall not be known in the land, by reason of that famine following: for it *shall be* very * grievous. 32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* † established by God, and God will shortly bring it to pass.

* Heb. *heavy.*
† Or, *prepared of God.*

EXPOSITION.

32 *And for that the dream was doubled, &c.*] i. e. As to your having this representation doubled to you, in two different visions, of one and the same signification, you are to take this as an absolute sign of the certainty and speedy execution of the thing, which is so fully determined to be effected by the hand of the same Providence, that hath been thus graciously pleased to forewarn you of it. See *Pyle.*

The thing is established of God,] Both here and in the foregoing discourse, *ver.* 25, 28. he directs Pharaoh to look up unto God as the author of these events: for that such fertility and such famine did not proceed from mere natural causes, but from the providence and foresight of the Allwise Being, who presides over and directs the springs of nature's operations. The natural cause of plenty and famine in Egypt is ascribed to the Nile; for when that river in its annual overflowings rises only twelve cubits, a famine follows; when thirteen, great scarcity; when fourteen, they have a good year; when fifteen, a very good; and if it rises to sixteen, they have luxuriant plenty. See *Pliny, l.* v. *c.* 9. Now that this river should overflow so largely for seven years together, as to make vast plenty; and then for the next seven years not overflow its banks at all, or so little, as to make a long and grievous famine, could be ascribed to nothing but an extraordinary interposition of Providence. See *Pat.* We may add, that such an event lying out of the common course of nature, could only be foretold by supernatural assistance.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh do *this*, and let him appoint ‡ officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 36 And that food shall be for store to the land, against the seven years of famine, which shall be in the land of Egypt; that the land || perish not through the famine.

‡ Or, *overseers.*
|| Heb. *be not cut off.*

EXPOSITION.

34 *Let him appoint officers*] To fill magazines of corn and other provisions in every great town. Such officers as the Romans called *Præfectos Annonæ.* See *Pat.*

And take up the fifth part] Heb. *Let him fifth the land.* It is probably conjectured that the king's tribute in ordinary years was a tenth; for this Samuel mentions to have been the ordinary tax levied by the kings in the neighbourhood of Judea, 1 *Sam.* viii. 15, 17. So he is here advised to double that charge, during the years of extraordinary plenty; which he might do by virtue of his prerogative, or perhaps he bought as much more as was his tribute, which he might at an easy rate, when vast plenty made corn cheap. See *Pat.* and *Le Clerc.*

35 *And*

35 *And lay up corn*] Le Clerc renders it *Zea*, or *Spelt*, a kind of wheat growing in Egypt, which Herodotus ſays, was their food; for that they accounted it a reproach to feed upon the common wheat or barley of other nations. See *l.* ii. *c.* 36. An. ante C. 1715.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants. 38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the ſpirit of God *is?* 39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*. 40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people * be ruled: only in the throne will I be greater than thou. 41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and arayed him in veſtures of † fine linen, and put a gold chain about his neck. 43 And he made him to ride in the ſecond chariot which he had; and they cried before him, ‡ ‖ Bow the knee: and he made him *ruler* over all the land of Egypt. 44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt. 45 And Pharaoh called Joſephs name Zaphnath-paaneah; and he gave him to wife Aſenath the daughter of Potipherah § prieſt of On: and Joſeph went out over *all* the land of Egypt.

* Heb. *be armed*, or, *kiſs*.
† Or, *ſilk*.
‡ Or, *Tender father*.
‖ Heb. *Abrech*.
§ Or, *prince*.

EXPOSITION.

37 *And the thing was good in the eyes*] The king and all his court were pleaſed with the advice. Having conceived a high opinion of Joſeph's wiſdom, both from what the chief butler had told, *ver.* 12, 13, of his having interpreted dreams exactly according to the events, in two ſignal caſes; and his expoſition of the images which Pharaoh ſaw in his dreams, was ſo natural, as to beget belief, even though he had not been an expounder of dreams before. See *Pat.*

38 *In whom the ſpirit of God is*] Le Clerc and others render it the ſpirit of the gods, making Pharaoh ſpeak the language of an idolater, and aſcribe Joſeph's wiſdom to magic, or familiarity with his idol gods; as Nebuchadnezzar does, *Dan.* iv. 8. But though Pharaoh and his people probably worſhipped a plurality of gods, yet it is hardly to be doubted, but that they acknowledged one God ſupreme above all other divinities; and therefore it ſeems reaſonable to put the moſt favourable conſtruction upon his words that they will bear, eſpecially ſince in the following verſe the verb with which *Elohim* is joined is in the ſingular number.

40 *Over my houſe.*] i. e. The chief miniſter in my court. He made him Lord of his houſe and ruler of all his ſubſtance, Pſ. cv. 21.

Shall all my people be ruled:] Heb. *According to thy word, ſhall all my people kiſs*; i. e. they ſhall pay thee that ſubmiſſion and obedience, of which the kiſs was a token, Pſ. ii. 12. 1 Kings xix. 18. 1 Sam. x. 1. See *Chandler's Vindicat.* p. 299. And in this ſenſe it is taken by the LXX, the Vulgate, the Samaritan, and others. But the word may alſo ſignify *ſhall be armed*, as it is rendered in our margin, and 1 Chron. xii. 2. For the general notion of the word is to encounter or come together, whether as friends, to kiſs and embrace, or as enemies, to fight. And in this laſt ſenſe it is rendered by Mr. Le Clerc, *te imperante arma capiet*, at thy command they ſhall take arms; meaning that Pharaoh put the whole militia of the kingdom into Joſeph's hands; for he thinks it cannot be underſtood in the other ſenſe, becauſe the Egyptians did not ſhew their reſpect to each other by this ceremony of kiſſing, but by bowing the body, and falling the hand; for which he quotes Herodotus *l.* ii. *c.* 80. But why might not Moſes, writing to the Jews, convey to them the idea of *doing homage* by a word that carried an alluſion to a ceremony well known to them, though unknown to the Egyptians. Beſides, that other ſenſe is foreign to the deſign of this place; for the queſtion here was, not about making war, but governing the kingdom in time of peace. That this power refers to civil, not to military matters, appears from *Pſ.* cv. 22. which may be conſidered as a comment upon Moſes, *He had power to bind his princes at his pleaſure, and teach his ſenators wiſdom.*

41 *Over all the land of Egypt.*] According to Marſham and others, Egypt at this time was divided into three or four dynaſties, and therefore, by the land of Egypt here, we are to underſtand the Lower Egypt, called Tanis or Delta, which on account of its low ſituation, was liable to be overflowed by the Nile, and on that account was more fertile than the Higher Egypt, and is therefore called by Herodotus σιτοφορον Αιγυπτος, the corn country of Egypt. See *Le Clerc.*

42. *Took off his ring*] The ring was worn by the eaſtern princes, not only by way of ornament, but as a badge of their imperial dignity, and deſcended to their ſucceſſors with the crown. See *Almacinus*, *l.* ii. *c.* 7. And thus Alexander, when he found himſelf dying, took off his ring, and gave it to Perdicca, thereby pointing him out for his ſucceſſor. See *Quint. Curt. l.* x. *c.* 5. and *Le Clerc.* So that this ceremony appears to have been both a mark of Pharaoh's favour to Joſeph, and of the authority which he gave him, *Eſt.* iii. 10. — viii. 2.

Veſtures of fine linen,] It has been obſerved, *ver.* 14. that linen was the common attire of the Egyptians: But Joſeph being a foreigner, probably wore a garb different from them, or if he wore a linen dreſs, it would only be of the vulgar kind; but now Pharaoh changed it for that fine linen or lawn, which was wore only by princes and the great, 1 *Chron.* xv. 27. *Eſt.* viii. 15.

43 *In the ſecond chariot*] Heb. *The chariot of the ſecond*, i. e. of the ſecond perſon in the kingdom; or in the ſecond chariot which followed that in which the king himſelf rode at publick ceremonies, or when he went out to battle. In one of theſe ſecond chariots was Joſiah put, after he was wounded in battle, 2 *Chron.* xxxv. 24. Thus Darius made his mother

An. ante C. 1715.

mother Syſigambis ride in the chariot next himſelf. See *Quint. Curt. l.* iii. *c.* 3. *Le Clerc*, and *Calmet*.

Cried before him, Bow the knee] The word in the original is *abrech*, which ſome take to be a kind of triumphal exclamation, as with us *huzzah*, or, *a bleſſing light on you*. See *Grotius* and *Hottinger Smeg. Orient.* p. 131. Others compound it of *ab* father, and the Syriac *rech* a king; agreeably to which Onkelos renders it *abba di malcha, this is the father of the king:* and ſo indeed Joſeph is called, *ch.* xlv. 8. But our verſion with equal reaſon, makes it a word of Hebrew original, importing to *bow the knee*, which intimates, that the people were to do Joſeph homage by kneeling, or at leaſt ſtooping on one knee before him as he paſſed, which ſeems to have been the honour given to the king. See *Pat. Le Clerc*, and *Calmet*.

44 *I am Pharaoh*] i. e. This is my pleaſure, who am king of Egypt: Others take it to be an oath, like that in ſcripture, *as I live*; for it was cuſtomary in Egypt to ſwear by the king, *ch.* xlii. 15, 16. See *Pool's Synopſ.*

Without thee ſhall no man lift up, &c.] A proverbial ſpeech, importing, that no man ſhall do the ſmalleſt thing in publick affairs, without his orders. See *Druſii Prov. Cloſſ.* ii. *l.* iii. 84.

45 *Pharaoh called Joſep Zaphnath-paaneah*;] It was cuſtomary for Princes to give new names to foreigners, to denote that they were become the ſubjects of a new maſter. Thus did the king of Babylon to Daniel and his aſſociates, *Dan.* i. 7. It ſerved likewiſe to take away all invidious diſtinction between them and the natives. We are told it is uſual with the Mogul, at this day, when he new advances any man, to give him a name ſignificant of ſome quality belonging to him. See *Peter de la Valles Travels, p.* 465. This name which Pharaoh gave Joſeph, is probably a Coptic word; and St. Jerom will have it to ſignify no leſs than the Saviour of the world, *ſalvatorem-mundi*, as in the Vulgate. But the generality of interpreters think it imports no more than the revealer of ſecrets. See *Grotius*, and *Le Clerc*.

And gave him to wife] i. e. He made this match for him: For it cannot be inferred from this expreſſion that the king had the diſpoſal of the daughters of the nobility, as the kings of England lately had of their wards.

The daughter of Potiphera] Not the ſame with Potiphar above, who was Joſeph's maſter; for this was a prieſt, the other captain of the guard; this was of On or Heliopolis, the other reſided at Memphis with the king; beſides, their names are ſomewhat different. Moſt of the Jewiſh writers however take them to be the ſame, and are followed by Origin and others. They tell us, that this daughter of Potiphar informed her father of the true ſtate of the caſe between Joſeph and his miſtreſs, that ſhe had ſollicited Joſeph, and not Joſeph her: And thus, by turning informer againſt her own mother, ſhe recommended herſelf to Joſeph's good graces. See *Calmet*.

Prieſt of On:] On or Heliopolis was a city in the eaſtern part of Egypt, ſituated between the Nile and the Arabian gulf, in the land of Goſhen. Here was celebrated an annual feſtival, in honour of the ſun; whence it was called by the Greeks Heliopolis, or, the City of the ſun. It is thought to be the ſame that is called Aven, *Ezek.* xxx. 17. and Ir-chereſh, *Iſ.* xix. 18. a name of the like import, though we render it, *the city of deſtruction*. See *Le Clerc*, and *Ainſw.* Antiquity celebrates *On* or Heliopolis as a nurſery of the moſt learned and wiſe colleges of prieſts. Strabo tells us, they were famed for their ſkill in aſtronomy; and what more probable, than that the prieſts of the ſun would devote themſelves to the ſtudy of that ſyſtem, over which this god preſided. Pharaoh therefore conſulted Joſeph's intereſt in this match; for the adminiſtration being in the hands of the prieſts, they would hardly have bore with Joſeph, a ſtranger, had he not been thus joined in alliance with them. See *Warburton's Divine Legation, Vol.* II. *p.* 35. The word which we tranſlate prieſt, ſignifies one who miniſters and preſides either in things civil or ſacred. In the former ſenſe it occurs, *ch.* xiv. 18. *Melchiſedec, Prieſt of the moſt high God*; and in numbers of other places. In the other ſenſe it occurs, 1 Chron. xviii. 17. *The ſons of David were chief about the king*; i. e. they were his principal officers of ſtate, as it is explained 2 *Sam.* viii. 18. The paſſage before us is one of many, where the ſenſe is ambiguous, and may be rendered either the one way or the other. Perhaps this Potipherah was both lieutenant of the province to which Heliopolis gave name, and likewiſe officiated as prieſt: for in the firſt ages the prieſthood and regal dignity were often united in one perſon, and the prieſts were the prime men of the kingdom, ſee *ch.* xiv. 18. Herodotus (*l.* ii.) particularly obſerves, that the prieſts in Egypt were the firſt eſtate or principal nobility of the kingdom, they were the king's counſellors or joint agents; συνεργοι, ſays Diodorus, (*l.* i.) and the ſecond in rank to the king himſelf. See on *ch.* xlvii. 22. From this paſſage Mr. Shuckford infers, that the Egyptians at this time could not be very corrupt in their religion, or Joſeph had not married into the family of one of their prieſts. See *Connect. V.* i. 339.

And Joſeph went out, &c.] To ſee what places were fitteſt for ſtores, See *Pat.*

46 And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt: And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt. 47 And in the ſeven plenteous years the earth brought forth by handfuls. 48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame. 49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbring: for *it was* without number.

EXPOSITION.

46 *Joſeph was thirty years old*] So he had been thirteen years in ſlavery; for he was but ſeventeen when he was ſold into Egypt, *ch.* xxxvii. 2.

When he ſtood before Pharaoh,] i. e. When he was advanced to be Pharaoh's prime miniſter: for the great counſellors and miniſters alone were admitted into the king's preſence in the eaſtern countries, *Dan.* i. 19. *Eſt.* i. 14. See *Pat.*

47 *Brought forth by handfuls.*] i. e. A handful of

of ſtalks for every grain; which will not appear incredible to thoſe who conſider what Pliny ſays, (*l.* xviii. 10.) of the fruitfulneſs of ſome countries, particularly Egypt, that they bring forth an hundred for one. See *Ainſworth*, *Le Clerc*, and *Jun. & Tremell.*

48 *And he gathered up all the food*] The fifth part, as he propoſed *ver.* 34. See *Pat.* Or perhaps he bought up all the ſuperfluous corn, over and above the fifth, which was raiſed as a tax. An. ante C. 1715.

And laid up the food, &c.] Probably unthreſh'd, that there might be food for the cattle alſo. See *Pat.*

49 *As the ſand of the ſea,*] A hyperbolical expreſſion, which the next words explain. The reaſon of his heaping up ſo much was, that there might be ſufficient to ſupply the neceſſities of other countries, as well as Egypt.

50 And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Potipherah * prieſt of On, bare unto him. 51 And Joſeph called the name of the firſt-born, † Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, and all my fathers houſe. 52 And the name of the ſecond called he ‡ Ephraim: for God hath cauſed me to be fruitful in the land of my affliction. 1712. 1711.

* Or, *prince.* † That is, *forgetting.* ‡ That is, *fruitful.*

EXPOSITION.

51 *Manaſſeh:*] From a word that ſignifies *to make to forget.* For a like reaſon Strabo tells us, (*l.* iii.) that the Celtici, when they ſettled in Spain, gave the name of *Lethe*, or *Oblivion*, to a river in that country. See *Le Clerc.*

God hath made me forget all my toil, and all my fathers houſe.] i. e. By a known figure, God hath made me forget all my toil in my father's houſe; God hath defaced the uneaſy remembrance of all the hardſhips I ſuffered from my brethren: for he might well conſider them as the cauſe of all his troubles, both before and ſince he left his father's houſe. Thus Joſeph, like a truly pious and good man, reminded himſelf in the days of his proſperity of the providence of God, which by a wonderful train of incidents had brought about this reverſe of fortune, and turned all his apprehended evils into real bleſſings.

53 And the ſeven years of plenteouſneſs that was in the land of Egypt, were ended. 54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: and Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do. 56 And the famine was over all the face of the earth: And Joſeph opened ‖ all the ſtore-houſes, and ſold unto the Egyptians; and the famine waxed ſore in the land Egypt. 57 And all countries came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands. 1708.

‖ Heb. *all wherein was.*

EXPOSITION.

54 *And the dearth was in all lands;*] i. e. The famine was general in all the countries thereabouts, in Canaan, Syria, &c. For when any thing ſpreads far and wide, it is ſaid in the language of almoſt all nations, to be propagated through the world, through all lands, or over all the earth; ſee *Luke* ii. 1. See *Pat.* and *Le Clerc.*

In Egypt there was bread.] i. e. Plenty of proviſions of all ſorts, as the word ſignifies *Pſ.* cxxxvi. 25.

55 *And when all the land of Egypt was famiſhed,*] Joſeph exacted only a fifth part; ſo that they had enough left to ſerve them many more years than the famine laſted, had they managed it; but it ſeems they had conſumed it by export to other nations, where the famine muſt have been much ſooner felt. See *Chandler's Vindicat. p.* 351.

What he ſaith to you, do.] See *ver.* 40, 44. This and other expreſſions which Pharaoh uſes in this chapter, are the language of arbitrary power, and ſhew Egypt to have been at this time in that abſolute ſubjection to the will of their prince, which Trogus Pompeius deſcribes to have been the ſtate of all nations at firſt; *Principio rerum populus nullis legibus tenebatur, arbitria principum pro legibus erant.* See *Juſtin*, *l.* i. *c.* 1. And Plato gives the ſame account of the earlieſt ages in his book *de legibus*, *l.* ii. *p.* 680. As to Egypt in particular Joſephus obſerves, that they don't appear ever to have enjoyed their liberty, in any paſt ages, for one ſingle day; no, not under their own princes. See *Contra Ap. l.* ii. *ſ.* 11. and *Chandler*, *ibid. p.* 385.

CHAP. XLII.

NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another? 2 And he ſaid, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. 3 And Joſephs ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joſephs brother, Jacob ſent 1707.

An. ante C. 1707.

sent not with his brethren: for he said, Lest peradventure mischief befal him. 5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan. 6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Josephs brethren came, and bowed down themselves before him, *with* their faces to the earth.

EXPOSITION.

1 *When Jacob saw*] i. e. When he understood or *heard*, as it is expressed *ver.* 2. *Acts* vii. 12.

Why do you look one upon another?] As men are apt to do, when they are greatly at a loss, and know not what course to take. In dumb suspense they stand gazing upon each other, expecting who will first advise for the common safety. The same phrase is used to express deep astonishment and admiration, *ch.* xliii. 33. In the same sense Lucian in his Timon expresses mens surprise and disappointment, by their staring upon each other with open mouth. See *Le Clerc.*

4 *Lest mischief befal him.*] He was the more concerned for Benjamin, as being the only surviving son, as he supposed, of Rachel, whom he loved. See *Kidder.*

6 *And Joseph was governor*] i. e. Deputy-governor under Pharaoh. The Hebrew word is *shallit*, which sometimes signifies absolute, independent rule, *Eccl.* ii. 19. And hence comes the Arabic word *sultan.* See *Ainsw.*

He it was that sold to all the people, &c.] i. e. He appointed at what rates corn should be sold in every part of the country: for it is not to be supposed, that he in person could treat with every man that came to buy. See *Pat.*

And Josephs brethren came,] It would seem from this, that the names of all foreigners were brought to Joseph, that he might speak with such as he thought fit; hoping, likely, by this means to hear and get sight of some of his father's family. See *Pat.* and *Pyle.*

They bowed themselves before him,] Which was not after the Egyptian manner of salutation, as has been said *ch.* xli. 40. but that of their own country, wherein they agreed with the eastern nations, particularly the Persians. See *Herod. l.* i. *c.* 134. Thus they unwittingly fulfilled Joseph's first dream, and that part of the second which related to them, *ch.* xxxvii. 7, 9. and naturally brought those dreams to Joseph's remembrance. See *Pat.* and *Le Clerc.*

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake * roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 8 And Joseph knew his brethren, but they knew not him. 9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land you are come. 10 And they said unto him, Nay, my lord, but to buy food are thy servants come. 11 We *are* all one mans sons: we *are* true men, thy servants are no spies. 12 And he said unto them, Nay, but to see the nakedness of the land you are come. 13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. 14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies. 15 Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 16 Send one of you, and let him fetch your brother, and ye shall be † kept in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies. 17 And he ‡ put them all together into ward, three days. 18 And Joseph said unto them the third day, This do, and live: *for* I fear God. 19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses. 20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

* Heb. *hard things with them.*

† Heb. *bound.*

‡ Heb. *gathered.*

EXPOSITION.

8 *They knew not him.*] Not having seen him for twenty years, in which time he must have been much altered: besides, he appeared in such pomp and state, as made them not think of him; and then he spake to them by an interpreter, *ver.* 23. which still disguised him the more. See *Pat.*

9 *Ye are spies;*] There is no reason to look upon this as a lie, the expression has the force of an interrogation, Are *ye not spies?* or, I must take you for spies, till you prove the contrary. See *Pat.*

To see the nakedness of the land] i. e. The weak, unfortified places of the country. Thus the Latins say, *Nudam urbem præsidio, nudata castra, nudos defensoribus muros: A naked camp, walls and city naked of defence.* What made Joseph's feign'd suspicion the more plausible, is, that they entered Egypt by those parts, by which alone it is liable to be invaded; as Herodotus observes, *l.* iii. *c.* 4. & 5. where he gives an account of Cambyses's descent upon Egypt. See *Le Clerc.*

11 *One*

11 *One mans ſons:*] The amount of their argument is, that it was not likely a man would have ſent his ſons, but rather his ſervants, upon ſo dangerous a deſign, at leaſt not all his ſons; nor need a whole country apprehend any danger from one family. See *Pat.* and *Kidder.*

13 *One is not.*] i. e. Is dead, *ver.* 36. *ch.* xliv. 20.

15 *By the life of Pharaoh, &c.*] The generality of interpreters take this expreſſion to be a kind of oath; it being cuſtomary, they tell us, for the Egyptians then, and at this day, to ſwear *by the life of their prince*, as the Romans did *by the health of the emperor*, *Per ſalutem Cæſaris:* And the Jews, with great propriety, *by the living God*, who was their king, or *the God who liveth for ever and ever*, Jer. v. 2. Rev. x. 6. See *Fagius Vatablus*, and *Grotius*, *in the Critics.* But, whatever ſuch an expreſſion might import in the mouth of an Egyptian, who had a ſuperſtitious veneration for his prince, yet in the mouth of Joſeph, who was far from being tinctured with any ſuch ſuperſtition, and who could not but know the nature of an oath, that it is *a ſolemn appeal to God, and to God alone for the ſincerity of our declarations*; in him, I ſay, it can amount to no more than a ſolemn aſſeveration, that *as he valued the life and honour of his prince, he would do ſo and ſo.* That it is in the form of an oath, cannot be denied; but it is juſtly obſerved by St. Baſil, that there are modes of ſpeech which are not oaths, though they have the faſhion of oaths; for inſtance, that of St. Paul, 1 *Cor.* xv. 31. Νη την υμετεραν καυχησιν, *I proteſt, by your rejoicing:* And, which comes ſtill nearer to the preſent inſtance, the mother of Samuel ſolemnly proteſts before the high prieſt in theſe terms, *as thy ſoul liveth, my lord, I am the woman, &c.* 1 Sam. i. 26. See 1 Sam. xvii. 55. and xxv. 26. And that this expreſſion of Joſeph was likewiſe underſtood in the ſame manner by thoſe who heard him and could beſt judge of his meaning, appears from *ch.* xliii. 3. where Judah expreſſing the ſenſe of Joſeph's words, ſays, *the man did ſolemnly proteſt unto us.* See *Pat.* and *Calmet.* An. ante C. 1707.

16 *Send one of you,*] At firſt he propoſed that only one of them ſhould return home to bring their brother.

17 *And he put them all together into ward,*] To conſult which of them ſhould go and fetch Benjamin, about which it ſeems they could not at firſt agree; every one fearing to be the meſſenger of ſuch ill tidings to their father. See *Pat* and *Le Clerc.*

18 *Joſeph ſaid— I fear God.*] I know there is one higher than the higheſt, who regards all my words and actions, and therefore, as a proof that I intend you no injuſtice nor hard uſage, I am content to change the former condition into a more favourable one.

21 And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us. 22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore, behold, alſo his blood is required. 23 And they knew not that Joſeph underſtood *them*; for * he ſpake unto them by an interpreter. 24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

* Heb. *an interpreter was between them.*

EXPOSITION.

21 *We are guilty— therefore is this diſtreſs come upon us.*] Here we ſee the happy uſe of affliction, how effectual it is to awaken conſcience, and ſhew men to themſelves, when nothing elſe will produce that effect. They, who before were ſo blinded with envy and paſſion, as to be inſenſible of the anguiſh and ſupplications of their brother, now relent into pity and tender-heartedneſs, when they feel in their own experience how grievous and diſtreſsful it is to an innocent ſuppliant, to have all his prayers and intreaties rejected.

23 *Spake to them by an interpreter.*] Joſeph did this in order to keep up an air of majeſty, and ſtrike an awe upon his brethren, and partly to prevent his being diſcovered. Some infer from this paſſage, that the Egyptian language muſt at this time have been different from the Hebrew: But the difference appears to have been but ſmall, for we do not find that the Iſraelites were at a loſs to make themſelves underſtood by the Egyptians. See *Calmet.*

24 *And he turned himſelf from them, and wept*;] The confuſion and diſtreſs into which Joſeph ſaw them thrown, by theſe bitter reflexions, awakened all the tenderneſs of a brother, and drew tears of compaſſion from his eyes. This ſhews how much nature is ſtronger than art: He could counterfeit the ſtranger in his looks, his mein, his voice, but ſtill he retained the brother in his heart; and natural affection proved too ſtrong for the perſon he put on.

And communed with them,] He repeated what he had told them before; and added withal, that if they brought Benjamin with them, they might traffic in the land, *ver.* 34.

And took Simeon, and bound him] Who was of a cruel diſpoſition, *ch.* xxxiv. 25. and *ch.* xlix. 5. and probably was the moſt implacable towards Joſeph. See *Pat.* The Hebrew Doctors ſay, he was the very perſon who put him into the pit, *ch.* xxxvii. 24.

25 Then Joſeph commanded to fill their ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way: and thus did he unto them. 26 And they laded their aſſes with the corn, and departed thence. 27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money: for, behold, it *was* in his ſacks mouth. 28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack: and their heart † failed them, and they were afraid, ſaying one to another, What is this *that* God hath done unto us?

† Heb. *went forth.*

EXPO-

An. ante C. 1707.

EXPOSITION.

26 *They laded their asses*] From this and the following verse, some infer, that they had but ten asses in all, *i. e.* an as to each man, which would carry but small store of provisions for the support of Jacob's numerous family. But doubtless they had several servants with them who would return with their asses loaded as well as their masters. Besides, we are to remember, that however grievous the famine was, there would still be some production at least of coarser grain and roots, for the maintenance of the poorer sort; and as they had no thought of providing against a long famine, so Joseph would take care that they should have no more than might be just enough to serve them for a short supply, that they might be obliged to return. See *Le Clerc*.

27 *And as one of them opened his sack*] It appears from *ch.* xliii. 21. that they all followed his example, and opened their sacks when they came into the inn to rest themselves, after their first day's journey.

28 *Their heart failed them,*] Heb. *Their heart went out, or left their body*, which marks very strongly the dismay and consternation they were in. Their guilt made them *afraid where no fear was*; so that they construe every harmless circumstance into the appearance of some formed design to take away their lives.

What is this that God hath done unto us?] This exclamation shews that all of them had examined their sacks; for they could not have been so much surprized to find the money of one in his sack, since this might have happened by a mere oversight: But when they found the same thing had happened to them all, they thought there must be something in it more than ordinary; and being at a loss to know who was the instrument, they in their present pious mood turn their thoughts upon God as the prime mover and director of second causes, not doubting but that this was a snare laid against their lives, and that Providence had suffered them to fall into it as a just judgment upon them for their unnatural usage of their brother. See *Le Clerc*, and *Pat.*

29 And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying, 30 The man *who is* the lord of the land, spake ‡ roughly to us, and took us for spies of the country. 31 And we said unto him, We *are* true men; we are no spies. 32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan. 33 And the man the lord of the country said unto us, Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone. 34 And bring your youngest brother unto me: then shall I know that you *are* no spies, *but* that you *are* true men: *so* will I deliver you your brother, and ye shall traffick in the land. 35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid. 36 And Jacob their father said unto them, Me have ye bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me. 37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 38 And he said, My son shall not go down with you: for his brother is dead, and he is left alone: if mischief befal him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

‡ Heb. *with us hard things.*

EXPOSITION.

35 *They were afraid.*] Their fears were renewed and returned upon them with double force, when they perceived their father to have the same apprehensions which they had, of some design being formed against their lives.

36 *Simeon is not,*] See *ver.* 13. Jacob looked upon Simeon as dead, being in the power of so rough a man as they described the lord of the land to be.

All these things are against me.] By this he seems to have suspected, that his sons were engaged in some plot to bereave him of Benjamin, as they had done before of Joseph; and he lays a particular emphasis upon the word *me*, as if he thought these calamities, which were afflicting to him, appeared to them indifferent. See *Le Clerc*.

37 *Slay my two sons, if I bring him not to thee:*] This he speaks out of a passionate desire to overcome the doubts and fears of the good old man. No doubt Reuben knew, it was not in his power absolutely to secure Benjamin's safe return, nor was he so foolish to imagine, it would be any compensation to Jacob, in case he lost a son, to lose also his two grandsons; but he is so fully convinced of the uprightness of his own and his brethren's intentions, and so confident that Joseph would be as good as his word, that he dares even to stake the lives of his own sons upon the event. Such expressions being the hasty effusion of a warm sanguine temper, are not to be examined with the same severity of criticism, as if they were the dictates of cool reason and fore-thought.

38 *Bring down my grey hairs with sorrow to the grave.*] Benjamin is now the only comfort of my grey hairs, the only remaining pledge of my beloved Rachel, and should any mischief reach his life, the loss will be insupportable; this aged frame will soon sink into the grave. The expression is extreamly tender, and the mention of his grey hairs is picturesque, and sets the venerable old patriarch full before our eyes.

CHAP.

CHAP. XLIII.

AND the famine *was* ſore in the land. 2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food. 3 And Judah ſpake unto him, ſaying, The man did * ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you. 4 If thou wilt ſend our brother with us, we will go down and buy thee food. 5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you. 6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother? 7 And they ſaid, The man † aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the ‡ tenour of theſe words: ‖ Could we certainly know that he would ſay, Bring your brother down? 8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones. 9 I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever. 10 For except we had lingred, ſurely now we had returned § this ſecond time. 11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices, and myrrh, nuts, and almonds. 12 And take double money in your hand: and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight. 13 Take alſo your brother, and ariſe, go again unto the man. 14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: * If I be bereaved *of my children*, I am bereaved.

An. ante C. 1707.

* Heb. *proteſting proteſted.*

† Heb. *aſking aſked us.*

‡ Heb. *mouth.*

‖ Heb. *knowing could we know?*

§ Or, *twice by this.*

* Or, *and I, as I have been, &c.*

EXPOSITION.

3 *And Judah ſpake unto him,*] Reuben having ſpoken to him in vain; *ch.* xlii. 37. and Levi, perhaps, not having recovered his intereſt with him ſince the barbarous action at Shechem, Judah, who was the next in birth, now undertakes to argue the caſe with his father. See *Pat.*

8 *Send the lad*] Or young man, 2 *Sam.* xviii. 12. He is ſo called, as being the youngeſt of the brothers, and his father's darling; though indeed he was twenty-four years old, being only ſix or ſeven years younger than Joſeph, *ch.* xxx. 22. *ch.* xli. 46. *ch.* xxxv. 18. and had children of his own, *ch.* xlvi. 21.

11 *Take of the beſt of the fruits*] Heb. *of the praiſe of the land*, i. e. of thoſe fruits that are moſt celebrated in the land of Canaan: So *ch.* xlix. 26. *The deſire of the hills*, for the *deſirable things of the hills.*

A little balm,] Balm of Gilead, which was of great price over all the world; though Bochart and others, think it was rather roſin or turpentine; but it is plain that roſin or turpentine could not be a preſent worth Joſeph's acceptance.

Honey,] For which this country was famous, and which was carried from hence to the marts of Tyre, *Ezek.* xxvii. 17. It was in ſuch eſteem as to be thought a fit preſent for a king, 2 *Sam.* xvii. 29. See *Pat.* But it may alſo be tranſlated *dates*, which, when full ripe, yield a ſort of honey not inferior to the other.

Spices,] *Storax*, as was obſerved, *ch.* xxxvii. 25.

Myrrh,] Or Stacte, a ſweet oil ſweated out of the tree or ſhrub of that name. Bochart takes it for maſtic.

Nuts,] Moſt probably the *Piſtachio* nuts, with which, Pliny tells us, Syria is ſtored. See his *Nat. Hiſt. l.* xiii. 5. and which are reckoned by far the fineſt of nuts, being friendly to the ſtomach and liver, and powerful againſt poiſon. See *Bochart Can. P.* II. *l.* i. *c.* x.

12 *Take double money*] i. e. Both the money that was returned in the mouth of your ſacks, and as much more to buy a ſecond ſupply of corn. See *ver.* 22.

14 *If I be bereaved—I am bereaved.*] i. e. Having taken this courſe, I intirely commit the ſucceſs to God, and refer myſelf to Him. If Providence think fit to bereave me of my children, I muſt ſubmit, and will bear it as patiently as I am able. It is a ſimilar expreſſion to that of *Eſther*, *ch.* iv. 16. who, after ſhe had put herſelf into a proper diſpoſition to meet her fate, thus ſpeaks her ſteady reſolution, If *I periſh*, *I periſh.*

15 And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph. 16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and * ſlay, and make ready: for *theſe* men ſhall † dine with me at noon. 17 And the man did as Joſeph bade: and the man brought the men into Joſeph's houſe. 18 And the men were

* Heb. *kill a killing.*

† Heb. *eat.*

An. ante C. 1707.

were afraid, becauſe they were brought into Joſephs houſe, and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in; that he may * ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes. 19 And they came near to the ſteward of Joſephs houſe, and they communed with him at the door of the houſe, 20 And ſaid, O ſir, † We came indeed down at the firſt time to buy food. 21 And it came to paſs when we came to the inn, that we opened our ſacks, and, behold, *every* mans money was in the mouth of his ſack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks. 23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father hath given you treaſure in your ſacks: ‡ I had your money. And he brought Simeon out unto them. 24 And the man brought the men into Joſephs houſe, and gave *them* water, and they waſhed their feet, and he gave their aſſes provender. 25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

* Heb. *roll himſelf upon us.*

† Heb. *coming down we came down.*

‡ Heb. *your money came to me.*

EXPOSITION.

18 *Were afraid,*] See *ch.* xlii. 28.

May ſeek occaſion againſt us,] Heb. *roll himſelf upon us*, i. e. That he may bring an accuſation againſt us. It is a metaphor from wreſtling, where he who has overthrown his antagoniſt, rolls himſelf upon him to keep him down. Thus Job, ſpeaking of thoſe who had perſecuted him in his low condition with calumny and bitter reproach, ſays, *In my deſolation they rolled themſelves upon me*, Job xxx. 14. See *Le Clerc.*

And fall upon us, and take us for bond-men,] Rather, *or fall upon us*, (i. e. kill us) *or at leaſt take us for bond-men.* Thus, they who had ſhewed no mercy, are prone to believe none ſhall be ſhewed to them.

21 *Our money in full weight:*] See on *ch.* xxiii. 16.

23 *Peace be to you,*] Set your hearts at eaſe, compoſe your minds into peace and tranquillity. Upon other occaſions it is uſed as a ſalutation.

The God of your father hath given you treaſure] He lets them know, that the money was their own, and that they were to acknowledge the providence of God in what had befallen them. There is no occaſion to underſtand it with Le Clerc, as if he would have them believe there was a miracle in the caſe, ſince it is the common ſtile of ſcripture to aſcribe all events to God. See *ch.* xlii. 28.

26 And when Joſeph came home, they brought him the preſent which *was* in their hand, into the houſe, and bowed themſelves to him to the earth. 27 And he aſked them of *their* ‖ welfare, and ſaid, § *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive? 28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance. 29 And he lift up his eyes, and ſaw his brother Benjamin, his mothers ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon. 30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entred into *his* chamber, and wept there. 31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread. 32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. 33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another. 34 And he took *and ſent* meſſes unto them from before him: but Benjamins meſs was five times ſo much as any of theirs. And they drank, and † were merry with him.

‖ Heb. *peace.*

§ Heb. Is there *peace to your father.*

† Heb. *drank largely.*

EXPOSITION.

26 *They bowed themſelves*] See on *ch.* xlii. 6.

29 *My ſon.*] A courteous appellation wherewith ſuperiors were wont to ſalute thoſe below them, whom they called their *ſons* with reſpect to themſelves, as fathers of the country. See *Pat.*

32 *And they ſet on for him by himſelf, &c.*] The entertainment, it would ſeem, conſiſted of three tables, at one of which the governor himſelf ſat in ſtate, alone; the ſecond was filled with the Egyptian courtiers; and the third was appointed for the eleven brethren.

The Egyptians might not eat bread with the Hebrews;] Becauſe, ſays the Chaldee Paraphraſt, they did eat thoſe beaſts which the Egyptians worſhipped; on which account the Jewiſh ſacrifices were their abomination, *Exod.* viii. 26. The Egyptians were addicted to ſuch a number of ſuper-

ſuperſtitious niceties, even in their eating, that they could not endure to ſit at table with the people of any other nation. Thus Herodotus tells us, they had the ſame averſion to eat with thoſe of his nation, and would not ſo much as kiſs the mouth of a Greek, or eat with a Greek's knife, or other inſtrument, apprehending it might be polluted by cutting or touching the fleſh of one of thoſe animals they held ſacred; ſee *l.* ii. *c.* 41. See more authorities in *Bochart, Hieroz. P.* I. *l.* ii. *c.* 53. and *Spencer de leg. Heb. l.* i. *c.* 5. But others think thoſe ſuperſtitions were later than Joſeph's days, and therefore reſolve this abhorrence not into ſuperſtition, but a civil difference of manners between the two nations. See *Voſſ. de Idol. l.* i. *c.* 29. *Pat.* and *Le Clerc.*

For that is an abomination] The Hebrew word ſignifies to have a reluctance or averſion to a thing, not only on a religious account, but on any other account whatever. See *Pſ.* cvii. 18. *Job* xix. 19. xxx. 10.

34 *And he took and ſent meſſes*] He ſent them every one a meſs from his own table, according to the cuſtom of ancient times, when, all the meat being ſet on the table, the maſter of the feaſt diſtributed to every one their portion. See *Plutarch in his Sympoſ. L.* II. *Q. ult.* and *Pat.* Le Clerc obſerves from Homer, that the ſame forms of eating were obſerved by the ancient Greeks.

Benjamins meſs was five times, &c.] A token of Joſeph's particular favour, 1 *Sam.* i. 5. and poſſibly intended as a trial of the temper of his brethren, to ſee whether they would look upon Benjamin with the ſame envious eye, as they had formerly done upon himſelf. However, certain it is, that Joſeph's placing his brethren according to their ſeniority, *ver.* 33. and this diſtinguiſhing mark of his kindneſs to Benjamin, prepared for the opening of the plot, and gave credit to his words, when he afterwards diſcovered himſelf to be their brother. See *Kidder's Notes.* An. ante C. 1707.

And they drank, and were merry with him:] It was an ancient cuſtom at entertainments, to crown the board with wine after dinner, that every one might drink as much as he pleaſed.

Poſtquam prima quies epulis, menſæque remotæ,
Crateras magnas ſtatuunt, & vina coronant.
ÆN. I.

Herodotus ſays, in his days, the Egyptians did not uſe wine, but drink made of barley; (*l.* ii. *c.*77.) But in Joſeph's time it ſeems to have been otherwiſe: for it is not likely the chief butler would have dreamed of a vine and grapes, and preſſing them into Pharaoh's cup, *ch.* xl. 9, 10, 11. if he had never ſeen the juice of the grape in Egypt. See *Pat.*

Were merry] i. e. They drunk till they were very chearful: for though the word often ſignifies to intoxicate, yet it ſometimes means no more than to drink plentifully, as *Hag.* i. 6.

CHAP. XLIV.

AND he commanded * the ſteward of his houſe, ſaying, Fill the mens ſacks with food, as much as they can carry, and put every mans money in his ſacks mouth. 2 And put my cup, the ſilver cup, in the ſacks mouth of the youngeſt, and his corn-money: and he did according to the word that Joſeph had ſpoken. 3 Aſſoon as the morning was light, the men were ſent away, they and their aſſes. 4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good? 5 *Is* not this *it* in which my lord drinketh? and whereby indeed he † divineth? ye have done evil in ſo doing. 6 And he overtook them, and he ſpake unto them theſe ſame words. 7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing. 8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lords houſe ſilver or gold? 9 With whom*ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lords bond-men. 10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs. 11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack. 12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamins ſack. 13 Then they rent their clothes, and laded every man his aſs, and returned to the city.

* Heb. him *that* was *over his houſe.*

† Or, *maketh trial.*

EXPOSITION.

2 *My cup,*] It is thought to ſignify an embоſſed cup, bowl, or goblet with a great belly. This Joſeph ordered his ſteward to put in Benjamin's ſack, that he might make a further trial of the temper of his brethren, whether, moved with envy, they would give him up, or help him in his danger. See *Pat.* Beſides this, and other reaſons which are commonly given for Joſeph's uſing this ſtratagem, he appears to have had a view thereby to find a ſpecious handle for detaining Benjamin, while he ſuffered the reſt to return to their father: for it does not appear, that he knew as yet what peremptory charge Jacob had given about Benjamin; but hearing afterwards

An. ante C. 1707.

terwards from Judah, how anxious the father was about him, and that his life was bound up in his, *ver.* 30. he changed his mind, and discovered himself unto them.

4 *Reward evil for good.*] This crime, had they been guilty of it, would have argued them of the most depraved temper imaginable.

5 *Whereby indeed he divineth?*] i. e. Says Grotius, the cup which he used in his drink-offerings, when he sacrificed, to prepare himself to receive divine presages. But it seems plain, that Joseph speaks of the cup he used at his own table, *the cup in which my lord drinketh*; and it is not probable he would use the same in sacrifice to God, the vessels used for divine sacrifice being held sacred, and separated from common use: therefore others refer it to some sort of divination by cups, that was probably in use among the Egyptians; since the Greeks, and Romans, who had much of their religion from Egypt, practised this method of divination; particularly by observing the sparkling of the wine in their libations; (see *Le Clerc*) which however does not infer, that Joseph really practised any such art; but the steward only asks such a question as might make them think he did: and perhaps from his being a known interpreter of dreams, the people might fancy he was skilled in divination. But as the word sometimes signifies simply to *try*, or *make experiment*, *ch.* xxx. 27. 1 *Kings* xx. 33. it may be expounded thus, is not this it whereby he would *make trial*, viz. of your honesty, by laying this cup in your way. See *Pat. Calmet*, and *Ainsworth*. Or, as others who refer the *it* not to the cup, but to the *theft*, *will he not by making trial search it out?* i. e. Do you imagine your theft can be concealed from one who is so sagacious in discovering secrets. And this seems to agree best with Joseph's words *ver.* 15. See *Pool's Synopsis*.

8 *Behold, the money, &c.*] Having with great vehemence disclaimed the charge *ver.* 7. they here bring a very good proof of their honesty. It was not likely, that they who made restitution of what they might have easily concealed, and were in no danger of being called to account for, would pilfer away a thing of much less value, and which might be so easily discovered.

9 *Both let him die, and we also, &c.*] Their consciousness of their innocence makes them too confident, and less cautious than in prudence they ought to have been. For their money being before put into their sacks, they knew not how, it was reasonable to have suspected the same might be the case now. See *Pat.*

13 *Rent their clothes,*] See on *ch.* xxxvii. 29. Here the reader may observe an instance of that kind of beauty in writing, which is so much admired in the works of the greatest masters, who, by singling out one striking circumstance in a narration, bring up into the mind a whole series of ideas that are connected with it. When Moses here says, *they rent their clothes*, he at the same time paints their inward anguish and confusion in as lively colours, as the strongest expressions could have done, and pleases the reader more, than if he had expressed the whole, by leaving room for the exercise of imagination. This is to be eloquent in silence.

14 And Judah and his brethren came to Josephs house (for he *was* yet there) and they fell before him on the ground. 15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not, that such a man as I can certainly * divine? 16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lords servants, both we, and *he* also with whom the cup is found. 17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

* Or, *make trial.*

EXPOSITION.

14 *Judah and his brethren, &c.*] He is distinguished by name, though not the eldest, because he was chiefly concerned for Benjamin, *ch.* xliii. 9.

They fell before him on the ground.] A very moving scene for a tender-hearted brother, to see his brethren so covered with shame, that they cannot look him in the face, but prostrate themselves on the ground before him; while one of them acknowledges the justice of God in this dispensation, and throws himself and them upon Joseph's mercy. And here again his dream is fulfilled. See on *ch.* xlii. 6.

15 *Can certainly divine?*] Did you not think, that I who foretold this grievous famine, could discover such a theft as this, which you have committed? See *Pat.*

16 *And Judah said, &c.*] He standing bound for Benjamin to his father, took upon him to plead his cause: and indeed he seems to have been the fittest for that purpose, as being the man of best sense, courage, and eloquence, among them. See *Pat.*

What shall we say — what shall we speak — how shall we clear ourselves?] With all his eloquence he is quite non-plus'd, and at a loss. In what more natural or pathetic language could he express the confusion and perturbation of his mind?

God hath found out the iniquity of thy servants:] This is commonly explained, of their owning the justice of God in taking this method to chasten them for their other sins, particularly for their cruelty to Joseph, though they were innocent of the particular guilt laid to their charge. But I cannot help understanding it with Josephus, (*Antiq. l.* ii. *c.* 6.) as a confession of the fact now in question, of which, though they thought only one was guilty, yet Judah speaks of it, as the iniquity of them all in common; because, being brethren, they might all be deemed accessory to it, and were likely to suffer for it in common. This phrase, *found out the iniquity*, is thought to be of the same import with punishing us for our iniquity. And thus Le Clerc explains *Hos.* xii. 8.

18 Then

18 Then Judah came near unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lords ears, and let not thine anger burn againſt thy ſervant: for thou *art* even as Pharaoh. 19 My lord aſked his ſervants, ſaying, Have ye a father, or a brother? 20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him. 21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him. 22 And we ſaid unto my lord, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die. 23 And thou ſaidſt unto thy ſervants, Except your youngeſt brother come down with you, you ſhall ſee my face no more. 24 And it came to paſs, when we came up unto thy ſervant my father, we told him the words of my lord. 25 And our father ſaid, Go again, *and* buy us a little food. 26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down; for we may not ſee the mans face, except our youngeſt brother *be* with us. 27 And thy ſervant my father ſaid unto us, Ye know that my wife bare me two *ſons*. 28 And the one went out from me, and I ſaid, Surely he is torn in pieces; and I ſaw him not ſince. 29 And if ye take this alſo from me, and miſchief befal him, ye ſhall bring down my gray hairs with ſorrow to the grave. 30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lads life) 31 It ſhall come to paſs, when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave. 32 For thy ſervant became ſurety for the lad unto my father, ſaying, If I bring him not unto thee, then I ſhall bear the blame to my father for ever. 33 Now therefore, I pray thee, let thy ſervant abide inſtead of the lad, a bond-man to my lord; and let the lad go up with his brethren. 34 For how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall * come on my father.

An. ante C. 1707.

* Heb. *find my father.*

EXPOSITION.

18 *Then Judah came near to him:*] Judah at firſt ſtood aloof from Joſeph, being aſhamed to approach his preſence; but the equity which he expreſſed in the foregoing words, emboldens him to draw nearer. See *Pat.*

For thou art even as Pharaoh.] i. e. Of princely power and majeſty: and therefore beſeeching him not to put forth his anger, which he dreaded ſo much, knowing that the king's wrath is as the roaring of a lion, *Prov.* xix. 12. See *Ainſw.*

30 *His life is bound up in the lad's life.*] A very ſtrong expreſſion of paternal affection, which denotes that the father's life ſo intirely depended upon that of his ſon, that he could not ſurvive the very thought of his being dead. The ſame phraſe is uſed in ſpeaking of the love of Jonathan to David, which ſurpaſſed the love of women, 1 *Sam.* xviii. 1.

34 *Evil that ſhall come upon my father.*] Heb. *ſhall find my father:* in the ſame ſenſe *to find* is uſed *Pſ.* cxvi. 3. Here Judah acts the part both of a faithful brother and dutiful ſon, who, rather than behold his father's miſery, in caſe of Benjamin's being left behind, ſubmits to become a bond-man in his ſtead. And indeed there is ſuch an air of candour and generoſity runs through the whole ſtrain of his ſpeech; the ſentiments are ſo tender and affecting; the expreſſions ſo paſſionate, and flow ſo much from artleſs nature, that it is no wonder, if they came home to Joſeph's heart, and forced him to throw off the maſk, as we find he does in the next words.

CHAP. XLV.

THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren. 2 And he † wept aloud: and the Egyptians and the houſe of Pharaoh heard. 3 And Joſeph ſaid unto his brethren, I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him: for they were ‡ troubled at his preſence. 4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt. 5 Now therefore be not grieved, nor || angry with yourſelves, that ye ſold me hither: for God did ſend me before you, to preſerve life. 6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years,

† Heb. *gave forth his voice in weeping.*

‡ Or, *terrified.*

|| Heb. *neither let there be anger in your eyes.*

An. ante C. 1706.

years, in the which *there ſhall* neither *be* earing nor harveſt. 7 And God ſent me before you, ‡ to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance. 8 So now *it was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt. 9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not. 10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt. 11 And there will I nouriſh thee (for yet *there are* five years of famine) leſt thou, and thy houſhold, and all that thou haſt, come to poverty. 12 And, behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you. 13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte and bring down my father hither. 14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

‡ Heb. *to put for you a remnant.*

EXPOSITION.

1 *Could not refrain himſelf*] We were told in the former part of the narration, that Joſeph found great difficulty to conceal himſelf ſo long; that he was obliged now and then to withdraw, in order to give vent to his tears; and that after compoſing himſelf, he returned. But now his tender paſſions are wrought up to ſuch a pitch, by this laſt ſcene, eſpecially by the moving ſpeech which Judah makes him, that he can contain himſelf no longer; nature burſts through all reſtraint, and forces the *diſcovery*, even in ſpite of himſelf, and the regard he had to thoſe who were preſent: For it is obſerved, *he could not refrain himſelf, before all them that ſtood by him.*

And he cried, Cauſe every man to go out from me:] He would not have the Egyptians to be witneſſes of his brethrens guilt, nor did it become his dignity to be ſeen by them in ſuch violent emotion, and therefore, with an air of impatience, *he cried*, Cauſe every man to withdraw, that ſo he might have freedom to give ſtruggling nature vent. See *Pat.*

2 *He wept aloud:*] Nothing can be finer than this opening of the *plot*. When Joſeph ſets about to make the important diſcovery, his heart is ſo full that he cannot ſpeak. So many tender ſentiments croud in upon his mind at once, that his words are choaked in their paſſage: joy, commiſeration, the ardour of brotherly love, intermixed with a high veneration of Providence in bringing about an event ſo ſurprizing; all theſe ſwell his ſoul with emotions too big for utterance, and which can only vent themſelves in the more expreſſive language of nature, that of tears and loud convulſive ſobs.

And the Egyptians and the houſe of Pharaoh heard.] This ſtrongly marks the violence and tumult of his paſſion, which burſt into ſuch loud impetuous crying, as to be overheard by the whole court.

3 *I am Joſeph*;] What a ſudden revolution this ſound would occaſion within them! How would it make them ſtart as out of a dream! No wonder that it held them dumb for ſome time with aſtoniſhment, ſo that they were unable to anſwer the queſtion which Joſeph puts to them in the next words.

Doth my father yet live?] It is an expreſſion not ſo much of doubt as of fond anxious love. May I believe what you have told me, *ch.* xliii. 28. Is then my father ſtill alive! Am I ſo happy to hear this joyful news! Nothing can be more beautiful, nor mark more ſtrongly the ardour of his filial affection, than this abrupt and haſty tranſition, from the diſcovery of himſelf to the mention of his father, *I am Joſeph*; *Doth my father yet live?* He had before enquired after him as the old man; now he takes the firſt opportunity to enquire after him under the endearing name of father. An eminent critic remarks, that the diſcovery of Ulyſſes to Telemachus, in Homer, has ſome reſemblance with that of Joſeph's diſcovery of himſelf to his brethren. ——

I am Joſeph, I am your brother Joſeph.
I am Ulyſſes, I, my ſon! am he!
And he wept aloud— and he fell upon his brother's neck and wept.
He wept abundant, and he wept aloud.

But, ſays he, it muſt be owned that Homer falls infinitely ſhort of Moſes. He muſt be a very wicked man, that can read the hiſtory of Joſeph without the utmoſt touches of compaſſion and tranſport. There is a majeſtic ſimplicity in the whole relation, and ſuch an affecting portrait of human nature, that it overwhelms us with viciſſitudes of joy and ſorrow. This is a pregnant inſtance how much the beſt of heathen writers is inferior to the divine hiſtorian, upon a parallel ſubject, where the two authors endeavour to move the ſofter paſſions. The ſame may with equal truth be ſaid in reſpect to ſublimity, not only in the inſtance produced by Longinus, *viz. Let there be light, and there was light, Let the earth be made, and the earth was made*; but, in general, in the more elevated parts of ſcripture, and particularly the whole book of Job; which, with regard both to ſublimity of thought, and morality, exceeds, beyond all compariſon, the moſt noble parts of Homer. See *Pope's Odyſſey, note on* b. xvi. v. 490.

They were troubled at his preſence.] They were ſtruck with dread and aſtoniſhment, and conſcious of their guilty behaviour towards him, they were quite abaſhed, and confounded in his preſence.

4 *Come near to me,*] They ſtill kept at a diſtance from him, as they had done at firſt, *ch.* xliv. 14, &c. or perhaps they ſtarted back from his preſence, as men affrighted; and therefore he invites them kindly to come to him, and embrace him as a friend and brother. See *Pat.* and *Pile.*

I am Joſeph your brother,] He repeats what he ſaid, *ver.* 3, with the addition of *brother*, to give them the more comfort, and to ſhew that his greatneſs did not make him forgeth is relations. See *Pat.*

Whom you ſold into Egypt.] He tells them this, not to upbraid them, but to gain the more upon their belief. See *Kidder*. And to ſhew them the favourable turn which Providence had brought about in their affairs.

5 *Now therefore be not grieved, &c.*] He was convinced from their whole behaviour, that they repented of what they had done; and therefore, with ſentiments equally generous and pious, he bids them think no more of their former ill uſage towards him, but direct their thoughts with him to adoration of Divine Providence, that had turned it to ſo ſignal a bleſſing to them and the whole family. *For*, ſays he, *God did ſend me before you to preſerve life:* Whatever might be your intention in this event, I was ſent hither, not without the ſpecial providence of God, who brings good out of evil, and knows how to employ the paſſions of men in the execution of his wiſe deſigns. And this pious ſentiment he inculcates upon them again and again, *ver.* 7 and 8, that, by ſhewing them their action in this joyful light, he might keep them from being oppreſſed with the weight of their guilt, and convince them that he was quite diveſted of all reſentment. (*A*)

6 *There ſhall neither be earing nor harveſt.*] There was ſome ſowing and reaping in a few places on the banks of the Nile, *ch.* xlvii. 19, 23. but ſo little as to paſs for nothing. See *Calmet.*

7 *God ſent me before you,*] *They thought evil againſt him, but God meant it unto good——to ſave much people alive*, ch. l. 20. This inſtance is very inſtructive, as ſhewing, that however unhappy the firſt appearances of ſufferings may be, and however wicked the intentions of thoſe who are the inſtruments of them, they are under the diſpoſal of a wiſe and good Providence, which knows how to bring good out of evil.

To preſerve you a poſterity in the earth,] Heb. *To put for you a remainder*; i. e. that you and your's might remain alive; as appears from the uſe of the expreſſion, 2 *Sam.* xiv. 7. See *Ainſworth.*

8 *Hath made me a father to Pharaoh,*] As a dutiful ſon does nothing of moment without conſulting his father, ſo Pharaoh honours me, and does nothing without my advice and counſel: In which ſenſe this word is uſed, *Jud.* xvii. 10. *Micah ſaid unto him, dwell with me, and be unto me a father and a prieſt.* And in the ſame ſenſe it was a title of honour which princes conferred upon the favourite counſellors. Thus Artexerxes ſays of *Haman*, *He had ſo far obtained our favour, that he was called our father*, Apoc. Eſth. xvi. 11. Hence the Hebrews (and it was the ſame among the Greeks) gave this title to old men in their ſalutations, 2 *Kings* ii. 12. See *Calmet* and *Le Clerc*. We may add, that on the ſame account the Roman ſenators were ſtiled fathers. An. ante C. 1706.

10 *And thou ſhalt dwell in the land of Goſhen,*] Hence we may judge of the extent of Joſeph's authority, when he could promiſe this, even without aſking Pharaoh's conſent. See *Pat.* Goſhen was the moſt eaſterly province of Lower Egypt, not far from the Arabian Gulf, lying next to Canaan; for Jacob went directly thither, when he came into Egypt, and ſtaid there till Joſeph came to him, *ch.* xlvi. 28. It is called alſo the land of Rameſes, *ch.* xlvii. 11. from a city of that name, which was the metropolis of the country. Joſephus, *Antiq. l.* ii. *c.* 4. makes Heliopolis, the city of Joſeph's father-in-law, the place of the Iſraelites reſidence. And ſo it might be, for geographers place it within or very near the ſame country. See *Strab. l.* xvii. and *Wells's Geog. V.* I. p. 369. St. Jerom derives the name of *Goſhen* from a word that ſignifies *Rain*, becauſe it was oftener refreſhed with ſhowers than the other provinces of Egypt. That it was a rich country, and the very beſt of the land, we are told, *ch.* xlvii. 11. See *Le Clerc*, and *Calmet.*

And thou ſhalt be near unto me,] Therefore the royal city where Joſeph reſided at Pharaoh's court, was at this time in the Lower Egypt, at Zoan, *Pſ.* lxxviii. 43. which other authors call Tanis. See *Pat.*

11 *I will nouriſh, &c.*] i. e. I will ſupply you and your's with food, leſt you periſh for want.

12 *Your eyes, and the eyes of my brother Benjamin ſee,*] He mentions Benjamin particularly, becauſe he was his brother-german, and therefore neareſt his heart. And we may ſuppoſe, that during theſe words, he caſt upon him and them ſuch cordial looks of love, as made them read the brother in every feature of his face.

It is my mouth that ſpeaketh unto you.] Now they heard him ſpeaking in their own language without an interpreter.

13 *Tell my father of all my glory*] This he enjoins them, not out of oſtentation, but knowing what joy it would give to the good old man to hear that his ſon was not only alive and well, but advanced to ſo great honour.

15 *After that his brethren talked with him.*] After their fright and ſurprize was over, and he had ſo affectionately embraced them, they converſed freely and familiarly with him; acknowledging, it is likely, their crime, and acquainting him with what had paſſed in the family, ſince he had left it. See *Pat.*

NOTES.

(*A*) That the providence of God thus over-rules the actions of the ſons of men, and makes even their malice and crimes ſubſervient to its own ends, is a ſentiment agreeable to the belief of mankind in general. Hence Homer repreſents Priam ſoothing Helen's grief, on account of the war which they had kindled, by telling her,

No crime of thine our preſent ſufferings draws,
Not thou, but Heaven's diſpoſing Will, the cauſe:
The Gods theſe armies and this force employ,
The hoſtile Gods conſpire the fate of Troy.

Pope's Iliad iii. 215.

And to the ſame purpoſe Virgil;

Nam neque Tyndaridis facies inviſa Lacænæ,
Culpatuſve Paris: Divum inclementia, Divum,
Has avertit opes.

Æn. ii. 601.

Nor beauteous Helen now, nor Paris blame;
Her guilty charms, or his unhappy flame.
The Gods, my ſon, the immortal Gods deſtroy
This glorious empire, and the towers of Troy.

Pitt's Virgil.

16 And

An. ante C. 1706.

16 And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it * pleaſed Pharaoh well, and his ſervants. 17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan, 18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land. 19 Now thou art commanded, this do ye; Take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Alſo † regard not your ſtuff: for the good of all the land of Egypt *is* yours. 21 And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the ‡ commandment of Pharaoh, and gave them proviſion for the way. 22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment. 23 And to his father he ſent after this *manner*; ten aſſes ‖ laden with the good things of Egypt, and ten ſhe-aſſes laden with corn, and bread, and meat for his father by the way. 24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way.

* Heb. *was good in the eyes of Pharaoh.*

† Heb. *let not your eyes ſpare*, &c.

‡ *mouth.*

‖ Heb. *carrying.*

EXPOSITION.

16 *And the fame thereof was heard, &c.*] For Joſeph, as appears by the next verſe, went and acquainted Pharaoh with it, and with their purpoſe to ſettle in Egypt. See *Pat.*

20 *Regard not your ſtuff:*] The Vulgate renders it in the contrary ſenſe, *Leave none of your ſtuff.* But our verſion is moſt agreeable to the original, which is, literally, *Let not your eyes ſpare for the ſake of your ſtuff*; i. e. be not anxious about ſaving your ſtuff; for the Hebrews ſay, *the eye ſpares* thoſe things that are preſerved, and *ſpares not* the things that are deſtroyed, *Deut.* vii. 16. xix. 21. And the deſign of the paſſage ſhews this to be the ſenſe here: Therefore Le Clerc renders it *neque vos pigeat relinquere.* The plain meaning is, be not too anxious about bringing your ſtuff with you; the land of Egypt will abundantly ſupply you with whatever you want. It is probable, that by *ſtuff* is chiefly meant the implements of huſbandry. See *Le Clerc.*

22 *To each man changes of raiment:*] i. e. To each man two ſuits, at leaſt, otherwiſe they could not be called changes, conſiſting, probably, of a tunick and upper-garment, according to the faſhion of the Egyptians, who, as has been obſerved above, were exceeding nice in their dreſs, and often changed their cloaths. As robes made a part of the ancient riches, ſo they were often given in preſents, for their garments being looſe, were eaſily accommodated to all ſtatures, and the faſhions not altering, they kept great quantities of cloaths by them for many years. Horace mentions no leſs than five thouſand robes in the poſſeſſion of one Roman, *L. Epiſt.* vi. *v.* 40, *&c.* And to this cuſtom the Apoſtle James refers, when he ſays, *ch.* v. *v.* 2. *Your riches are corrupted, and your garments are moth-eaten.* See *Calmet*, and *Le Clerc.*

Three hundred pieces of ſilver,] i. e. Shekels, *ch.* xxxvii. 28.

24 *See that ye fall not out by the Way.*] Knowing how apt they would be to reproach each other for their cruelty to himſelf, and perhaps to caſt envious reflexions upon Benjamin, for being diſtinguiſhed from the reſt, he thinks fit to leave with them this ſeaſonable admonition; thus glancing a reproof to them in the moſt delicate manner, for their proneneſs to fall into thoſe quarrels and diſſentions which are ſo unbecoming brethren.

25 And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father, 26 And told him, ſaying, Joſeph *is* yet alive, and he is governor over all the land of Egypt. And † Jacobs heart fainted, for he believed them not. 27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived. 28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

† Heb. *his.*

26 *And Jacob's heart fainted, &c.*] The particle which we render *for*, often ſignifies *but*, *but yet*, or *although*. See *Gen.* viii. 21. *ch.* xxiv. 4. *Exod.* xvi. 8. 2 *Sam.* xvi. 18. And ſo it is rendered here by St. Jerom, and ſome of the beſt interpreters. And then the ſenſe will be: Tho' Jacob did not perfectly believe, or had not heard enough to be ſufficiently confirmed in this belief of their words, yet the very hearing of Joſeph's being alive, whom he thought ſo long dead, gave ſuch a ſudden ſhock to his blood and animal ſpirits, and poured in ſuch a tide of joy upon his heart, as quite over-powered the venerable patriarch, and made him fall into a ſwoon. That ſudden tranſports of joy, as well as other paſſions, will produce this effect, is well known from experience. And a remarkable inſtance thereof is quoted by Le Clerc out of Aulus Gellius: *After the battle of Cannæ, in which the Roman army was cut to pieces, an old woman hearing that her ſon was ſlain, pined away with grief and melancholy. But the report proved falſe, and, not long after, the youth returned to Rome. The mother, ſtruck with the ſudden ſight of him, was ſo overwhelmed with the fulneſs of unexpected joy that ruſhed in upon her (quaſi ruina incidentis inopinati gaudii, oppreſſa) that ſhe ſwooned away and died.*

27 *And they told him all the words of Joſeph,*] When he came to himſelf, they related all that had paſſed between them and Joſeph. See *Pat.*

The ſpirit of Jacob— revived.] He not only recovered perfectly from his fainting fit, but was now raiſed to greater life and vigour than he had felt ſince the loſs of Joſeph. See *Pat.* Joy revived his heart, ſays St. Chryſoſtom, juſt as freſh oil poured upon a lamp that was ready to die, makes it rekindle and ſhed a new and more vigorous light. The Jewiſh doctors ſay, that while Jacob was under oppreſſion of grief, the Holy Spirit was in a great meaſure *quenched* within him; but as ſoon as joy re-entered his breaſt, he began to recover the Divine Influences: For it is one of their maxims, *that the Spirit of God dwells not with melancholy dejected minds, but with the chearful and elate.* See *Calmet.* An. ante C. 1706.

28 *And Iſrael ſaid, It is enough:*] A ſtrong and beautiful expreſſion of the fulneſs of ſatisfaction which Jacob enjoyed, now that he knew Joſeph to be alive. As for his ſon's glory, of which they had told him, as Joſeph required, *ver.* 9. he is little affected with it; it is his life that gives him the joy: *It is enough; Joſeph my ſon is yet alive.* (*A*) See *Kiddar*, and *Pat.*

CHAP. XLVI.

AND Iſrael took his journey with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac. 2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob. And he ſaid, Here *am* I. 3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again*; and Joſeph ſhall put his hand upon thine eyes. 5 And Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him. 6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him. 7 His ſons, and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt.

EXPOSITION.

1 *Came to Beer-ſheba,*] Which was in his way from Hebron, where he now lived, *ch.* xxxv. 27. for it lay in the moſt ſoutherly parts of Canaan. See *ch.* xxxi. 31. and *Pat.*

And offered ſacrifices unto the God of his father Iſaac.] Here Abraham had formerly planted a grove, *and called on the name of the everlaſting God*, ch. xxi. 33. and here Iſaac built an altar, and found favour with God, *ch.* xxvi. 23, 24, 25. which might the rather diſpoſe Jacob to offer, in this place, ſacrifices of thankſgiving, for his own ſafety, for Joſeph's life, and the many other bleſſings he had received; at the ſame time, recommending himſelf and his family to the Divine Protection, in his journey to Egypt. See *Pat. Le Clerc*, and *Kidder.*

2 *Jacob, Jacob.*] His name is redoubled to awake his attention.

3 *Fear not to go down into Egypt*] Upon ſeveral accounts Jacob might be afraid to go into Egypt, eſpecially with his whole family. Abraham had been injured there, *ch.* xii. 15. It had been foretold, that his ſeed ſhould be afflicted by the Egyptians, *ch.* xv. 13. Iſaac had been warned, not to go into Egypt, *ch.* xxvi. 2. The Egyptians were men of very different manners and religion from the Hebrews, *ver.* 34. *ch.* xliii. 32. Beſides, he might fear by this means leſt his poſterity ſhould be deprived of the land of Canaan. See *Kidder.*

A great nation:] And this was made good. There were ſeventy that went into Egypt, and they in the ſpace of two hundred and ten or fifteen years, encreaſed to about ſix hundred thouſand, *Exod.* xii. 37. *Deut.* x. 22. See *Kidder.*

4 *And bring thee up again*;] i. e. In his poſterity; for the ſcripture ſpeaks of parents and children as one perſon. His body too was brought into Canaan, *ch.* l. 5, 13. See *Pat.* and *Kidder.*

Joſeph ſhall put his hand upon thine eyes.] Or *he ſhall cloſe thine eyes*, i. e. ſhall be with thee when thou leaveſt this world; for this was the firſt thing that was done when one expired, *to cloſe his eyes*; which was performed by the neareſt relations or deareſt friends. See *Selden de Syn. l.* ii. *c.* 7, 4, 12. *Menoch de Repub. Heb. l.* viii. *c.* 4. *Q.* xi. This was an ancient cuſtom amongſt other nations, particularly the Greeks and Romans. Thus Penelope, in her Epiſtle to

NOTES.

(*A*) This Hiſtory of Joſeph, who roſe to honour and preferment by ſteps, to all human appearance, the moſt improbable, may be conſidered as a picture in miniature of the conduct of Providence— *Omnia Providentiæ Divinæ opera in mundo*, ſays Lord Bacon, *fere per ambages & circuitus fiunt; ut aliud agi videri poſſit, aliud interim revera agatur; ut Joſephi venditio in Ægyptum, & ſimilia*; i. e. *Almoſt all the works of Divine Providence in the world, are full of windings and turnings; that one thing ſeems to be a doing, when in the mean time quite another thing is really intended.* De Sapientia Veterum. Sometimes, when Providence is neareſt to its end, it turns its back, as it were, upon it, and ſeems to move the contrary way. Thus the loweſt ſtage of misfortune, to which Joſeph, by the myſterious conduct of Providence, was reduced, proved the immediate ſtep by which he roſe to honour. And thoſe who would ſee the ſame method of Providence exemplified in a reverſe of fortune, may conſult the inſtructive Hiſtory of Haman, beautifully contraſted with that of Mordecai, in the Book of Eſther: A conſideration this, which ſhould check our forwardneſs in cenſuring the ways of God, becauſe they often appear to us crooked, irregular, and, as I may ſay, *retrograde*; ſince this is indeed no more than what muſt happen, while the ends of many things are placed at a diſtance far beyond our reach.

Ulyſſes,

An. ante C. 1706.

Ulyſſes, prays that their ſon Telemachus may cloſe both their eyes:

Dii precor hoc jubeant, ut, euntibus ordine fatis,
Ille meos oculos comprimat, ille tuos.

And ſhe put Ulyſſes in mind, that he ought to return ſpeedily, to perform this laſt office to his dying father:

Reſpice Laertem, ut jam ſua lumina condas;
Extremum fati ſuſtinet ille diem.

The mother of Euryalus, in Virgil, Æn. ix. laments that ſhe had not been able to do this pious duty to her ſon:

——————— Nec tua funera mater
Produxi, preſſive oculos, aut vulnera lavi.

In theſe words then God aſſures Jacob both that Joſeph his darling ſon ſhould ſurvive him, and that he ſhould be with him in his laſt moments. See *Pat. Le Clerc*, and *Calmet*.

6 *Jacob*,] Who is therefore to be reckoned in the number of thoſe who went into Egypt, *ver.* 8. See *Kidder*. This deſcent into Egypt was in the 130th year of Jacob's life, *ch.* xlvii. 9. two hundred and fifteen years after the promiſe made to Abram, *ch.* xii. 4. and in the year of the world 2298. See *Ainſworth*.

7 *His daughters*,] The plural is put for the ſingular, for he had but one daughter. Thus the Romans ſometimes called one ſon by the name of *Liberi*, as *Aulus Gellius* obſerves, *l.* ii. *c.* 13. Or it may mean his daughters-in-law. *Ch.* xxxvii. 35. See *Le Clerc*.

8 And theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacobs firſt-born. 9 And the ſons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. 10 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman. 11 And the ſons of Levi; Gerſhon, Kohath, and Merari. 12 And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the ſons of Pharez, were Hezron and Hamul. 13 And the ſons of Iſſachar; Tola, and Phuvah, and Job, and Shimron. 14 And the ſons Zebulun; Sered, and Elon, and Jahleel. 15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters, *were* thirty and three.

EXPOSITION.

10 *And the ſons of Simeon*;] It is obvious to remark, that Simeon himſelf is included with his ſons, as are alſo the other patriarchs, whoſe ſons are here reckoned. See *Le Clerc*.

Jachin,] Is called Jarib, 1 *Chron.* iv. 24. and the ſame is to be obſerved of ſeveral others, here named, it being common to give different names to the ſame perſon, and to pronounce the ſame name differently. See *Calmet*.

Ohad,] Omitted, *Numb.* xxvi. 12. and 1 *Chron.* iv. 24. probably becauſe he died without iſſue. See *Kidder*, and *Calmet*.

The ſon of a Canaanitiſh woman.] To diſtinguiſh him from the reſt, who probably married in the family of Abram, Lot, or Edom, all, except Judah, who likewiſe married one of the daughters of Canaan; though this is omitted here, becauſe mentioned before, *ch.* xxxviii. 2. See *Le Clerc*.

12 *Er and Onan died in the land of Canaan.*] Therefore not to be numbered among them that went down into Egypt.

The ſons of Pharez, were Hezron, and Hamul.] When Jacob went down into Egypt, Pharez was ſo young that one can ſcarce think he had two ſons at that time, for it is computed that he could not then be above ten years old. See *Shuckford's Connect. Vol.* II. *p.* 230. The moſt probable ſolution of this difficulty is what St. Auguſtine offers, (*Q.* 151, and 173. *in Geneſis.*) and is embraced by ſeveral interpreters, namely, that the words, *came into Egypt*, *ver.* 8. include the whole time that Jacob lived in Egypt, which was ſeventeen years, during which time Pharez may well be ſuppoſed to have had theſe two ſons. See *Pat.* and *Calmet*. Archbiſhop Uſher, indeed, (*Chron.* x. p. 170.) ſeems of opinion, that Pharez might have theſe two ſons at the time of Jacob's deſcent; but, in order to make it out, he is obliged to have recourſe to many hard ſuppoſitions. See *Shuckford*, *ibid. p.* 232. See on *ch.* xxxviii. 1.

15 *Theſe be the ſons of Leah, which ſhe bare*] i. e. Theſe are her ſons, together with the offſpring which they had in Canaan. For this is plainly underſtood. See *Le Clerc*, and *Pat.*

Thirty and three.] Reckoning Jacob in the number, *ver.* 8. See *Ainſworth*.

16 And the ſons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli. 17 And the ſons of Aſher; Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter: And the ſons of Beriah; Heber, and Malchiel. 18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls. 19 The ſons of Rachel Jacob's wife; Joſeph, and Benjamin. 20 And unto Joſeph in the land of Egypt, were born Manaſſeh and Ephraim, which Aſenath the daughter of Potipherah * prieſt of On bare unto him. 21 And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard. 22 Theſe *are* the ſons of Rachel, which were born to Jacob: all the ſouls *were* fourteen. 23 And the ſons of Dan; Huſhim. 24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

* Or, *Prince.*

Shillem. 25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven. 26 All the souls that came with Jacob into Egypt, which came out of his * loyns, besides Jacobs sons wives, all the souls *were* threescore and six; 27 And the sons of Joseph which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

An. ante C. 1706.

* Heb. *thigh.*

EXPOSITION.

20 *Manasseh and Ephraim,*] Here the LXX adds these words: *And the sons of Manasseh, whom his concubine the Syrian bare unto him, were Machir; and Machir begat Galaad.* And the *sons of Ephraim, Manasseh's brother, were Sutalaam and Taam, and the sons of Sutalaam, Edom*; which are taken from 1 *Chron.* vii. 14, 20. probably on account of what is said *Gen.* l. 23. that Joseph saw his children of the third generation. By this means they make the whole sum, *ver.* 27. to be seventy-five souls, where the Hebrew hath but seventy: and the New Testament following the LXX. has likewise seventy-five, *Acts* vii. 14. See *Ainsw.* and *Le Clerc.*

21 *The sons of Benjamin*] He being now about twenty-four years old, can hardly be supposed to have had all these ten sons, when he went down into Egypt; but some of them might be born to him in Egypt, as was said *ver.* 12. Yet it is possible, that he might begin so early to beget children, as to have all these before the descent into Egypt, especially allowing him, with others, to have been now twenty-seven years old. See *Pat.* and *Kidder.* And this will be the more probable, if we suppose him, according to the custom of the times, to have had two wives.

26 *All the souls were threescore and six*;] This is plainly meant of those *who came out of Jacobs loins*, and therefore Jacob himself must be excluded; and of those *who came with Jacob into Egypt*, consequently Joseph and his two sons are also excluded, for they were in Egypt before. See *Pat.*

27 *All the souls that came into Egypt were threescore and ten.*] Here again are numbred all that came into Egypt, (viz first and last) which plainly comprehend Jacob, Joseph, and his two sons, and make up threescore and ten. See *Pat.*

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. 29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while. 30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive. 31 And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me: 32 And the men *are* shepherds, for † their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. 33 And it shall come to pass when Pharaoh shall call you, and shall say, What *is* your occupation? 34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

† Heb. *they are men of cattle.*

EXPOSITION.

28 *And he sent Judah*] Who had given a good proof before how concerned he was for his father, *ch.* xliv. 18. and seems, from the whole story, to have been the most accomplished of Jacob's sons, when Joseph was gone. See *ch.* xliv. 14. *Pat.* and *Kidder.*

To direct his face unto Goshen;] Heb. *to prepare before him Goshen*, or *in Goshen*, i. e. *to prepare a place for his residence in Goshen*, as Onkelos has it; *i. e.* To receive directions from Joseph in what part of Goshen he should dwell. See *Ainsworth.*

29 *Presented himself to him:*] With such reverence as a son owes to his father: for the same word is used for men's presenting themselves before God, *Exod.* xxiii. 17. See *Ainsw.*

And wept on his neck a good while.] How graceful are these tears of filial joy!

30 *And Israel said unto Joseph, Now let me die,*] After they had continued a long while infolded in each other's arms, unable to speak for excess of love and joy, at length Jacob, in the fulness of his heart, bursts forth this pathetick exclamation, *Oh! now let me die, since I have seen thy face, because thou art yet alive.* Now I am willing to leave the world, because nothing more can be added to my happiness. The expression is similar to that of old Simeon; *Lord, now lettest thou thy servant depart in peace,—for mine eyes have seen thy salvation*, Luke ii. 29.

34 *Say, Thy servants trade hath been about cattle,*] When they were demanded about their trade and way of life, he would have them frankly own what was true, that the whole family, and their ancestors before them, were shepherds and traffickers in cattle; well knowing this would be a means to get them settled in a distinct body by themselves, far distant from the snares of the court. See *Pyle's Paraph.*

That ye may dwell in the land of Goshen:] This land, it would seem, was before allotted to the Egyptian shepherds; otherwise, how should Joseph have known that his brethren, upon declaring themselves shepherds, would be settled in that tract. See *Le Clerc.* And Joseph was desirous to have his brethren settled in that part of the country, not only as it was a fruitful place, and proper for their employment, but chiefly as it-

An. ante C. 1706.

it lay next to the land of Canaan, and was moſt commodious for their removing thither, when the appointed time came. See *Pat.*

For every ſhepherd is an abomination to the Egyptians.] The learned aſſign different reaſons, why ſhepherds were thus abominated by the Egyptians: ſome ſay, becauſe the ſhepherds took away the lives of their flocks, and fed upon them; whereas the Egyptians at this time abſtained from all animal food, and that not out of any religious principle, but following the inſtinct of nature, which abhors the ſhedding of blood; and that they bred flocks only for the ſake of their wool and milk. See *Grotius*, *Fagius*, and *Munſterus*. But not to inſiſt how unlikely it is, that Pharaoh and his courtiers would allow the ſhepherds to pamper themſelves with fleſh diet, when they fed upon vegetables; it would ſeem, from *ch.* xliii. 16. that the Egyptians at this time were not ſo abſtemious; for there Joſeph bids his ſteward go home and *ſlay*, and make ready a dinner for his brethren, whom he did not intend to entertain after the Hebrew, but after the Egyptian faſhion, that he might not be known to them. See *Pat.* Beſides, the Iſraelites ſpeak of the Egyptians in general, as living upon both fleſh and fiſh diet, *Num.* xi. 4, 5. where it is obſerved, that theſe were not the words of the Iſraelites only, but alſo of the *mixed multitude* of Egyptian proſelytes, who loathed the light manna in compariſon of their high feeding in Egypt. Others ſay, they were an *abomination*, becauſe an army of *ſhepherds* from *Phenicia* had invaded Egypt, and ſet up a kingdom of their own, called the *paſtoral kingdom*, which continued for ſome ages, till they were driven out by the original inhabitants, who ſtill remembring the horrid ravages which thoſe ſhepherds had committed in their country, abhorred the very name and employment. See *Calmet*, *Bochart Chan. l.* i. *c.* 4. *Joſeph. cont. App. l.* i. and *Euſeb. Prep. Evan. l.* i. *c.* 13. This event, which reſts upon the authority of Manetho, Abp. Uſher places in the year of the world 1920, about 110 years before Abram: but Sir Iſaac Newton, (*Chron. p.* 204.) proves from Manetho himſelf, that the reign of theſe ſhepherds was not till long after Moſes had brought Iſrael out of Egypt. But the moſt general opinion is, that theſe *ſhepherds*, or *keepers* of *ſheep* and *goats*, as the original word ſignifies, were abominated by the Egyptians from a principle of ſuperſtition, becauſe they fed upon their flocks, and offered them in ſacrifice, which was contrary to the religion of Egypt, *ch.* xliii. 32. Hence theſe animal ſacrifices are called *the abomination of the Egyptians*, Ex. viii. 26. See *Newton's Chron. p.* 204. *Chandler's Vind. p.* 478. *Bochart's Hieroz. l.* ii. *c.* 53. *Le Clerc*, and *Calmet*. There is yet another explication, which, though but ſlightly mentioned by Dr. Patrick from *Rupertus Tuitienſis*, yet, I think, merits ſome regard. To ſhew it in its true light, we are to obſerve, that there were ſhepherds in Egypt as well as in other countries: the king had his breeds, his flocks, and ſhepherds to manage them; and his people had ſheep and oxen, as well as horſes and aſſes, which they ſold to Joſeph, *ch.* xlvii. 6, 17. And Diodorus Siculus informs us, (*l.* i. *p.* 47. *edit. Steph.*) that the country being divided into three parts, the king had one part, the prieſts a ſecond, the military order a third, and that under theſe were three other ranks, *huſbandmen*, *ſhepherds*, and *artificers*. It is plain then, that by the Egyptians here we are not to underſtand the inhabitants of the country in general, for the ſhepherds were a part of them; but either the courtiers, the Egyptians of Pharaoh's houſe, *ch.* xlv. 2. or rather the three ranks before-mentioned, viz. the king, the prieſts, and the ſoldiers, who indeed were properly the *Egyptians*, i. e. the proprietors of the country: and then the meaning of the paſſage will be ſhortly this; That the Egyptian people, eſpecially thoſe who lived about the court, diſdained to converſe with ſhepherds, whoſe employment they looked upon as vile and deſpicable. For there is no neceſſity of taking the word *abomination* in ſo rigid a ſenſe, as if they held them impious or profane; for it ſometimes ſignifies no more, than to loath, or heartily to contemn, *Job* xix. 19. And what confirms me in this ſenſe, is the expreſſion being ſo general, *every ſhepherd*, i. e. of their own nation, as well as foreigners. For though the Egyptians might abominate foreign ſhepherds from ſuperſtition, becauſe they fed of their flocks, or offered them in ſacrifice, it is not very probable that they could have the ſame reaſon for abominating their own ſhepherds; nor that Pharaoh would ſuffer any of his ſubjects, far leſs the keepers of his own flocks, to offer in ſacrifice, or eat the fleſh of thoſe animals, which were the objects of religious worſhip. As to the manner in which the Egyptians ſhewed their abomination to ſhepherds, Herodotus (*l.* ii. *c.* 47.) tells us of one ſpecies of them, *the ſwine-herds, that though natives of Egypt*, their perſons and employments were ſo *abominable* in the eyes of their countrymen, that *they were not allowed to enter their temples; none would either give them their daughters, or take theirs in marriage; but they were obliged to marry among themſelves.* See *Le Clerc.*

CHAP. XLVII.

THEN Joſeph came and told Pharaoh, and ſaid, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goſhen. 2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh. 3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers. 4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks, for the famine *is* ſore in the land of Canaan: now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen. 5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee: 6 The land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to-

to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattle. An. ante C. 1706.

EXPOSITION.

1 *Behold, they are in the land of Goſhen.*] They ſtopt there till they knew the king's pleaſure; for it was in the entrance of Egypt. See *ch.* xlvi. 34. and *Pat.*

2 *And he took ſome*] The word which we tranſlate *ſome*, ſignifies *the extremity*, i. e. ſay ſome, he choſe out the meaneſt of his brethren to Pharaoh, that he might not think of advancing them to employments in the court or camp. See *Pool's Synopſ.* But the word may ſignify the beſt, as well as the worſt, as is plain from the uſe of it, *Jud.* xviii. 2. therefore the beſt interpreters underſtand it in the ſenſe of our verſion. See *Grotius*, *Fagius*, *&c.*

4 *To ſojourn*] Not to ſettle, but only to ſojourn during the famine.

The famine is ſore in the land of Canaan:] It was a high country in comparison of *Goſhen*, which being low and fenny, they could find ſome paſture in it for their flocks. See *Pat.*

6 *The land of Egypt is before thee;*] i. e. Any part of my land is at thy option, *ch.* xiii. 9. xx. 15.

In the land of Goſhen let them dwell:] Be it according to thy deſire.

Make them rulers over my cattle.] Such as Doeg was to Saul, 1 *Sam.* xxi. 7. and thoſe officers mentioned 1 *Chron.* xxvii. 29, 30, 31. And ſuch was Tyrrhus to king Latinus, *Æn.* vii.

—Tyrrhuſque pater, cui regia parent
Armenta, & late cuſtodia credita campi.

For anciently a great part of the revenue of kings conſiſted in their flocks. See *Bochart*, *Hieroz. P.* I. *l.* ii. *c.* 44.

7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh. 8 And Pharaoh ſaid unto Jacob, * How old *art* thou? 9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

* Heb. *how many* are *the days of the years of thy life.*

EXPOSITION.

7 *Jacob bleſſed Pharaoh.*] *To bleſs*, when applied to God, ſignifies to thank or praiſe; when to men, to wiſh them health, proſperity, or happineſs: ſo here, Jacob bleſſed Pharaoh, *i. e.* wiſhed him health, and a long and happy reign. See *Calmet.* Of this kind was the common ſalutation among the Jews, *O king, live for ever*, *Dan.* ii. 4. vi. 6. See *Le Clerc.*

9 *Of my pilgrimage*] So life in general is conſidered in the beautiful ſcripture language, 1 *Pet.* ii. 11. It was more eſpecially ſo to the patriarchs of old, who ſojourned in the land of Canaan with the conſent of the inhabitants, and were continually ſhifting their tents from place to place. But Jacob had ſtill more reaſon than any of them to call his life a *pilgrimage*, for he had been toſſed from place to place almoſt his whole life-time; firſt driven into Meſopotamia from the face of his brother, thence he returned into Canaan, where he dwelt a while at Succoth, then at Shechem, after that he removed to Bethel, and ſo to Hebron to his father Iſaac, from whence he was now come into Egypt. See *Pat.* We are likewiſe warranted by the apoſtle, to explain this expreſſion as pointing to a future life; that thoſe holy men lived in the firm faith and expectation of a heavenly and eternal world, and therefore confeſſed themſelves *pilgrims and ſtrangers here on earth*, Heb. xi. 9, 13.

Few and evil have been the days] Jacob, by reaſon of the infirmities of old age, conſiders the period of his life to be at hand; and though he had lived now an hundred and thirty years, he calls his days *few* in compariſon with Abraham, who lived an hundred and ſeventy-five, and Iſaac an hundred and eighty: and *evil*, becauſe of the many toils and griefs he had endured. See *Le Clerc.*

10 *Jacob bleſſed Pharaoh,*] At meeting, *ver.* 7. and here at parting. See *Pat.*

11 And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded. 12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, † ‡ according to *their* families. 13 And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine.

† Or, *as a little child is nouriſhed.*
‡ Heb. *according to the little ones.*

EXPOSITION.

11 *In the land of Rameſes,*] Either that part of Goſhen, which in the days of Moſes was called *Rameſes*, from the name of the city which the Hebrews built there for Pharaoh, *Exod.* i. 11. and then it will be ſo called by anticipation, of which we met with ſeveral examples before. See *Pat.* and *Kidder.* Or rather, *in the king's land*, ſo called from a king of that name, the then reigning king, ſays Sir John Marſham, (*Ad Secul.* vii. *Can. Egypt.*) For it appears from the ſequel of the chapter, that at this time king, prieſts, and people, had their lands independent of each other,

An. ante C. 1706. other, as it was according to the original conſtitution of the kingdom. *Diodorus*, *l.* i. And, no doubt, when Mizraim led his followers into Egypt, ſeveral conſiderable families would join him, and theſe families being independent, would naturally ſecure a ſuitable property for themſelves and deſcendants. See *Shuckf. Conn. Vol.* II. *p.* 91. So that it is reaſonable to think that this land where the Iſraelites were ſettled, was a part of the king's demeſne.

12 *And Joſeph nouriſhed his father and his brethren,*] For though there was ſome paſture in the country for their cattle, yet there was not food enough for themſelves, therefore Joſeph took care to ſupply them. See *Pat.*

13 *There was no bread in all the land:*] This being now the third year of the famine, *ch.* xlv. 6. all private ſtores were exhauſted, and no corn to be had, but for ready money; nor for that neither, but out of the public granaries, ſtored by the king, by Joſeph's advice. See *Pyle.*

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and
1702. Joſeph brought the money into Pharaohs houſe. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread, for why ſhould we die in thy preſence? for the money faileth. 16 And Joſeph ſaid, Give your cattle, and I will give you for your cattle, if money fail. 17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks,
† Heb. *led them.* and for the cattle of the herds, and for the aſſes; and he † fed them with bread, for all their cattle, for that year. 18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent, my lord alſo hath our herds of cattle; there is not ought left in the ſight of my lord, but our bodies, and our lands: 19 Wherefore ſhall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate. 20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over
1701. them: ſo the land became Pharaohs. 21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end
‡ Or, *princes.* thereof. 22 Only the land of the ‡ prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they ſold not their lands.

EXPOSITION.

14 *All the money that was found in the land*] i. e. All the money that was found among the poorer ſort, among whom when money failed, they were fain to ſell their cattle. As the word which we render *found* ſignifies *procured*, *obtained*, *received*, ch. xxvi. 12. it might be as well tranſlated, *Joſeph collected all the money that was received* (viz. by the proper officers, whom he appointed for that purpoſe) in the land, *&c.* It is not probable that all the money in Egypt and Canaan was expended upon the purchaſe of a year or two's corn. There was no injuſtice in making them pay for the corn which Joſeph had bought with Pharaoh's money, and laid up at ſuch an expence. See *Chandler's Vindication*, *p.* 331.

And Joſeph brought the money into Pharaohs houſe.] Into the treaſury, and not into his own coffers.

15 *And when money failed*] This was probably in the ſixth year of the famine, when they were forced to ſell their cattle for food. See *Pat.*

16 *And Joſeph ſaid, Give your cattle,*] This demand he made with a view to ſave their cattle; for they had not corn for themſelves, much leſs for their cattle too, and therefore this was the only way to preſerve the lives of both, and to prevent that waſte of the corn, which muſt have been made, if they had the keeping and feeding of the cattle themſelves. And it is highly probable, that he returned them their cattle, after the famine, when they were fixed again in their ſeveral habitations; otherwiſe it would have been hardly poſſible for them to ſupport their families, and carry on their buſineſs. See *Chandler*, *ibid.* and *Calmet*, in *ver.* 18. Beſides, Le Clerc juſtly obſerves, that there could not be much cattle now remaining in the land, conſidering the ſcarcity of paſture, nor were all the Egyptians owners of cattle, ſince many of them were artificers, and yet all were to be maintained; ſo that there is no doubt but there was much more corn given out than far exceeded the worth of the cattle.

18 *They came the ſecond year,*] i. e. The next year after the ſale of their cattle, which was the laſt of the famine, as appears from the next verſe, compared with *ver.* 23. See *Pat.* and *Junius.*

19 *Why ſhould we die, we and our land?*] *Land* is ſaid to die, when it lies untilled and deſolate. As *Martial* ſays, *Suburbanus ne moriatur ager.* And it is common, in moſt languages, to aſcribe life to plants, trees, and the whole race of vegetables. See *Job* xiv. 7, 8. *There is hope of a tree, though its root wax old*, &c. See *Calmet*, and *Pat.*

We and our land will be ſervants] We that were free, will become the king's bond-men, and our land, which was our own, we will hold of him. See *Pat.* It is to be obſerved, that this is the voluntary offer of the Egyptians themſelves, not the demand of Joſeph. See *Chandler*, *ibid.*

Before the famine, it appears that the land was divided among the king, the prieſts, and the people.

people. By the famine, the whole poſſeſſions of the people came into the king's hands. Joſeph farmed out the new domain to the old proprietors, on eaſy conditions. This wiſe diſpoſition ſeems to have continued till that *new king aroſe who knew not Joſeph*, i. e. would obliterate his memory, as averſe to his ſcheme of policy. He firſt eſtabliſhed a ſtanding militia, and endowed it with the lands that were formerly the people's, who now became a kind of *villains* to this order. See *Div. Legat.* ii. 65.

And give us ſeed,] This ſhews it was now the laſt year of the famine, ſince they deſire corn, not only for preſent food, but to ſow, in hopes to have a crop next year. See *ver.* 23. For Joſeph had told them, there would be but ſeven years of famine; and it is likely the Nile had now begun to overflow the country, as formerly, which confirmed his word. See *Pat.* and *Le Clerc.*

20 *And Joſeph bought all the land of Egypt*] i. e. All, except the king's land, and that of the prieſts. So it muſt be underſtood of that part which belonged to the ſoldiers, who being themſelves ignorant of agriculture, let their lands to others. And this much, it is thought, may be gathered from Herodotus, who tells us, that the ſoldiers in Egypt enjoyed ſo much land, free from all tax; yet they poſſeſſed their lands by a kind of rotation, being removed from one farm to another; which plainly intimates, that the land was not their own property. See *Le Clerc*, and others on *ver.* 18.

21 *As for the people, he removed them to cities*] We were told before, *ch.* xli. 48. that *Joſeph gathered up the food, and laid it up in the cities; the food of the field which was round about every city, laid he up in the ſame.* So that inſtead of ſuffering the people to live in the country, where it would have been difficult to have taken due care of them, he removed them into the cities where the corn was laid up, for the better conveniency of feeding them; an act of the greateſt prudence, compaſſion, and generoſity. See *Chandler, ibid. p.* 336. This account being ſo natural, and ſo much of a piece with the reſt of Joſeph's character, what neceſſity is there for having recourſe to thoſe far-fetched political reaſons which others alledge for this conduct; ſuch as that he *removed them* to make them ſenſible they were no longer proprietors of the land. See *Le Clerc.* To prevent any after claims to their eſtates, or mutinous attempts to recover the poſſeſſion of them, that they might the ſooner forget their former freedom, and be the eaſier in their preſent ſtate of ſervitude and dependance. See *Pat. Grotius, Kidder*, and *Pyle.* Of all which Moſes gives not the leaſt hint.

From one end of the borders of Egypt, &c.] Not by tranſplanting every family into cities and parts of the country remoteſt from their own former poſſeſſions, which would have cauſed infinite confuſion, and been attended with inſuperable difficulties; but by removing the ſeveral dependent families throughout the whole country into the cities that were neareſt them, where there was corn ſufficient to ſupport them. See *Chandler, ibid.* An. ante C. 1701.

22 *Only the land of the prieſts bought he not:*] The Egyptian prieſts, as has been noticed before, *ch.* xli. 45. were the whole body of the nobility of the land; they were the king's counſellors, and, in ſome things, his joint agents, συνεργοι, ſays Diodorus, they were the moſt learned body of the nation, particularly the cultivators of aſtronomy, which makes Grotius include, under the name *prieſts*, the profeſſors of moſt arts and ſciences in Egypt: Under the king, they were the magiſtrates, and filled the prime offices of ſtate; Διατριβοντες μετα του βασιλεα τας δοξας και τας εξουσιας. See *Diodorus, l.* i. *p.* 66. And all this is agreeable to the ſignification of the original word, which indifferently denotes both prince and prieſt. See *ch.* xli. 45. Now, as their dignity was ſo great, ſo they were very liberally provided for, long before the time of Joſeph: No leſs than a third part of the country, ſays Diodorus, was allotted to them for the ſupport of their dignity, *lands* ατελεις *free from taxes; out of which they maintained the public ſacrifices, and their ſervants, and provided for their own neceſſities.* And this ſettlement, he ſays, was made by Iſis, the wife of Oſiris, who is thought to be Mizraim himſelf, ſo that it was as ancient as the foundation of the kingdom. See *Diodorus, ibid. p.* 18. All this ſhews the reaſon why Joſeph bought not their land, namely, becauſe their authority was too great, and their perſons, and conſequently their eſtates, too ſacred to be taxed or alienated to the crown. And it is to be obſerved, that whatever favour was ſhewn them, Moſes repreſents it as proceeding from the king himſelf, not from Joſeph. *The land of the prieſts bought he not; for the prieſts had a portion aſſigned them of Pharaoh, and did eat their portion which Pharaoh gave them*; i. e. during the years of famine, the king diſtributed to them proviſions ſufficient for their ſubſiſtence, ſo that they were not under a neceſſity to ſell their lands. At other times they maintained themſelves, their families, and the public ſacrifices, out of their own lands, as has been ſaid; but now that their lands lay deſolate, Pharaoh might think it both juſt and political to provide for them. See *Le Clerc*, and *Pat. Chandler, ibid. p.* 396, 400. *Shuckf. Con. V.* II. *p.* 207.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land, for Pharaoh: Lo, *here is* ſeed for you, and ye ſhall ſow the land. 24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones. 25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaohs ſervants. 26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the * prieſts only, *which* became not Pharaohs's. * Or, *princes.*

EXPOSITION.

23 24 25 *I have bought you— your land— here is ſeed for you— you ſhall give the fifth part unto Pharaoh, and four parts ſhall be your own,*] Joſeph, inſtead of rigidly inſiſting on the bargain they had made, generouſly returns them their eſtates, only laying a tax on them, for the better

An. ante C. 1701.

ter ſupport of the Egyptian crown and government, at the rate of four ſhillings in the pound, or a fifth part, which he found by trial, from what was taken up in the ſeven years of plenty, that Egypt could well ſpare; a favour which we ſee the people acknowledge with the utmoſt gratitude, owning him as the very ſaviour of their lives. *They ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord*, i. e. we thankfully accept the generous grant, *and we will be Pharaohs ſervants*, i. e. hold our lands of him, and pay him the fifth part of the produce. See *Chandler, ibid.* 338. What the ſacred Hiſtorian aſcribes to Joſeph, about diſtributing the land to the Egyptians, with the reſerve of a certain yearly rent to the crown, is by Herodotus aſcribed to Seſoſtris. See *Divine Legat.* ii. 230.

26 *And Joſeph made it a law, &c.*] i. e. When he reſtored their lands to them, by his advice, a law was enacted, That their property ſhould be abſolute in four fifths of their produce, and that the king ſhould have only the remaining one. Thus it is obſerved to his honour, that he was ſo far from enſlaving the country, that, with the conſent of king and people, he ſettled both the rights of the crown, and of the ſubject, upon the foundation of an irrepealable law, and was the firſt who limited the power of their princes. This circumſtance ſeems confirmed by Diodorus (*l.* i.) who, among other inſtances of the good government of Egypt, mentions this; *that the people were not oppreſſed with taxes, and that the huſbandmen rented their lands at a ſmall price of the king, the prieſts, and the ſoldiers*; a happineſs which they ſeem to have derived from Joſeph's conſtitution. See *Chandler, ibid. p.* 388. *Joſeph. Antiq. l.* ii. *c.* 7. and *Philo de Joſeph.*

Except the land of the prieſts only, which became not Pharaohs.] i. e. Their land became not Pharaoh's, as to the fifth part thereof, or they kept theirs free from that tax, which was laid on all the reſt. See *ver.* 22.

27 And Iſrael dwelt in the land of Egypt in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly. 28 And Jacob lived in the land of Egypt ſeventeen years: ſo * the whole age of Jacob was an hundred forty and ſeven years. 29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid. 31 And he ſaid, Swear unto me: and he ſware unto him. And Iſrael bowed himſelf upon the beds head.

1689.

* Heb. *the days* of *the years of his life.*

EXPOSITION.

27 *And they had poſſeſſions therein,*] i. e. They farmed lands of the king, to whom they became tenants. See *Pat.*

And multiplied exceedingly.] And conſequently enlarged their habitation beyond the territory of Rameſes, into other parts of Goſhen, where they lived among the Egyptians, *Exod.* xii. 22,23. See *Pat.*

29 *Put thy hand under my thigh,*] i. e. Swear to me; ſee *ch.* xxiv. 2. He requires an oath, not that he miſtruſted Joſeph, but to furniſh him with an argument to prevail with Pharaoh, and accordingly we find Joſeph making uſe of it, *ch.* l. 5. See *Kidder.*

30 *I will lie with my fathers,*] Not only out of a natural deſire of lying by his anceſtors, but as a teſtimony of his firm belief of the divine promiſe, of his poſterity's inheriting the land of Canaan. See *Pyle.*

31 *And Iſrael bowed himſelf upon the beds head.*] It would ſeem, that Jacob ſat up while he was talking with Joſeph, as he does *ch.* xlviii. 2. but now the diſcourſe being ended, the old man again reclined his drooping head upon the bed, in like manner as David did, after he had received the congratulations of the courtiers upon Solomon's promotion to the royal dignity, 1 *Kings* i. 47. This ſenſe the words will well bear, but a difficulty ariſes from the verſion of the LXX. which renders it, *He worſhipped upon*, or *leaning upon the end of his ſtaff*, which ſenſe the author to the Hebrews follows, *Heb.* xi. 21. The reaſon of this difference is, that the word which we render *bowed himſelf*, ſignifies either a mere natural action, or bowing in ſign of religious worſhip; and the word which anſwers to *beds head*, ſignifies, with very little variation, *the top* or *extremity of a ſtaff*. As to the apoſtle's following the LXX. it cannot be inferred from thence, that he eſteemed it of more authority than the Hebrew, but only as he is writing to the Helleniſt Jews, who uſed the LXX. he might think fit to quote the paſſage as it was in their bibles. See *Le Clerc.* Bp. Patrick thinks theſe words of *Heb.* xi. 21. refer not to the paſſage before us, but to what Jacob did after bleſſing Joſeph's two ſons, of which we are told in the following chapter.

CHAP. XLVIII.

AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his two ſons, Manaſſeh and Ephraim. 2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed. 3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz in the land of Canaan, and bleſſed me, 4 And ſaid unto me, Behold, I will make thee fruitful,

fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee, *for* an everlaſting poſſeſſion. 5 And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine. 6 And thy iſſue which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance. 7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem. An. ante C. 1691.

EXPOSITION.

1 *One told Joſeph,*] A meſſenger was ſent from his father's houſe to acquaint Joſeph with Jacob's weak condition.

2 *One told Jacob,*] Joſeph ſent a meſſenger before him to let his father know he was coming to him.

And Iſrael ſtrengthned himſelf,] The news of his beloved ſon's arrival, revived the aged father, and made him exert all his ſpirits to receive him chearfully. See *Pat.*

3 *Appeared to me at Luz*] Or Bethel, where God appeared to him twice, at his going from, and returning to Canaan, *ch.* xxviii. 13. xxxv. 6, 9.

And bleſſed me,] The Almighty bleſſes not by wiſhing, but beſtowing ſome good, for *hath he ſaid, and ſhall it not come to paſs?* But here the meaning is, that he promiſed to Jacob the following bleſſing. See *Pat.* and *Le Clerc.*

4 *For an everlaſting poſſeſſion.*] See on *ch.* xiii. 15.

5 *Are mine:*] i. e. They ſhall be reputed as my immediate ſons, and ſhall be heads of diſtinct tribes, and have each of them an inheritance in the land of Canaan, equal with the reſt of my ſons. See *Pat.*

As Reuben and Simeon,] i. e. As my natural and immediate iſſue. He mentions them as being the eldeſt. Thus he beſtows a double portion upon Joſeph, which was the privilege of the firſt-born, by putting his two ſons upon an equal foot with his own children, 1 *Chron.* v. 1. See *Kidder.*

6 *And the iſſue which thou begetteſt after them, ſhall be thine,*] i. e. They ſhall not be eſteemed as my ſons, nor as ſuch come in for a diſtinct ſhare in the diviſion of the land of Canaan, but ſhall be dealt with as the deſcendants of my other ſons, and be called by the name of their reſpective fathers, and not make diſtinct tribes. See *Wells's Paraph.*

7 *And as for me — Rachel died by me*] This he mentions, it would ſeem, as a reaſon for his adopting Ephraim and Manaſſeh; Rachel, his beloved wife, having died in childbed, he was willing to do honour to her memory, and ſupply the want of more children by her, by adopting theſe her grand-children: and at the ſame time he mentions the circumſtance of her burial, probably that Joſeph, if he had a mind to remove her aſhes to the cave of Machpelah, might know where ſhe was buried. See *Pat.* and *Le Clerc.*

When yet there was but a little way] See on *ch.* xxxv. 16.

8 And Iſrael beheld Joſephs ſons, and ſaid, Who *are* theſe? 9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place:* And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them. 10 (Now the eyes of Iſrael were * dim for age, *ſo that* he could not ſee:) And he brought them near unto him; and he kiſſed them, and embraced them. 11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and, lo, God hath ſhewed me alſo thy ſeed. 12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth. 13 And Joſeph took them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, and brought *them* near unto him. 14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraims head, who *was* the younger, and his left hand upon Manaſſehs head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born. 15 And he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day, 16 The angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them † grow into a multitude in the midſt of the earth.

* Heb. *heavy.*

† Heb. *as fiſhes do increaſe.*

EXPOSITION.

8 *And Iſrael ſaid, Who are theſe?*] Iſrael had his eyes all the while fixed upon Joſeph; but having finiſhed this part of the diſcourſe, took them off from him, and looking about him, ſaw two others ſtand by Joſeph, but could not diſcern diſtinctly who they were, by reaſon of the dimneſs of his ſight, *ver.* 10. See *Pyle.*

10, 11 *And he kiſſed them — and ſaid*] Jacob embraces them with the utmoſt tenderneſs and affection, telling Joſeph how lively and ſurprizing

An. ante C. 1691.

zing a joy it must be to a father, who had long despaired of ever seeing again a favourite child, given over for lost, now not only to behold him in great and honourable condition, but his children too. See *Pyle.*

12 *Brought them out from between his knees,*] Jacob sat upon his bed, and his legs hanging down, (see *ch.* xlix. 33.) they stood between his knees while he embraced them: and Joseph taking them from thence disposed them to receive Jacob's blessing.

And he bowed himself with his face to the earth.] He seems to have kneeled down by his father, and ordered his sons at his side to do the same. See *Le Clerc.*

13 *And Joseph took— Ephraim in his right hand—and Manasseh in his left*] He placed them so as that Jacob might lay his right-hand upon Manasseh, who was the eldest. The right-hand being the stronger, and that which we commonly, and therefore most gracefully use, was esteemed a token of the greater honour, 1 *Kings* ii. 19. *Matth.* xx. 21. xxv. 33. *Ps.* xlv. 9. cx. 1, 5. See *Kidder*, and *Le Clerc.*

14 *And Israel stretched out his right hand, and laid it, &c.*] Laying hands on the head of any person, was always used among the Jews in giving blessings, designing men to any office, and in the consecration of solemn sacrifices. This is the first time we meet with it, but it often occurs afterwards. Thus when Moses constitutes Joshua his successor, God orders him to do it, by laying his hands on him, *Numb.* xxvii. 18, 23. Children were brought to Christ, that he might lay his hands on them and bless them, *Matth.* xix. 13, 15. See *Acts* vi. 6. 1 *Tim.* iv. 14. See *Pat.* and *Le Clerc.*

Who was the younger,] Theodoret observes, that God was wont, from the beginning, to prefer the younger before the elder: As Abel before Cain; Shem before Japheth; Isaac before Ishmael; Jacob before Esau; Judah and Joseph before Reuben; and here Ephraim before Manasseh; as afterwards Moses before Aaron; and David, the youngest of all, before his brethren. See *Pat.* and *Pool's Synops.* And this, so far as it regards temporal blessings, and national privileges, is to be resolved intirely into the wise, but secret counsel of God. As the apostle tells us, *Rom.* ix. 11. See the explication of *ch.* xxv. 23. *The elder shall serve the younger.* But, if understood personally of God's bestowing a greater measure of his love, esteem and approbation upon one person than another, this preference the scriptures sufficiently declare to arise from nothing but mens different moral characters: *For there is no respect of persons with God; but in every nation he that feareth him, and worketh righteousness, is accepted with him,* Act x. 34, 35. And this is particularly declared by God himself to be the ground of his preferring Abel to Cain, *Gen.* iv. 7. compared with *Heb.* xi. 4.

Guiding his hands wittingly;] Least we should think he mistook, by reason of blindness, Moses tells us, he did this by choice, foreseeing by the spirit of prophecy, how much Ephraim's posterity would prove a more eminent tribe than that of Manasseh. See *Pat.*

For Manasseh was the first born.] Or *although*, as the Hebrew particle sometimes signifies, *Gen.* viii. 21. *Exod.* xxxiv. 9.

15 *He blessed Joseph,*] In blessing his children. And perhaps he blessed Joseph himself too personally, upon his falling on his knees before him; though the words are not mentioned. See *Le Clerc.*

Before whom my fathers did walk,] See *ch.* v. 22.

The God which fed me, &c.] i. e. Who protected and preserved me, and supplied my wants with the care of a watchful shepherd. By thus specifying the singular care of Providence towards himself, he gives his grand-children to understand what they might expect from God, if they *walked in his ways.* See *Le Clerc.*

16 *The angel which redeemed me from all evil,*] The word properly signifies a messenger. Some understand this of the Messiah, *the* angel *of the covenant*, Mal. iii. 1. So *Cyril*, *Athanasius*, *Procopius*, &c. Others, of an angel, properly so called; one of those *ministring spirits*, who, under God, are the guardians of the just, and protect them from many evils and dangers, *Heb.* i. 14. See *Pool's Synops.* What seems to make for the former sense, is, that the same person who is called *the angel of God*, ch. xxxi. 11. is called *the God of Bethel*, ver. 13. See *Kidder.*

Let my name be named on them,] i. e. Let them henceforth be reckoned my sons, and in the division of the inheritance of the land of Canaan, receive an equal portion with my sons, as *ver.* 5. Thus *Is.* iv. 1. *Let us be called by thy name.* i. e. Suffer us to be called thy wives. See *Pat.* and *Le Clerc.*

Grow into a multitude] Heb. *Increase like fishes*, which are reckoned the most fruitful of all creatures, See *Bochart Hieroz. P.* I. *l.* i. *c.* vi. *p.* 39.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his fathers hand, to remove it from Ephraims head unto Manassehs head. 18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head. 19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a * multitude of nations. 20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh: and he set Ephraim before Manasseh. 21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. 22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

* Heb. *fulness.*

EXPOSITION.

17 *When Joseph saw, &c.— it displeased him:*] Joseph, though in other cases guided by a Divine Impulse, yet in this followed only his own inclinations; but Jacob was governed by a superior spirit. See *Calmet.*

19 *His younger brother shall be greater*] i. e. His

His posterity shall be greater, both in number and dignity. Therefore, when the Israelites were first numbered in the wilderness, Ephraim was reckoned before, and had eight thousand three hundred men more than Manasseh, *Numb.* i. 32, 33, 35. In camping about the tabernacle, Ephraim had the standard, and was set before Manasseh, *Numb.* ii. 18, 20. In the second mustering, indeed, thirty-eight years after, it was otherwise as to the number, *Numb.* xxvi. 34, 37. yet, after this, Ephraim had the pre-eminence, *Deut.* xxxiii. 17. Of him came Joshua, the conqueror of Canaan, *Numb.* xiii. 8. and Jeroboam, king of Israel, 1 *Kings* xi. 26. whereupon Ephraim is used for the name of that kingdom, *Isa.* vii. 2, 9, 17. xi. 13, *&c.* See *Ainsworth.*

20 *In thee shall Israel bless,*] i. e. So eminent and prosperous shall these two tribes be, that it shall become a proverbial form among my posterity, in wishing happiness to others, *God make you as happy as Ephraim and Manasseh.* See *ch.* xii. 3. This form, we are told, continues among the Jews to this day. See *Pat.* And, on the other hand, Zedekias and Ahab are propounded for models of imprecation and wretchedness, *Jer.* xxix. 22. See *Ainsworth.*

21 *Bring you again unto the land of your fathers.*] The land of Canaan, in which they sojourned, and which God bestowed upon them, in reversion, and is therefore called *the land of the Hebrews*, *ch.* xl 15. See *Pat.* That God would bring them thither again Jacob knew, by the divine intimation formerly given to Abraham, *ch.* xv. 16. which, no doubt, was transmitted from father to son.

22 *One portion above thy brethren, which I took, &c.*] By this it seems most reasonable to understand that parcel of ground near Shechem, which Jacob purchased of Hamor the prince of the country, *ch.* xxxiii. 19. and which he took or recovered *with his sword and bow*, i. e. by force of arms, *from the Amorites*, who, it seems, had seized on it after his removal to another part of Canaan, *ch.* xxxv. 1. For we find this place of Shechem was the inheritance of Joseph's sons, *Josh.* xvii. 1, *&c.* xx. 7. and it is mentioned as the parcel of ground which Jacob gave to Joseph, *John* iv. 5. and thither were Joseph's bones carried out of Egypt, and buried, *Josh.* xxiv. 32. See *Pat. Ainsworth*, and *Calmet.* The only objection that lies against this explication is, that there is no mention in the History, of this invasion of the Amorites, or of Jacob's dispossessing them. But there are many instances in Scripture where things are transiently related, as having been said or done, which yet are never mentioned before. See *ch.* xxxvi. 24. *Deut.* ii. 9. *Josh.* xxiv. 11. *Acts* xx. 35. *Kidder.* Grotius understands Jacob to speak in the prophetic stile, *which I took*, i. e. which I foresee my posterity will take: but this is harsh, and assigns no reason why Jacob should allot Shechem to Ephraim and Manasseh, rather than any other part of Canaan, or rather to them than any of the other tribes, since Canaan was the conquest of them all in common. However, this explication is still better than that which refers it to the perfidious conquest of Shechem, by Simeon and Levi; an action which Jacob from his soul detests, *ch.* xxxiv. 30. xlix. 5.

An. ante C. 1689.

CHAP. XLIX.

AND Jacob called unto his sons, and said, Gather your selves together, that I may tell you *that* which shall befal you in the last days. 2 Gather your selves together, and hear, ye sons of Jacob, and hearken unto Israel your father. 3 Reuben, thou *art* my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 4 Unstable as water, * thou shalt not excel, because thou wentest up to thy fathers bed; then defiledst thou *it*: † He went up to my couch.

* Heb. *do not thou excel.*
† Or, *my couch is gone.*

EXPOSITION.

1 *And Jacob called unto his sons,*] As soon as he had done speaking with Joseph, perceiving his end was approaching, he sent to call the rest of his sons. See *Pat.*

In the last days.] i. e. What is to befal your posterity in future times, till the Messiah, in the fulness of time, be exhibited. See *Junius.* For the word which we translate *last days*, often signifies *hereafter*, or, *in time to come*, Numb. xxiv. 14. *Deut.* iv. 30. xxxi. 29. See *Ainsworth.* (*A*)

3 *Reuben, &c.*] The prophetic spirit, now coming upon Jacob, exalts his stile, as well as his ideas, and makes him deliver his benedictions in a strain more sublime than usual; as it did Moses also, *Deut.* xxxiii. See *Pat.* and *Junius.*

Before we enter on the explication of the following prophecies, it may be proper to premise these two general observations, from a justly celebrated *Dissertation on Judah's Blessing.*

1. What is commonly called Jacob's blessing his sons, may be as well called Jacob's appointment of twelve rulers or princes to govern the house of Israel. For that this form of government took place immediately upon the decease of Jacob, may be collected from hence; that, from this time, all applications and messages are, not to

NOTES.

(*A*) The Scripture has recorded several dying discourses of eminent men, nothing being more apt to make a deep impression upon the mind, than what is delivered in that awful season. See *Deut.* xxxiii. 1. And it has been a very ancient opinion, that the souls of men become prophetic at the hour of death. This quality some of the wiser heathens believed to be lodged in the soul itself, and that it sometimes exerted itself in sleep, when the mind is free from the incumbrance of the body; but chiefly at death, when the soul begins to be entirely disengaged from the chains of flesh, then it grows more divine, and has a clearer prospect of things to come. See *Xenoph. Cyrop. l.* viii. *Cic. de Div. l.* i. But the Scripture teaches us more justly to consider this as a supernatural gift, which God sometimes confers upon his servants. And in this respect Jacob appears to have been more distinguished than any of his ancestors: For these last words of his may be called *prophesies*, rather than benedictions, some of them containing no blessing in them; but all of them predictions. See *Pat.* and *Calmet.*

the

An. ante C. 1689.

the people, but to the elders or heads of tribes, *Exod.* iii. 16. xix. 3, 7. and, we ſee, the people and their rulers are diſtinguiſhed plainly, *Exod.* xxxiv. 31, 32. Now, as there is no deſignation of this form of government in any other place in Scripture, and it could not be ſettled tacitly, by a mere devolution of Jacob's power, among his ſons, after his deceaſe, it muſt be allowed to be ſettled by Jacob himſelf, in this and the foregoing chapter. And to this idea all the circumſtances reported in theſe two chapters anſwer.

2. Jacob having thus ſettled twelve princes, or rulers of people, in his houſe, ſpeaks to them as heads of a people, and not as ſingle perſons; and what he ſays relates to them and their people collectively, and not to them perſonally. This is evident from the words of Moſes, *ver.* 28. *All theſe are the twelve tribes of Iſrael.* And likewiſe from hence, that the things foretold and aſcribed to them, are by no means capable of being underſtood of ſingle perſons. See *Sherlock on Prophecy, Diſſertat.* iii. *p.* 300, 301, 306.

My might, the beginning of my ſtrength,] i. e. The fruit of my prime and vigorous age, and the beginning of my manhood. All the firſt-born are ſo called, *Deut.* xxi. 17. *Pſ.* lxxviii. 51. See *Pat.* and *Ainſworth.*

The excellency of dignity, and the excellency of power:] Theſe epithets refer in general to the prerogatives of the firſt-born, which Reuben was to have enjoyed, had he not fallen from them: Theſe prerogatives, according to the Jews, were three, viz. a double portion of the father's eſtate, the prieſthood, and the kingdom, or chief authority among the brethren. Accordingly, *Onkelos* paraphraſes it, *Thou, who ſhouldeſt have received the birth-right, the prieſthood, and the kingdom; becauſe, like water poured out, thou followed thine own will, thou ſhalt have no pre-eminence.* But as to the prieſthood being one of the prerogatives of the elder brother, it is juſtly controverted. See *ch.* xxv. 31. And as to what they call the kingdom, or the chief authority among the brethren, however it may be true that the elder brother had ſome authority over the reſt, perſonally conſidered, and while they all lived together in the ſame family; yet, as heads of tribes, they were all independent of each other, nor had one tribe a ſuperiority over another. This is plain from *Judges* i. 1. where the people enquire of God, *who ſhould go up for them againſt the Canaanites:* A queſtion that would not have been aſked, had any one tribe, or ruler of one tribe, had the right of leading and governing the reſt. See *Sherlock, ibid.* The Samaritan verſion renders it, *ſurpaſſing in pride, ſurpaſſing in impudence.* This right of primogeniture Le Clerc underſtands of a double portion of the father's inheritance, which, in this caſe, was a ſixth part, or two twelfths. Which birth-right Reuben having forfeited by defiling his father's bed, it was transferred from him to Joſeph, as appears from *ch.* xlviii. 22. and is confirmed 1 *Chron.* v. 1, 2.

4 *Unſtable as water, thou ſhalt not excel,*] Or, *do not thou excel,* as in the margin. Le Clerc connects theſe words with the former, thus; *The excellency of dignity, &c. is poured out like water*; i. e. it is loſt, like water ſpilt upon the ground, that can no more be gathered. But, taking the words as they ſtand in our verſion, the meaning is; As water is prone to flow, and ſtill tends downward to an inferior ſituation, ſo ſhalt thou fall from thy pre-eminence, and ſink into a level with the reſt of thy brethren. See *Junius.* This was verified partly in Reuben's perſon, by transferring the double portion from him to Joſeph and his ſons, *ch.* xlviii. 22. 1 *Chron.* v. 1, 2. partly in his poſterity, the kingdom, or ſuperior authority, being eſtabliſhed not in the tribe of Reuben, but Judah; and it is obſerved, that nothing great is recorded of this tribe in Scripture.

Becauſe thou wenteſt up to thy fathers bed,] Committed inceſt with my wife, *ch.* xxxv. 22.

He went up to my couch.] Or, as others, *From the time that thou defiledſt my couch, it went up,* i. e. thy *excellency went up,* or vaniſhed like ſmoke; for ſo the word *Halah* ſometimes ſignifies, *Exod.* xvi. 14. *Pſ.* cii. 24. *Jer.* xlviii. 15. See *Pat. Ainſw.* and *Le Clerc.* In our verſion it is an apoſtrophe, wherein Jacob with indignation of the fact, turneth from Reuben, and addreſſes himſelf to his other ſons. Such changes of the perſon are great beauties in writing; and this chapter furniſhes ſeveral ſuch examples. See *ver.* 6, 9, 11, 15, 18.

5 Simeon and Levi *are* brethren, * inſtruments of cruelty *are* in their habitations. 6 O my ſoul, come not thou into their ſecret: unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they † digged down a wall. 7 Curſed *be* their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and ſcatter them in Iſrael.

* Or, *their ſwords* are *weapons of violence.*

† Or, *boughed oxen.*

EXPOSITION.

5 *Simeon and Levi are brethren,*] i. e. Brethren in iniquity, *Prov.* xviii. 9. They were confederates in contriving the barbarous murder of the Shechemites, *ch.* xxxiv. 25. And they were probably the chief in conſpiring againſt Joſeph's life; and therefore he joins them together in denouncing ſomething upon their poſterities anſwerable to the nature of their crime. See *Pyle,* and *Kidder.*

Inſtruments of cruelty are in their habitations.] The original word for *habitations* occurs no where elſe in Scripture. Some render it *counſels,* or *compacts.* See *Pat.* and *Junius.* Le Clerc derives it from a Chaldaic word that ſignifies to *betrothe,* and ſo tranſlates it, *their eſpouſals are inſtruments of wrong and injuſtice*; referring it to the propoſed match with their ſiſter Dinah, whereby they trepanned the Shechemites into the ſnares of death. Onkelos renders it, *in the land of their ſojourning*; where, being ſtrangers, they endangered the ruin of themſelves and their father's houſe. See *Ainſworth.*

6 *O my ſoul, come not thou into their ſecret:*] By apoſtrophiſing his ſoul in this pathetic exclamation, Jacob teſtifies the higheſt deteſtation of his ſons barbarity, *O my ſoul, &c.* i. e. Let never my ſoul be conſenting to, or have any participation of their wicked deſigns; which are called *their ſecret,* becauſe ſuch deſigns are commonly carried on with deep ſecrecy, *Pſ.* lxiv. 2.

Unto their aſſembly, mine honour, be not thou united:] i. e. as Grotius juſtly explains it; I have not ſtained mine honour; or rather, Let never mine honour be ſtained by joining in their curſed

curſed aſſembly. Where we may obſerve, that the ſentiment riſes. For whereas in the former he ſays only, he would not chuſe to be concerned in their ſecret deſigns, he here declares, that as he valued his honour and ſelf-approbation, he would ſhun the very place where they were aſſembled, for fear of catching the infection. Some by *honour* here underſtand the tongue, called man's glory, *Pſ.* xvi. 9. See *Junius*. But why explain words metaphorically, when the literal ſenſe is as natural, juſt, and elegant?

In their anger they ſlew a man,] i. e. they ſuffered themſelves to be ſo far tranſported by their rage, as to perpetrate murder. *Man*, i. e. *Shechem*, a great man, or the ſingular is put for the plural. See *Pat.*

In their ſelf-will they digged down a wall.] As the ſame word which we render *wall*, ſignifies alſo an *ox*, changing only a vowel point, ſome tranſlate it, *they ham-ſtringed an ox*; which was ſometimes done to cattle taken in war, *Joſh.* xi. 9. thus taking the meaning to be, that *Simeon and Levi*, in the wantonneſs of their cruelty, had houghed Shechem's innocent oxen, to render them unfit for labour. See *Le Clerc*. Others explain the word *ox* metaphorically; *they cut the nerves or ſinews of the ox*, meaning Joſeph, the ſtrength of the family, whom they had ſo cruelly mal-treated. See *Calmet*. But, as the word *ſhor* ſignifies alſo enemy, what appears to me the moſt natural ſenſe, is, *in their ſelf-will or head-ſtrong paſſion, they exterminated the enemy*, or, if you pleaſe, they *unnerved the enemy*; referring to that cruel ſtratagem, they uſed to diſable the Shechemites, *ch.* xxxiv. 17. and the falling upon them and cutting them in pieces, when they were in that defenceleſs ſtate. *Ibid. ver.* 25. An. ante C. 1689.

7 *Curſed be their anger,*] He pours this execration, not upon their perſons, far leſs upon their poſterity, but upon their boiſterous paſſion; as much as to ſay, Let it be abhorred, and appear execrable in the eyes of all the world. See *Kidder*.

I will divide them] i. e. *I prophecy their diviſion.* It being uſual, in the prophetic ſtile, to ſpeak of events which God was to bring about, as if they themſelves were the authors of them: And it ſpeaks the certainty of the accompliſhment, *Ezek.* xliii. 3. *Hoſ.* vi. 5. See *Ainſworth*. Thus he propheſies, That they who were aſſociated in wickedneſs, ſhould in their poſterity be disjoined from one another, and be ſcattered up and down among their brethren, leſt by their vicinity to each other they might have an opportunity, after the example of their fathers, to aſſociate in wicked deſigns. All which accordingly was verified, the tribe of Simeon having no ſeparate inheritance by themſelves, but living in the midſt of the tribe of Judah, *Joſh.* xix. 1, 9. and ſome of them being fain to ſeek a habitation in the mountains of Seir and in the deſart of Gedor, 1 *Chron.* iv. 39, 42. And as for the tribe of Levi, it was diſperſed among the other tribes, *Joſh.* xxi. 1, 2, 3. But as ſuch maledictions are only temporary and conditional, ſo it was taken off the tribe of Levi, for their zeal againſt idolaters, and this diſperſion was turned to a bleſſing, *Deut.* xxxiii. 8. *Exod.* xxxii. 26, 28, 29. See *Le Clerc*, *Ainſworth*, *Calmet*, *Menochius*, and *Pool's Synopſ.*

8 Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies: thy fathers children ſhall bow down before thee. 9 Judah *is* a lions whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up? 10 The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him *ſhall* the gathering of the people *be*. 11 Binding his fole unto the vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes. 12 His eyes *ſhall be* red with wine, and his teeth white with milk.

EXPOSITION.

8 *Judah, thou art he whom thy brethren ſhall praiſe:*] i. e. *Thou art Judah, and well may'ſt thou be ſo called, for thy brethren ſhall praiſe thee*; alluding to the name *Judah*, which ſignifies *Praiſe*, ch. xxix. 35. Like that in *Matth.* xvi. 18. συ ει Πετρος, και επι ταυτη τη πετρα. *Tu es Petrus, et ſuper hac Petra ædificabo eccleſiam meam.* See *Pat.* and *Le Clerc*. This now is to be underſtood of Judah as a tribe, that it was to be more eminent than the reſt, both for feats of war abroad, and for temporal and ſpiritual bleſſings at home. See *Pyle*.

Thy hand ſhall be in the neck of thine enemies;] Theſe and the following words contain the reaſons, why Judah ſhould be praiſed. *Thy hand ſhall be in the neck*; i. e. ſhall ſmite their backs, or put them to flight. See *Le Clerc*.

Thy fathers children ſhall bow down before thee.] i. e. ſhall acknowledge the dignity of this tribe above the reſt; thy brethren ſhall pay ſuch honour to thee as uſes to be conferred upon the firſt-born. See *Numb.* vii. 11, 12. x. 14. *Jud.* xx. 18. 1 *Chron.* v. 2. This was remarkably verified in God's chuſing this tribe, and David out of it, to ſettle the kingdom of Iſrael in his ſtock for ever, *Pſ.* lxxviii. 68, 70, 71. lxxxix. 20, 21. But eſpecially in the Meſſiah's being born of this tribe, whoſe kingdom is everlaſting, and to whom *every knee ſhall bow*. See *Ainſworth*.

9 *Judah is a lions whelp:*] What he had ſaid before, he now repeats allegorically, and illuſtrates by ſimilies, comparing Judah to a lion, and his enemies to a lion's prey. See *Jun.* and *Tremell.* We may obſerve here a gradation, for Judah is firſt compared to a lion's whelp, then to a grown lion, then to a lioneſs, which is reckoned the fierceſt and moſt invincible of all; to expreſs the beginning, encreaſe, and full growth of their power. See *Pat.* and *Le Clerc*. Balaam uſes the ſame ſimilitudes to denote high-ſpirited valour and magnanimity, *Numb.* xxiii. 24. There were many valiant worthies of the tribe of Judah, in whom the prophecy was verified; as Othniel, *Jud.* iii. 9, 10; David, 2 *Sam.* viii. and eſpecially Chriſt, called *the Lion of the tribe of Judah*, Rev. v. 5. See *Ainſworth*. Beſides, they diſtinguiſhed themſelves by their valour, as a tribe; for Judah led the van in the army of the twelve tribes, *Numb.* x. 14. *Jud.* xx. 18. Judah was the firſt that diſpoſſeſſed the Canaanites, *Jud.* i. 2. *Le Clerc*.

From the prey, my ſon, thou art gone up:] He ſpeaks as if he ſaw them returning in triumph

An. ante C. 1689.

with the ſpoils of their enemies: alluding to lions; who having gotten their prey in the plain, return ſatiated to the mountains. See *Pat.* and *Bochart. Hieroz. P.* I. *l.* iii. *c.* 2.

He ſtooped down, he couched as a lion,] Heb. *As a grown lion.* Theſe figurative expreſſions, which plainly allude to the manner of lions couching down to reſt in their dens, after they have devoured their prey, *Pſ.* civ. 21, 22, fitly denote, that Judah ſhould dwell fearleſs and at eaſe, after their many victories. This was fulfilled in the days of Solomon, 1 *Kings* iv. 25. See *Pat.* and *Ainſw.*

As an old lion;] Some underſtand a huge, overgrown lion. See *Grot. Jun.* and *Tremell.* But it appears, from *Ezek.* xix. 2, 3. that the Hebrew word *labi* is a lioneſs, which ſeveral authors obſerve to be fiercer than a lion. *Bochart Hieroz. P.* I. *l.* iii. *c.* 1. *col.* 719. And ſo it is rendered by the Vulgate, the Chaldee, the Samaritan, and Arabic verſions.

Who ſhall rouſe him up?] The queſtion intimates, that it will be no leſs dangerous for an enemy to diſturb the repoſe of this warlike tribe, than it would be to provoke the rage of a ſlumbering lion. See *Pat.*

10 *The ſcepter ſhall not depart from Judah, &c.*] I ſhall take the explication of this famous paſſage from the celebrated author quoted above, the preſent biſhop of Saliſbury, who has ſet this matter in the cleareſt light. He obſerves, 1. That the bleſſing of Abraham, *Gen.* xii. 2, 3. which was conveyed from him to Iſaac, and from Iſaac to Jacob, conſiſted of two parts, viz. the promiſe of the land of Canaan, and the promiſe of the Son, in whom all the nations of the earth were to be bleſſed. The firſt of theſe, namely, the ſettlement in the land of Canaan, Jacob beſtowed in portions upon all his ſons, or all the twelve tribes; the promiſe of the Bleſſed Seed could not be divided, for a man can deſcend but from one tribe, a ſon can be born but of one father. Now Judah is the only one, who received two bleſſings from his father, viz. the promiſe of the Bleſſed Seed, as well as a portion in the land of Canaan. And this prophecy promiſes a longer continuance of the inheritance in the houſe of Judah, than other tribes were to expect, and fixes a term for the duration of Judah's *ſcepter*. As to the meaning of the word *ſcepter*, it is to be obſerved; 2. That in the Iſraelitiſh conſtitution, every tribe had its own princes and judges, and every prince or head of a tribe, judged his own people. This is plain from *ver.* 16. of this chapter, *Dan ſhall judge his people as one of the tribes of Iſrael*; conſequently every tribe had a *ſcepter* and a *lawgiver*, as well as Judah. Therefore this prophecy is not a grant of the *ſcepter* to Judah (according to the common notion) but a confirmation of it; or, in other words, the promiſe here to Judah is not, that he ſhould have a *ſcepter*, which none of his brethren had, or were to have, but that his *ſcepter* ſhould continue longer with him, than his brothers *ſcepters* ſhould continue with them. Moſt interpreters have miſtaken the meaning of this paſſage, by ſuppoſing the *ſcepter* here mentioned, to be an emblem of dominion, over all the tribes of Iſrael. But this cannot be the meaning, ſince, as has been ſaid before, Jacob had ſettled a ſcepter in every tribe. Suppoſe a father had divided his eſtate among twelve ſons, and ſhould ſay of one of them, *The eſtate ſhall not depart from John for many ages*; could you poſſibly ſuppoſe him to mean, that all the eſtate, the twelve ſhares, ſhould come to John, and continue in his family? The caſe is the ſame here; twelve princes are created; of one of them Jacob ſays, *The ſcepter ſhall not depart from him— until Shiloh come.* Is it not plain then, that the ſcepters are diſtinguiſhed here, and that it is foretold of one, that it ſhall long out-laſt the reſt? The words therefore, *The ſcepter ſhall not depart from Judah*, are equivalent to theſe, *Judah's ſcepter ſhall not depart.* Conſequently the *ſcepter* here is an emblem of *authority in, and over a tribe only*, and can by no means, in theſe circumſtances, be made to ſignify or denote, an authority over all the tribes of Iſrael. What confirms this ſenſe, is, that the ſame word in the original, *ſchevet*, ſignifies a *tribe* and a ſcepter, and, probably, a *tribe*, becauſe a tribe is a collection of people under one *ſcepter* or authority. *Quod unaquæque tribus ſuam peculiarem virgam haberet, nomine ſuo inſcriptam, quam tribuum principes— manu geſtare conſueverunt. Becauſe every tribe had its rod or ſcepter, inſcribed with its own name, which the prince of the tribe wore as the badge of his authority.* See *Menochius de Repub. Heb. l.* i. *c.* 4. Hence, *ver.* 16. *Dan ſhall judge his people as one of the tribes*, is, in the original, *as one of the ſcepters of Iſrael*; for it is the ſame word that is here rendered ſcepter. See *Sherlock on Prophecy, Diſſer.* iii.

Nor a law-giver from between his feet,] What has been ſaid to fix the meaning of the word *ſcepter*, ſerves equally to fix the ſenſe of *lawgiver*, and muſt be confined to mean ſuch lawgivers only, as ſingle tribes had within themſelves. And indeed this is a ſtrong objection againſt any interpretation, which extends the power here mentioned over all the tribes of Iſrael: For the tribe of *Judah* never had a legiſlative authority over all the tribes; no, not in the days of David and Solomon. Moſes, who was the only proper law-giver of the people of Iſrael, had excluded all kings from this power, *Deut.* xvii. 18, *&c.* They indeed might, with the conſent of the heads of the tribes, make ſuch rules, as we commonly call by-laws; but the law of Moſes was their unalterable law, both for civil and eccleſiaſtical affairs. And therefore by *lawgiver*, I rather chuſe to underſtand *judge*, as the word, in the original, ſignifies. The word ſignifies either one who makes laws, or who adminiſters juſtice according to law. See *Le Clerc.* And this agrees beſt to the paſſage referred to before, *ver.* 16. *Dan ſhall judge his people as one of the tribes of Iſrael.* The words may be conſtrued two ways, either *a law-giver from between his feet, ſhall not depart from Judah*; or thus, *a law-giver ſhall not depart from between the feet of Judah.* In the firſt reading, the meaning probably is, *that the law-givers or judges of Judah ſhould be of his own deſcendants*; for ſo the phraſe is uſed, *Deut.* xxviii. 57. and ſo they were. In the ſecond reading, the meaning is, that the tribe of Judah ſhould have law-givers of their own, to the very laſt times. See *Sherlock, ibid.*

Until Shiloh come,] This word Shiloh is variouſly rendered; but all interpretations agree in this, that the Meſſiah is here deſigned. If by this word we underſtand *Pacificus, the Peacemaker* (ſee *Ainſworth*) whom can it deſign but him, in whoſe times there was to be abundance of *peace* and *righteouſneſs* for evermore? If by it we underſtand *Mittendus, the Perſon to be ſent*, as Siloam is rendered, *John* ix. 7. (thus *Grotius* after the *Vulgate*) who can that be, but the ſame, of whom ſo many promiſes and prophecies had been given, even the Bleſſed Seed. See *John* iii. 17, 34. vii. 29. 1 *John* iv. 9, 14. If we chuſe rather to interpret it *Filius ejus, his Son* (*Jun.* and *Tremell*) who is this *peculiar Son of Judah*, but the Bleſſed Seed; the promiſe of which

which was ſettled on Judah? If we take the verſion of the LXX for our guide, and render the word with them, τα αποκειμενα, or ω' αποκειται, the ſame perſon ſtill is pointed out; the Bleſſed Seed was the great treaſure in reſerve for *Judah*; the Bleſſed Seed was he, for whom all things were reſerved, whoſe the kingdom was to be. If, laſtly, we follow *Le Clerc*, and render the word *finis*, *the end*, what end can be intended, but the end of the ſettlement and eſtabliſhment made by Jacob at this time; or, in other words, the end of God's preſent covenant, in virtue of which the diviſion of the land of Canaan was made among the twelve tribes by Jacob, and which was to be ſucceeded by the covenant of better hopes? In all views, the prophecy muſt terminate in *Chriſt*; and a continuance of the power now ſettled in the houſe of Judah, is promiſed till the Meſſiah comes. See *Sherlock*, *ibid.*

And unto him ſhall the gathering together of the people be:] They who underſtand this paſſage, as relating to the Meſſiah, have great reaſon on their ſide, as well from parallel places of Scripture, *Iſa.* xi. 10. xlii. 4. *Hag.* ii. 7. as from the authority of the moſt ancient interpreters. See *Pool's Synopſ.* This opinion is defended by *Huetius Demonſ. Evang. Prop.* ix. *c.* 4. But it ſeems more conſonant to the rules of language, to appropriate this character to *Judah* than to *Shiloh*. See *Le Clerc*. As to the main of the prophecy, there is no difference, which-ever way we take. According to the laſt of theſe interpretations, the prophecy contains an exact deſcription of the ſtate and polity of Judah, during the continuance of this ſcepter, after the ſcepters were removed from the other tribes of Iſrael. For the remnant of all the tribes after the Aſſyrian captivity, were indeed *gathered* to *Judah*, and fell under the obedience of that one tribe; and the whole nation, from being ſtiled *the people of Iſrael*, were thence-forwards ſtiled *the people of Judah*, or *Jews*. In this ſenſe the prophecy began to operate immediately upon the diviſion of the two kingdoms. God promiſed Solomon to give one tribe to his ſon, for his ſervant David's ſake, 1 *Kings* xi. 13, 32, 36. But, in truth, two tribes, that of Judah and that of Benjamin, together with part of the tribe of Simeon, and many families of the Levites, and of the other tribes, who dwelt within the borders of *Judah*, remained under the obedience of the kingdom of Judah, 2 *Chron.* xi. 13, 16, 17. xv. 9. And no reaſon can be given, why this body is called one tribe, but only this, that the tribe of Judah alone maintained its power and conſtitution; the reſt were all gathered to this tribe, and ſunk in it. Thus things continued, till the ten tribes, which conſtituted the kingdom of Iſrael, were carried into captivity by *Salmaneſer*, about ſeven hundred years before Chriſt; and this put an end to the being of theſe tribes. And here the completion of the prophecy relating to the *continuation of Judah's ſcepter*, after the removal of the others, has its commencement. The ſeventy years of the Babyloniſh captivity, is the only period of time that can create any difficulty upon this ſcheme. For till this period, there is no ſuſpicion that the tribe of Judah wanted rulers and princes within themſelves: The power of the heads of tribes ſubſiſted under the government of the kings of Judah and Iſrael, and was ſo conſiderable, that nothing of moment was done without their advice and conſent. See *Menochius de Rep. Heb. l.* i. *c.* 6. And as to the ſeventy years captivity, it will take off the weight of the difficulty, if we conſider, that the Jews were not carried to Babylon to be ſlaves, but were tranſplanted, as a colony, to people the newly-enlarged city of Babylon; (*Prid. Connect. P.* I. *b.* ii. *p.* 96. *ſixth edit.*) that they are commanded therefore by the prophet *to build houſes*, and *plant gardens*, and *ſeek the peace of the city in which they were* CAPTIVES, (*Jer.* xxix. 5, 7;) that they lived there as a diſtinct people, were governed in their own affairs by their rulers and elders. See *Apoc. Eſth.* xiii. 4. xvi. 15. xiv. 11. *Suſanna*, *ver.* 41, 61. compared with *Ez.* ix. 1. x. 14. *Neh.* ii. 16. iv. 14, 19. It is true, from the time of the captivity, the Jews were never ſo free as they had been formerly; they were under the ſubjection of the Perſian monarchy, and under the empire of the Greeks and Romans, to their laſt deſtruction; but ſtill they lived as a diſtinct people, governed by their own laws. Artaxerxes's commiſſion to Ezra is expreſs, that he ſhould appoint ſuch magiſtrates and judges *as know the laws of thy God*, Ez. vii. 25. And the authority of the Perſian and other kings over them, deſtroyed not the rule and authority of *Judah*, which ſubſiſted with it, as it had, in its commencement, ſubſiſted under the kings of Egypt. How the caſe ſtood in the time of the Haſmonean princes, may be collected from ſeveral paſſages of the Maccabees, but eſpecially from the preambles of public leagues made by and with the Jews. As in that with the ſenate of Rome, 1 Macc. viii. 20—29. xii. 3. xv. 17. with the Lacedemonians, *ch.* xii. 6, 14—20. See alſo 1 *Maccab.* xiv. 28. 2 *Maccab.* xi. 27, 34. All which places ſhew that the polity of the Jews, as a diſtinct people under heads and rulers of their own, ſubſiſted in this period. That things continued in this ſtate to the very death of Chriſt, may be evinced from many paſſages in the goſpel. *John* viii. 32, 33, the Jews account themſelves free: and ſo they were, for they lived by their own laws, and executed judgment among themſelves, as is plain from the caſe of the woman taken in adultery, *John* viii. 5. So when our Saviour foretells his diſciples, that they ſhould be *delivered up to councils*, *and ſcourged in ſynagogues*, he ſhews at the ſame time, what power and authority were exerciſed in the *councils* and *ſynagogues* of the Jews; when Pilate, willing to be delivered of Jeſus, ſays to the Jews, *Take ye him, and crucify him*, John xix. 6. and again, *Take ye him, and judge him according to your own law*; he alſo ſhews, that the Jews lived under their own law, and had the exerciſe of judicial authority among themſelves. See this proved at large by *Wagenſeil Car. Lip. Conf. p.* 299, *&c.* And this was the condition of things, at the death of Chriſt. From that time, all things began to work towards the deſtruction of the Jewiſh polity; and, within a few years, their city, temple, and government, were utterly ruined; and the Jews, not carried into a gentle captivity, to enjoy their own laws, and live as a diſtinct people, in a foreign country, but they were ſold like beaſts in a market, and became ſlaves in the ſtricteſt ſenſe: And, from that day to this, they have had neither prince nor law-giver among them. Nor will they ever be able, after all their pretences, to ſhew any ſigns or marks of the *ſcepter* among them, till they diſcover the unknown country—*where never mankind dwelt*, and where the Apocryphal Eſdras has placed their brethren of the ten tribes. See *Sherlock*, *ibid.*

An. ante C. 1689.

11 *Binding his foſe unto the vine,*] This hyperbolical expreſſion ſets forth the great felicity of Judah's country; that vines ſhould be as common there, as thorn-hedges in other places, ſo that they might tie aſſes with their colts to them.

Thus

An. ante C. 1689.

Thus it was in Engedi, *Josh.* xv. 62. *Song.* i. 14. See *Pat.* and *Ainsworth.*

He washed his garments in wine,] Another hyperbolical expression, importing, that they should have wine as plentiful as the water which serves for common uses. Thus Job, speaking of his days of plentiful prosperity, says, *I washed my steps with butter*, Job xxix. 6. Those who have visited the land of Canaan, describe its soil to be still very rich and fertile, and assure us, that the barrenness, which some authors complain of, proceeds not from the *natural unfruitfulness* of the country, but from the want of inhabitants, and the great aversion there is to labour, in those few who possess it. See *Shaw's Travels*, *p.* 164, *&c. Pet. Belonii Observat. l.* ii. *c.* 79.

12 *His eyes shall be red with wine, &c.*] As these words stand in our version, they denote the plenty of wine and milk with which Judah's country should abound. But, as the fertility of the country was prophesied of before, and because to have *eyes red with wine*, is the reproach of drunkards, *Prov.* xxiii. 29, therefore others refer these expressions to the health and comeliness of the inhabitants, appearing in *the radiance of the eyes, and whiteness of the teeth.* Thus the LXX and Vulgate render it, *His eyes shall be more beautiful than wine; his feet whiter than milk.* See *Calmet.*

13 Zebulun shall dwell at the haven of the sea: and he *shall be* for an haven of ships; and his border *shall be* unto Zidon. 14 Issachar *is* a strong ass, couching down between two burdens. 15 And he saw that rest *was* good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

EXPOSITION.

13 *Zebulun shall dwell at the haven of the sea:*] Near the Lake of Tiberias, or Sea of Galilee, to which the east border of this tribe extended, *Josh.* xix. 10—15. We may justly admire at the exactness of this prophecy, that Jacob, two hundred years before the conquest of Canaan, should thus be able to describe the situation of the respective places, which were to be the lot of his posterity. See *Calmet.* Though Zebulun was younger than Issachar, *ch.* xxx. 18, 20. yet Jacob gives him the blessing before him; as also Moses, *Deut.* xxxiii. 18; and his lot accordingly came up before Issachar, *Josh.* xix. 10, 17. By this they were taught, that their habitation in the land of Canaan was the gift of God, and did not come by chance; their forefathers having so long before predicted the very portion they should inherit. See *Pat.* and *Ainsworth.*

He shall be a haven for ships;] His western border extended to the *Mediterranean*, where there were ports for ships.

His border shall be unto Zidon.] Zidon here cannot well be meant the city of that name, for the tribe of Zebulun did not extend themselves beyond Mount Carmel, which is at least forty miles from thence: But the country of *Zidon*, that is, Phœnicia, called Zidon, *Isa.* xxiii. 2. See *Bochart Phaleg. l.* iv. *c.* 34. Others render it towards *Zidon*; i. e. his situation shall be such, that by means of his shipping, he may easily have traffic with Zidon: And therefore Moses says, *Deut.* xxxiii. 18. *Rejoice Zebulun in thy going out.* See *Rivetus*, and *Junius.*

14 *Issachar is a strong ass, &c.*] Heb. *An ass of bone*; i. e. brawny, strong, robust. The ass is a patient animal, and the proper symbol of labour; for in those countries it was principally imployed in labour. These expressions therefore denote that Issachar's posterity would addict themselves to the quiet and retired business of tillage and husbandry; and, instead of being engaged in merchandize, and the active scenes of life, like their brethren before mentioned, be lovers of peace and rest, *ver.* 15. To which account the words of Moses agree, *Deut.* xxxiii. 18. *Rejoice Zebulun in thy going out; and Issachar in thy tents.*

Couching down between two burdens.] This expression is variously rendered. Le Clerc has it, between the *two barriers of the stall*, where cattle lie down to rest, after the toils of the day. Others, *between the boundaries or limits*, viz. of the neighbouring tribes; Issachar's being an inland settlement, therefore far from the fatigues of merchandize and navigation. The same word occurs, *Jud.* v. 16. where we render it *sheepfolds*; and I know not but this may be the meaning of it here. But, taking the words as they stand in our version, they agree perfectly with the context, and fitly mark the tame and indolent temper of this tribe, that would rather submit to the heaviest taxes and impositions, than engage in war, and lose their beloved quiet: just like an ass, which however strong, will go tamely crouching with a burden on either shoulder, and, rather than shake it off, lie down under the double load. See *Junius.*

15 *He saw— the land that it was pleasant;*] The famous valley of Jezreel was in this tribe; whose border extended as far as Jordan, *Josh.* xix. 18, 22. And that they possessed one of the most fertile and pleasant tracts of Canaan, appears from Josephus's description of the upper and lower Gallilee, which included the territories of this tribe. See *De Bell. Jud. l.* iii. *c.* 2. of *L'Estrange's translation. The country is fruitful*, says he, *to admiration, abounding with pastures, and nurseries of all kinds, so that it would make any man in love with husbandry.* See *Pat.* and *Le Clerc.*

Bowed his shoulder to bear,] He pursues the simile of the ass.

And became a servant unto tribute.] This, says Le Clerc, was fulfilled in the time of the Judges, when the Israelites became tributary to the neighbouring kings, and chiefly Issachar's posterity, upon account of the fertility of their soil. Onkelos paraphrases these words to a quite contrary sense; *He shall subdue provinces— and make them tributary:* a sense quite foreign to the design of the place.

16 Dan shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, * an adder in the path; that biteth the horse heels, so that his rider shall fall backward. 18 I have waited for thy salvation, O LORD. 19 Gad, a troop shall overcome him: but he shall overcome at the last.

* Heb. *an arrow-snake.*

laſt. 20 Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties. An. ante C. 1689.
21 Napthali *is* a hind let looſe: he giveth goodly words.

EXPOSITION.

16 *Dan ſhall judge his people,*] Alluding to the name of *Dan*, which ſignifies *judging*. Many follow Onkelos, who expounds it thus; *A man ſhall ariſe out of the tribe of Dan, in whoſe days his people ſhall be delivered*; referring to Samſon, who was a Danite, *Jud.* xiii. 2. *and judged Iſrael twenty years*, Judg. xv. 20. But with this the laſt part of the verſe will not agree, for all the tribes did not produce judges: Therefore Jacob's meaning is, that though *Dan* was the ſon of a concubine, and ſo inferior to his brothers, before mentioned, yet his poſterity ſhould be governed by a head of their own tribe, as the tribes of Iſrael were. And what Jacob here ſays of Dan is applicable, by analogy, to all his other ſons by concubines, whom, by the prophetic ſpirit, he deſtines to equal privileges with their brethren. But what things particularly concern the tribe of Dan, Jacob adds in the following words. See *Jun. Trem.* and *Pat.*

17 *Dan ſhall be a ſerpent by the way,*] The next words ſhew it to be a particular kind of ſerpent, but the queſtion is which. The Vulgate takes it for the Ceraſtes, a kind of horned ſerpent, of a very cunning nature. Pliny ſays, it hides its whole body in the ſand, only ſhewing its horns, as a bait to catch the ſimple birds. *Plin.* viii. 23. And this tranſlation Bochart ſupports. *Hieroz. P.* II. *l.* iii. *c.* 12. Be that as it will, the compariſon intimates, that the Danites were to be remarkable for ſtratagems of war, defeating their enemies more by policy than open force; like thoſe ſerpents that lie in the roads, and unexpectedly bite horſes-heels, and make them throw their riders. Moſes gives them the ſame character, by comparing Dan to *a lions whelp leaping unexpectedly out of a thicket*, Deut. xxxiii. 22. Inſtances of this their policy we have, *Judg.* xviii. 27. and in Samſon's dealing againſt the Philiſtines, *Jud.* xv, and xvi. See *Jun.* and *Tremell. Pyle*, and *Pat.*

18 *I have waited for thy ſalvation, O Lord.*] Some expound theſe words thus: Jacob foreſeeing the diſtreſſes to which this tribe would be reduced, *Joſh.* xix. 47. *Judg.* i. 34. and eſpecially the foul revolt which they, the firſt of all the tribes, would make, from the true religion, *Jud.* xviii. 30. with the pious concern of a father, turns off the prediction of theſe calamities into a prayer, that they might be delivered out of them. See *Junius.* But the moſt natural meaning of the words is, that Jacob, finding his ſpirits begin to fail, makes a pauſe in the middle of his ſpeech, and breaks forth into this exclamation: *I wait for thy ſalvation, or for a happy deliverance out of this evil world.* See *Pat.* Onkelos, who underſtands the foregoing words of Samſon, refers theſe to Chriſt, the Saviour of the world. So does the Jeruſalem Targum, which paraphraſes the words thus: *Non redemptionem Gideonis,— expectat anima mea, quæ eſt temporalis; neque redemptionem Samſonis, quæ eſt ſalus creata; ſed redemptionem, quam dixiſti verbo tuo venturam eſſe populo tuo, filiis Iſrael, hanc redemptionem tuam expectat anima mea.* And to the ſame purpoſe the Targum of Jonathan.

19 *Gad, a troop ſhall overcome him, &c.*] *Gad* ſignifies a *troop*, ch. xxx. 11. And, in alluſion to the name, Jacob foretells, that this tribe ſhould have many enemies to ſtruggle with, who ſhould ſometimes get the better of them; but that in time they ſhould, by the Divine Aid, prove victorious over all oppoſition. Which accordingly was verified: For this tribe inheriting a frontier country beyond Jordan, *Joſh.* xiii. 8. was at firſt much expoſed to the incurſions of the neighbouring people, particularly the Ammonites, who encamped in Gilead, which was in this tribe, *Jud.* x. 8, ſometimes poſſeſſed part of their country, *Jer.* xlix. 1. and committed great cruelties there, *Amos* i. 13; but at length Jephtha the Gileadite ſubdued thoſe Ammonites, *Jud.* xi. 33. And we have an account, 1 *Chron.* v. 18, 19, 20, how they, with the aſſiſtance of their brethren, of Reuben and Manaſſeh, gained a compleat victory over their enemies the plundering Arabs or Hagarenes. See *Pat. Junius* and *Tremell.* and *Ainſw.*

20 *Out of Aſher his bread ſhall be fat, &c.*] i. e. Aſher's tribe ſhall be ſituated in a plentiful tract, abounding not only with all proviſions for human life, but ſome parts of it, viz. Carmel, *Iſa.* xxxv. 2, producing the choiceſt fruits, fit to be ſerved up to the table of kings. See *Pyle.* Aſher is promiſed the ſame plenty by Moſes, *Deut.* xxxiii. 24— *let him dip his foot in oil. Vide locum.*

21 *Napthali is a hind let looſe:*] He compares this tribe to a hind, a creature that loves to roam unconfined, and to *a hind let looſe*, or eſcaped from the toils, when it bounds with greateſt ſwiftneſs and impetuoſity; and therefore a proper ſymbol of a free ſpirit, a lover of liberty.

He giveth goodly words.] Which denotes affability and addreſs, and, probably, was the diſtinguiſhing character of this ſon of Jacob. But how theſe characters are applicable, in a prophetic ſenſe, to the tribe whereof he was the repreſentative, is the queſtion. Some refer it to *Barak*, a man of *Naphtali*, who went up with his people *on foot* againſt Siſera's iron chariots, *Jud.* iv. 6, 10, 15. See *Ainſw.* One makes the former ſignify their ſwiftneſs in the diſpatch of buſineſs, and the latter their ſmoothneſs in the management of it. See *Mercer.* But there is nothing in their hiſtory to juſtify this explication; nor does it appear that they were more ſtrenuous aſſerters of liberty than others. Some of the Jewiſh interpreters paraphraſe the verſe thus; *Naphtali is a meſſenger ſwift as a hind bounding over the rocks, to bring goodly tidings*; ſee *Jonathan* and *Jeruſ. Targum*; alluding to the character of Naphtali, who, they ſay, out-run his brethren, and firſt brought the news to Jacob of Joſeph's being alive; and was a ſmooth eloquent ſpeaker. But this too wants authority. Bochart, *Hieroz. P.* I. *l.* iii. *c.* 18. by altering the punctation, gives a quite different ſenſe, viz. *Naphtali is a well ſpread tree which puts forth beautiful branches*; which is the more to be regarded that it is the ſenſe of the LXX, and Chaldee paraphraſt: And ſo he underſtands by it, *the fruitfulneſs of that tribe*, which from four ſons that Naphtali brought with him into Egypt, *ch.* xlvi. 24. grew, in the ſpace of two hundred and fifteen years, to upwards of 50,000, *Numb.* i. 43. Or the compariſon may denote, *the fruitfulneſs of their territory*, which was in the upper Galilee, eaſtward to the city Damaſcus and mount Lebanon. See *Joſeph. Antiq.* A country celebrated for its pleaſant and fruitful ſoil. In this ſenſe it will agree with Moſes's benediction of this tribe, *Deut.* xxxiii. 23. *O Naphtali! ſatisfied with favour, and full with the*

An. ante C. 1689.

the bleſſing of the Lord, &c. However it be, I cannot help thinking that our verſion is wrong in this place, becauſe it is hardly intelligible; for what connection is there between *a hind*, and *giving goodly words*. Le Clerc indeed, and others, mend the matter a little, by inſerting an *And*, between the firſt clauſe and the laſt, ſo as to make them two diſtinct propoſitions; but in the Hebrew they are but one. The ſenſe which Bochart offers, ſeems far more eligible; and as to the altering of the vowel points, whether they were eſtabliſhed by the Maſorites in Ezra's time, or, according to Capell, ſome hundred years later, they are not ſurely of ſuch authority, but they may be changed upon ſome occaſions.

22 Joſeph *is* a fruitful bough, *even* a fruitful bough by a well, *whoſe* * branches run over the wall. 23 The archers have ſorely grieved him, and ſhot at *him*, and hated him. 24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong by the hands of the mighty God of Jacob: from thence *is* the Shepherd, the ſtone of Iſrael. 25 *Even* by the God of thy father who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb. 26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren.

* Heb. *daughters.*

EXPOSITION.

22 *Joſeph is a fruitful bough,*] Joſeph, of whom came two tribes, is compared to *a fruitful bough* ſhooting forth two luxuriant ſtems or branches. See *Jun.* and *Tremell.* *A fruitful bough by a well*, i. e. in a moiſt and well-watered ſoil, where plants grow faſter, *Pſ.* i. 3. *Whoſe branches run over the wall*; Heb. *Whoſe daughters run over the wall*; whatever comes from another, being called, in Hebrew, the ſon or daughter of the ſame: as *arrows are the ſons of the bow* or *quiver*, Job xli. 28. Lam. iii. 13. Sparks are *ſons of the burning coal*, Job v. 7. See *Ainſworth.* By the *wall* is meant the wall againſt which the tree is planted. Ainſworth, after the Chaldee and Jeruſalem paraphraſe, underſtands the *vine-tree*, which is uſually planted againſt a wall or other prop, *Pſ.* cxxviii. 3. Now theſe ſpreading branches, by an eaſy metaphor, ſignify the prodigious increaſe and multiplication of theſe two tribes, *Joſ.* xviii. 14, 15, *&c. Deut.* xxxiii. 17. Others think the words may be tranſlated, *Joſeph is a ſon of beauty*; *the daughters ran upon the walls* to ſee him. In which ſenſe they are underſtood by the Vulgate, and other verſions.

23 *The archers have ſorely grieved him, &c.*] By archers here we are to underſtand Joſeph's brethren, who hated him, and ſold him into Egypt, his miſtreſs who tempted him, and falſely accuſed him, and his maſter who put him in priſon; but chiefly his brethren, who ſhot at him the arrows of malice, envy, calumny, and *bitter words*. See *Ainſworth.*

24 *But his bow abode in ſtrength,*] As his brethren are conſidered under the notion of archers, ſo, in purſuance of the ſame metaphor, Joſeph is conſidered as armed alſo with a *bow*; which he employed, not to attack them, but to defend himſelf. And this bow of his *abode in ſtrength*, or proved firm, i. e. He ſuſtained all their ſhocks, with unbroken fortitude and reſolution, like a tough bow, which, though long employed in battle, neither breaks, nor becomes more flexible. The next words explain it.

And the arms of his hands were made ſtrong, by the hands of the mighty God of Jacob:] i. e. His pious truſt in the Divine Providence was rewarded with ſupport and deliverance from God; who is called *the mighty God of Jacob*, becauſe Jacob had often experienced his goodneſs and powerful protection. It is thought, however, that the words are capable of a much eaſier ſenſe; namely, *the bonds or fetters of his arms were broken*, as it is in the Vulgate. For the word which we render *ſtrengthened*, is the ſame that occurs *Pſ.* lxviii. 1. *Let God ariſe, and let his enemies be* SCATTERED; where it would be nonſenſe to tranſlate it *ſtrengthened.*

From thence is the Shepherd, and ſtone of Iſrael.] i. e. From that Divine Providence, before mentioned, is Joſeph become the ſhepherd, who nouriſhed us as his ſheep, *ch.* xlvii. 12. and the *ſtone*, or upholder of me and my family. In the ſame ſenſe is Chriſt called a *Stone*, If. xxviii. 16. and God a *Rock*, Pſ. xviii. 2. See *Pat. Jun.* and *Tremell. Ainſw.* and *Le Clerc.*

25 *Even by the God of thy father*] This Junius refers to *ver.* 22. *This fruitfulneſs ſhall be derived to thy poſterity from the God of thy father, &c.* making the 23d and 24th verſes a parentheſis. But others connect theſe words with the immediately preceeding: *From thence is the ſhepherd—even from the God, &c. Shall bleſs thee with the bleſſings of heaven*, i. e. Thy poſterity ſhall be planted in a fertile ſoil, and watered with rain and dew, and ſeaſonable weather from above; and *with the bleſſings of the deep*, i. e. ſprings and rivers; *and the bleſſings of the breaſts*, i. e. a numerous thriving progeny, or a vaſt increaſe of cattle. See *Jun. Tremell.* and *Pat.*

26 *The bleſſings of thy father, &c.*] This verſe is variouſly rendered. By Junius thus: *Benedictiones patris tui, validæ ſunt cum benedictionibus progenitorum meorum uſque ad finem collium ſeculi*; *hæ adſunto capiti Joſephi, &c.* i. e. *May the bleſſings of thy father, with the bleſſings of my progenitors, whoſe powerful effect will continue while the laſting hills endure, may they all deſcend upon the head of Joſeph.* But the ſenſe will be eaſier, if we join the words, *unto the utmoſt bounds, &c.* with the laſt part of the verſe, thus: Thy father's bleſſings or prayers in thy behalf are more ample, prevalent and comprehenſive, than the bleſſings of my progenitors, in behalf of me; and theſe bleſſings ſhall be, or may they be, upon the head of Joſeph, unto the utmoſt bound or duration of the everlaſting hills; i. e. may they over-top and out-ſtretch the everlaſting mountains, and prove to him more fruitful and laſting than they. That perpetuity is expreſſed in Scripture by the durableneſs of the mountains, appears from ſeveral paſſages. And perhaps Jacob alludes here to the noble mountains of *Baſhan* and

and *mount Ephraim*, which fell to the lot of Joſeph's children. The Hebrew word which we tranſlate *bounds*, ſignifies alſo *deſire*; hence others think he hath reſpect not to the durableneſs of theſe mountains, but their deſireable productions: and then the ſenſe is, *unto all that is moſt deſireable in the ancient hills*, which agrees with Moſes's bleſſing of this tribe, *Deut.* xxxiii. 15. See *Pat.* As to the meaning of the word *everlaſting*, ſee *ch.* xiii. 15. The hills may be called *everlaſting*, becauſe they are not removed out of their place like the waters, which eaſily yield to force.

On the crown of the head of him that was ſeparate from his brethren.] The word *nazir* ſignifies either ſeparated *by a vow*, or *by dignity*; and in the latter ſenſe Joſeph is called *nazir*, the *Nazarite of his brethren*, becauſe of the eminent dignity to which he was advanced above them. See *Pat.* Hence comes a word that ſignifies a crown; and we are told that *nezir* among the Perſians is the firſt officer of the crown, much ſuch another as he whom the ancient Perſians called *the king's eyes*. See *Calmet*. Others think it may be rendered, *upon the head, even upon the crowned head*, &c. in alluſion to his advancement in Egypt. An. ante C. 1689.

27 Benjamin ſhall raven *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

EXPOSITION.

27 *Benjamin ſhall raven as a wolf:*] Benjamin, the laſt of Jacob's ſons, who had been ſo great a favourite of his father, did probably expect a ſuitable bleſſing from him; but whether it were, that Jacob foreſaw no extraordinary merit or happineſs attending this tribe, or that its being afterwards blended with that of Judah, would make it to ſhare in all its bleſſings, he contented himſelf with deſcribing him by his fierce and warlike diſpoſition, who, wolf-like, ſhould ſhed the blood of his enemies, and in the evening divide their ſpoil. And the hiſtory juſtifies this character, the tribe of Benjamin alone maintaining a war with all the other tribes, in which they overcame them in two battles, though they had ſixteen to one againſt them, *Jud.* xx. xxi. Add to this the exploits of Ehud, *Jud.* iii. 15. and Saul, 1 *Sam.* xiv. 47, 48. both Benjamites. See *Pat.* It is to be obſerved however, that the compariſon reſpects not mere valour and fortitude in defending themſelves, but fierceneſs in making wars and depredations upon others. See *Le Clerc.* Some of the fathers apply this to St. Paul, who was of the tribe of Benjamin. In the morning he was a wolf, perſecuting the chriſtian church in its infancy, but in the evening *he divided the ſpoil*, i. e. enriched the church with the ſpoils of its enemies. See *Calmet.*

In the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.] In this there is thought to be an alluſion to the nature of the wolf, which prowls, *and catches his prey by night*, and *feeds upon it in the morning*; and perhaps to ſuch of them as are ſaid to hunt in troops, and divide among them the common booty, each taking his ſhare, which he either devours inſtantly, or lays up ſome of it for future exigencies. See *Bochart, Hieroz. P.* I. *l.* iii. *c.* 10. And this applied to Benjamin ſignifies, that they were to have ſuch ſucceſs in their wars, that they ſhould come home loaded with the ſpoils of their enemies. See *Pat.* Some of the rabbins refer it to the altar of burnt-offering which was in the lot of Benjamin, where the morning and evening ſacrifices were daily conſumed. See *Bochart, Hieroz. ibid.* But what is of chief importance to be attended to in this prophecy is, that it foretels the continuance of the tribe of Benjamin to the very laſt times of the Jewiſh ſtate. For, ſince the natural *morning* and *night* can with no propriety be here underſtood, what other can we ſuppoſe to be intended, but the *morning* and *night* of the Jewiſh ſtate; for this ſtate is the ſubject of all Jacob's prophecy. Thus Bochart tells us, ſome Jewiſh interpreters underſtood this expreſſion, *mane, id eſt primis Iſraelitici regni temporibus — ſub veſperam, id eſt, poſt captivitatis Babylonicæ tempora*. See *Hieroz. ibid. p.* 828. And this interpretation is confirmed by Moſes's prophecy; for that is in truth an expoſition of Jacob's prophecy: *Benjamin*, ſays Moſes, *ſhall dwell in ſafety; the Lord ſhall cover him all the day long, he ſhall dwell between his ſhoulders*, Deut. xxxiii. 12. What is this all the day long? and what does the whole of this prophecy import, but the promiſe of longer continuance to Benjamin than to the other tribes? and was not this exactly fulfilled? For upon the diviſion of the kingdom after Solomon's death, the tribe of Benjamin adhered to Judah, 1 *Kings* xii. 21, 24. and formed one people under Judah as their head, and ſo they two run the ſame fortune, and continued both in being till Shiloh came, long after the other ten tribes were no more a people. See *Sherlock on Proph. Diſſert.* III. 341, &c.

28 All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them. 29 And he charged them, and ſaid unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite, 30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place. 31 (There they buried Abraham and Sarah his wife; there they buried Iſaac, and Rebekah his wife; and there I buried Leah.) 32 The purchaſe of the field, and of the cave that *is* therein, *was* from the children of Heth. 33 And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

EXPO-

An. ante C. 1689.

EXPOSITION.

28 *All these are the twelve tribes*] These words plainly shew, that what Jacob had said to his sons, was not to be fulfilled in their persons, but in their posterity. See *Pat.* and *Jun. & Tremell.* They are in Jacob's words spoken of as twelve, Ephraim and Manasseh not being expressly mentioned, but blessed in Joseph. See *Kidder.*

And blessed them; every one according to his blessing] There seems indeed to be no benediction bestowed on the three first tribes; but that is to be understood only comparatively, for he provided for them all a portion in the land of Canaan. See *Pat.* Or *to bless*, here signifies to express the last words of a dying father over his children. See *Calmet.*

29 *Gathered unto my people:*] See the explication of this phrase, on *ch.* xxv. 8.

In the cave, &c.] See *ch.* xxiii. 9, 10.

33 *He gathered up his feet into the bed,*] While he pronounced these his dying benedictions, he sat up on the bed-side, with his feet hanging down to the ground; and having ended his speech, he drew his feet into the bed, and leaning his head on the pillow, he calmly breathed his last.

And was gathered unto his people.] To what has been said on the import of this expression, *ch.* xxv. 8. I shall only add a passage out of Seneca's epistle to Martia, which shews how the like expression was understood amongst the Romans: *Cur in tanta veri ignorantia versaris, ut inique actum judices cum filio tuo, quod, in tædium versus vitæ, ipse ad majores se recipit suos?* Why should you erroneously judge the case of thy son unhappy, that now, when life was grown burdensome to him, he repairs to his ancestors?

CHAP. L.

AND Joseph fell upon his fathers face, and wept upon him, and kissed him. 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 3 And forty days were fulfilled for him (for so are fulfilled the days of those which are embalmed) and the Egyptians * mourned for him threescore and ten days. 4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. 6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear. 7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8 And all the house of Joseph, and his brethren, and his fathers house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. 9 And there went up with him both chariots and horsemen: and it was a very great company. 10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called † Abel-Mizraim, which *is* beyond Jordan. 12 And his sons did unto him according as he commanded them. 13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

* Heb. *wept.*

† That is, *the mourning of the Egyptians.*

EXPOSITION.

1 *And kissed him.*] We may reasonably presume, that Joseph first closed his father's eyes, as God promised he should do, *ch.* xlvi. 4. and then according to the custom of those times, parted from the body with a kiss. See *Pat.*

2 *His servants the physicians*] The LXX. render it overseers of obsequies, ταφιαστας; but the word in other places is constantly used for physicians; the care of embalming in Egypt being, it seems, the province of the physician, at least of one sort of physicians, for there were several kinds of this profession, if we may believe Herodotus, who tells us, every particular disease had its physician: and Homer in the fourth Odyssey describes Egypt as a land of physicians, every individual pretending to some skill in the medical art. The Egyptians ascribe to Isis the invention of medicine, particularly the medicine of immortality; see *Cic. Tusc. Quæst. l.* i. whereby she rendered her son Orus immortal, which seems to be nothing else but the art of *embalming*, or preserving bodies from putrefaction: be that as it will, this custom appears to have been of very great antiquity in Egypt, and it is alledged that the overflowing of the Nile put them upon this invention; for, during the time that the country was laid under water, which was for two months, they had not access to deposite the dead in their respective

respective burial places. See *Herodot. l.* ii. *c.* 84, *&c.* and *Calmet.* Mr. Warburton observes, that this was a very wise institution in Egypt, to commit the care of embalming the dead to the physicians; for this gave them an opportunity of instructing themselves in the causes of diseases, and of improving their knowledge in anatomy. See *Div. Legat. V.* II. *p.* 49.

To embalm his father:] In this art the Egyptians excelled all other people in the world; bodies of their embalming remaining at this day, under the name of *mummies*. *Embalming* was practised among them upon rich and poor, tho' with more or less cost according to the rank of the person. As to the manner how it was performed, Diodorus (*l.* i) tells us, they first cure the whole body with a wash, or oil of cedar and some other ingredients, for the space of more than thirty days, afterwards mixing myrrh and cinnamon, not only to preserve it for a long while, but to make it send forth an agreeable smell. See also *Herodot. l.* i. *p.* 86, 87, 88.

3 *And forty days were fulfilled for him*] This was the ordinary time allotted for the embalming of dead bodies: *more than thirty days*, says Diodotus; whence it appears, that Joseph had his father's body embalmed in the noblest manner.

And the Egyptians mourned for him seventy days.] The embalming was properly finished in forty days, but the body remained in the pickle for thirty days more, i. e. for seventy days, as Herodotus (*l.* ii. *c.* 86.) tells us, till it was thoroughly seasoned; and these were the set days appointed for mourning: for after that, the body was delivered to the kindred of the deceased, entire, says Diodorus, in all its features. As to the Egyptian rites of mourning, the same authors inform us, that they daubed their heads with mud, (as the Jews sprinkled ashes on their heads) and went about lamenting, till the corpse was buried, abstaining from bathing, and from wine, from all delicate food, and fine cloaths. The female relations, particularly, went about making a piteous wailing, beating themselves, and exposing their breasts. It is probable they likewise composed elegies upon the occasion. See *Le Clerc*, and *Calmet*. Some think, that as Joseph was next to the king, the Egyptians honoured his father with a royal funeral, and a mourning of seventy days, which they take to be a round number for seventy-two; for so many days, says Diodorus, were the days of mourning for their king: but that the same number of seventy days was also observed in embalming persons of lower rank, we learn from Herodotus. See *Chandler's Vind. p.* 588.

4 *Joseph spake unto the house of Pharaoh,*] To the great officers of the court: he does not speak to Pharaoh himself, probably because he was a mourner, and for that reason might not come into his presence; at least thus it was in the Persian court in Mordecai's time, *Esth.* iv. 1, 2. they who were in the state of mourning being looked upon as defiled. See *Pat.*

5 *My father made me swear,*] See on *ch.* xlvii. 29, 30, 31.

My grave which I have digged] Not that he digged the whole cave, for that was probably the work of nature, but a particular niche, which he prepared for himself in his life-time. See *Le Clerc.* An. ante C. 1689.

7 *All the servants of Pharaoh,*] i. e. All the principal officers of the court, as it is explained by the next words. All seems to be put for a great number, as *Matt.* iii. 5. or they may be called *all*, because some went of every order of magistracy. See *Pat.* and *Le Clerc.*

The elders of his house,] Not elders in age, for such were the least fit for the journey, but in dignity, as it is used 2 *Sam.* xii. 17. and hath been since used by many nations. So *senator*, *senior*, *signior*, *seigneur*, in Latin, Spanish, Italian, French, signify the chief men of their nation. So our first Saxon ancestors gave the name of *ealderman* to a governor of a province, as we do now to a magistrate of a city. Thus it signifies persons in authority and dignity throughout the whole country, as well those of the court, as governors of provinces, &c. See *Pat.*

10 *And they came to the threshing-floor of Atad,*] Some translate it, *the threshing floor of brambles*; for so the word *atad* signifies, *Jud.* ix. 14. *Ps.* lviii. 9. there being a threshing-floor in that place perhaps beset with brambles. Others take *Atad* for the name of a man eminent in the country for husbandry. The place is reckoned about two leagues from Jericho on the other side of Jordan, at fifty miles distance from Hebron. See *Pat. Calmet*, and *Le Clerc.*

Beyond Jordan,] Probably in respect of the place where Moses was when he wrote this history, which was in the wilderness of Arabia, on the east of Jordan, *Deut.* i. 1. iii. 25, 28. For Atad and Abel-mizraim lay on the west of Jordan. See *Ainsworth*, *Calmet*, *Wells*, and *Kidder.* Others think, beyond Jordan is said in respect of Joseph and his company; see *Pat.* and *Le Clerc.* who, they say, went the same round about way from Egypt into Canaan, which the Israelites were afterwards made to travel for their sin of unbelief, namely, through Arabia Petrea quite to the east side of Jordan; but this is by no means probable. Junius and others translate it, *at the passage of Jordan*; for it is observed, that the word *heber* signifies passage in general, and sometimes *on the hither side*, as well as *beyond.*

And he made a mourning for his father seven days.] Being come to the borders of Canaan, they made a solemn stop for seven days, to pay the last and deepest ceremonies of funeral mourning. From this passage compared with 1 *Sam.* xxxi. 13. *Eccluſ.* xxii. 12. it is inferred, that seven days was the time of the more solemn mourning among the Jews, and so long those who touched the dead were held unclean by the law of Moses, *Numb.* xix. 11. It appears however from other passages, viz. *Numb.* xx. 29. *Deut.* xxi. 13. xxxiv. 8. that their less solemn funeral mourning lasted a month or thirty days.

11 *This is a grievous mourning*] It consisted, probably, in such wailings and outward expressions of sorrow, as were performed in after-times by persons appointed to attend on funerals, and make doleful lamentations. See *Pat.* (A)

NOTES.

(A) These funeral lamentations were instituted among the Jews, partly to do honour to the dead, and partly to comfort the mourning friends. Buxtorf has given us a specimen of them from the rabbinical writings. See *Lex. Rab. in voce* Saphedan. One of them begins thus: Bow down your heads, ye *palm-trees*, over the just, who flourished like a palm-tree; let us consume both night and day in grief. Another thus: If the flames have thus consumed the cedar, what shall become of the hyssop that springs out of the wall? If the leviathan is caught with a hook, what shall the fishes do in the lake? A third thus: Weep on ye mourners, but not for the deceased, for he is happy and at rest; but our portion is woe and mourning: which passages he quotes the rather, that they seem to give light to the following texts, *Matt.* ix. 23. xi. 17. *Mark* v. 38. *Luke* vii. 32. See also *Calmet's Diss. on the Funerals of the Hebrews.*

An. ante C. 1689. 14 And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father. 15 And when Joſephs brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him. 16 And they * ſent meſſengers unto Joſeph, ſaying, Thy father did command before he died, ſaying, 17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin; for they did unto thee evil: and now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake unto him. 18 And his brethren alſo went and fell down before his face; and they ſaid, Behold, we *be* thy ſervants. 19 And Joſeph ſaid unto them, Fear not: for *am* I in the place of God? 20 But as for you, ye thought evil againſt me; *but* God meant it unto good, to bring to paſs, as *it is* this day, to ſave much people alive. 21 Now therefore fear ye not: I will nouriſh you and your little ones. And he comforted them, and ſpake † kindly unto them.

* Heb. *charged.*

† Heb. *to their hearts.*

EXPOSITION.

15 *Joſeph will peradventure hate us,*] Their guilt filled them with groundleſs ſuſpicion, that Joſeph all this while had only ſmothered his reſentment out of reſpect to his father. See *Pyle.*

16 *They ſent meſſengers unto Joſeph,*] The ſame conſcious guilt made them fearful of going to him themſelves, therefore they ſend a petition to him, imploring him to forget all paſt offences. See *Pyle.*

Thy father did command, &c.] This probably was a feigned ſtory, for we do not find that Joſeph had ſo much as acquainted his father with their uſage of him. See *Pat.*

17 *The treſpaſs of the ſervants of the God, &c.*] They urge, beſides their father's dying command, and the relation they had to him as brethren, that they were of the ſame religion with him, which has been always reckoned one of the firmeſt bonds of affection. See *Pat.* Hence among the Greeks and Romans, the ſolemn manner of adjuring was by their *common gods*, their *common religion*, Per communes deos, communia ſacra. See *Le Clerc.*

And Joſeph wept when they ſpake unto him.] A thouſand tender thoughts crouded into his mind, and his tears diſcovered the compaſſion and generoſity of his ſoul. This ſhews how injurious they were to ſuſpect him capable of ſuch permanent and deep reſentment.

18 *We be thy ſervants.*] They had not the confidence to call themſelves his brethren, but content themſelves with the humble name of ſervants. See *Pat.*

19 *For am I in the place of God?*] We have the ſame phraſe above, *ch.* xxx. 2. where Jacob ſays to Rachel, *Am I in Gods ſtead?* The meaning ſeems the ſame in both places: As if Joſeph had ſaid, *Shall I preſume to oppoſe myſelf to what is come to paſs, as if I were God?* Or, Shall I puniſh you for that which God hath turned ſo much to all our advantages? The words however may be rendered affirmatively, *I am in the place of God*, i. e. I have been the inſtrument under God of ſuſtaining you all this while, and can you think I will now do you hurt? See *Pat.*

20 *Ye thought evil — God meant it for good,*] Herein appears the admirable wiſdom and goodneſs of Providence, which, contrary to the nature of ſin, and the will of ſinners, turns their evil unto good, and directs it to the moſt excellent ends. See *Pat.*

1635. 22 And Joſeph dwelt in Egypt, he, and his fathers houſe: and Joſeph lived an hundred and ten years. 23 And Joſeph ſaw Ephraims children, of the third *generation:* the children alſo of Machir, the ſon of Manaſſeh, were ‡ brought up upon Joſephs knees. 24 And Joſeph ſaid unto his brethren, I die: and God will ſurely viſit you, and bring you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob. 25 And Joſeph took an oath of the children of Iſrael, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence. 26 So Joſeph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

‡ Heb. *born.*

EXPOSITION.

23 *Ephraims children of the third generation:*] He had the pleaſure of ſeeing his father's prophetic bleſſing (*ch.* xlviii. 19, 20. xlix. 25.) upon his two ſons in part fulfilled: for he ſaw great grandchildren from Ephraim, and grand-children from one branch of Manaſſeh. See *Pyle.*

Brought up upon Joſephs knees.] It ſeems to be a proverbial way of ſpeaking to denote, that Joſeph had the care of their education. So Onkelos, *nati ſunt & educavit eos Joſephus.* It is natural for thoſe who are fond of children, to dandle them on their knees: To this cuſtom Job alludes, *ch.* iii. 12. *Why did the knees prevent me?* i. e. *Why was I ſuſtained* or dandled on the nurſe's or midwife's knee? See *Le Clerc.*

24 *God will ſurely viſit you,*] Meaning in mercy, as *ch.* xxi. 1. for the word is uſed indifferently either for beſtowing good, or inflicting evil. Thus he died in the ſame *faith* with his anceſtors, that God would make good his promiſes to them, *Heb.* xi. 22. See *Ainſworth.*

25 *And Joſeph took an oath*] As his father had done of him, *ch.* xlvii. 29, &c.

Carry up my bones from hence.] He was ſo confident that God would give them poſſeſſion of the land of Canaan, that he deſires to be kept unburied

unburied till the time of that viſitation; by which time he knew, his fleſh would be quite dried up, and nothing left but *bones*. See *Pat.* This charge was fulfilled, *Exod.* xiii. 19. and his bones were afterwards buried in Shechem, *Joſh.* xxiv. 32. where the other patriarchs were alſo laid, *Acts* vii. 16. See *Ainſworth.*

26 *And he was put in a coffin in Egypt.*] In one of thoſe cheſts which Herodotus (*l.* ii. *c.* 86.) calls θηκαι, wherein dead bodies were incloſed after their embalming: they were made, he ſays, of wood in the ſhape of a man, in which the bodies being incloſed, they were repoſited in cells, reared on end againſt the wall. See *Pat.* and *Le Clerc.* (A) An. ante C. 1689.

NOTES.

(A) I ſhall here ſubjoin a ſummary of Joſeph's character, as I find it drawn by an able pen. The ſacred hiſtorian ſpeaks of Joſeph with the higheſt honour, as a perſon greatly in the favour of God, and proſpered by him whereſoever he went, even in ſo extraordinary a manner, as to become the obſervation of others; as one of the ſtricteſt fidelity in every truſt committed to him; of the moſt exemplary chaſtity and honour, that no ſolicitations could overcome; of the moſt fixed reverence for God in the midſt of all the corruptions of an idolatrous court and kingdom; of the nobleſt reſolution and fortitude, that the ſtrongeſt temptations could never ſubdue; of the moſt admirable ſagacity and wiſdom, prudence and diſcretion, that made even a prince and his nobles look upon him as under divine inſpiration; of that indefatigable induſtry and diligence, as made him ſucceſsful in the moſt arduous attempts; of the moſt generous compaſſion and forgiveneſs of ſpirit, that the moſt malicious and cruel injuries could never weaken or deſtroy; as the preſerver of Egypt and the neighbouring nations, and as the ſtay and ſupport of his own father and family; as one patient and humble in adverſity, moderate in the uſe of power and the height of proſperity, faithful as a ſervant, dutiful as a ſon, affectionate as a brother, juſt and generous as a prince and ruler; in a word, as one of the beſt and moſt finiſhed character, and as an inſtance of the moſt exemplary and proſperous piety and virtue. Agreeable to this account, he is ſpoken of with the greateſt honour and reſpect by other ancient writers. Artapanus, an ancient Greek writer, repreſents him as a perſon who excelled his other brethren in wiſdom and prudence, and therefore betrayed and ſold by them; and that when he came into Egypt, and was preſented to the king, he was made by him adminiſtrator of the whole kingdom; that whereas before his time the affair of agriculture was in great diſorder, becauſe the country was not rightly divided, and the pooreſt ſort were oppreſſed by the higher, Joſeph firſt of all divided the lands, diſtinguiſhed them by proper marks and bounds, recovered a good part of them from the waters, and made them fit for cultivation and tillage; that he divided ſome of them by lot to the prieſts; found out the art of meaſurement, and that he was greatly beloved by the Egyptians on theſe accounts. See *Artapan. apud Euſeb. Præp. Evang. l.* ix. *c.* 23. Philo, an ancient poet, makes honourable mention of him as the ſon of Jacob, an interpreter of dreams, as lord of Egypt, and as converſant in the ſecrets of time, under the various fluctuations of fate. See *Phil. apud Euſeb. ibid. c.* 24. Alexander Polyhiſtor, who made large extracts out of other authors, relating to the Jewiſh affairs, cites one Demetrius, as giving the character of the ancient Jewiſh patriarchs. He ſpeaks honourably of Abraham, Iſaac, and Jacob, and Joſeph, of whom he ſays, that he was ſold to the Egyptians at ſeventeen years of age, that he interpreted the king's dreams, that he was governor of all Egypt, with other circumſtances agreeable to the ſacred hiſtory. See *Euſeb. ibid. c.* 17, 18, 19, 21. In the account of the Jewiſh nation delivered by Juſtin, the epitomizer of Trogus Pompeius, we have the following paſſage concerning Joſeph: that author, after mentioning the ſons of Iſrael, whom he reckons ten in number, proceeds thus; *Minimus ætate inter fratres Joſeph fuit: cujus excellens ingenium veriti fratres, clam interceptum peregrinis mercatoribus vendiderunt. A quibus deportatus in Ægyptum, cum magicas ibi artes ſolerti ingenio percepiſſet, brevi ipſi regi percarus fuit. Nam & prodigiorum ſagaciſſimus erat, & ſomniorum primus intelligentiam condidit; nihilque divini juris humanique ei incognitum videbatur: adeo ut etiam ſterilitatem agrorum ante multos annos providerit; periſſetque omnis Ægyptus fame; niſi, monitu ejus, rex edicto ſervari per multos annos fruges juſſiſſet: tantaque experimenta ejus fuerunt, ut non ab homine, ſed à Deo reſponſa dari viderentur, (l.* xxxvi. *c.* 2.) i. e. The younger of the brothers was Joſeph, whoſe ſuperior talents having ſtirred up the jealous fears of his brothers, they ſtole him away privately, and ſold him to outlandiſh merchants; by them he was convey'd into Egypt, where, by the help of a quick genius having acquired a thorough knowledge of the magic arts, he ſoon became a great favourite of the king. For he was a moſt ſagacious interpreter of prodigies; he firſt found out the art of expounding dreams; and no ſecrets, either divine or human, ſeem to have been hid from him, inſomuch that he foreſaw the barrenneſs of the country many years before it happened, and all muſt have periſhed by famine, had not the king, by his advice, ordered corn to be laid up for many years: and ſo great were the proofs of his wiſdom, that his reſponſes ſeemed to proceed not from a man, but from God.

Add to this, that his name is venerable in the eaſtern world, and mentioned there with great dignity and eſteem. The Arabian writers, from ancient tradition, give in many reſpects the ſame hiſtory of him as Moſes doth; and particularly aſcribe to him the uſeful invention of meaſuring the Nile upon the encreaſe of the waters, the cutting ſome of the principal canals, and other works of great uſe and advantage in Egypt. The Koran of Mohammed is very liberal in his commendation; and the eaſtern tradition of him is, that he not only cauſed juſtice to be impartially adminiſtred, and encouraged the people to induſtry and the improvement of agriculture during the ſeven years of plenty, but began and perfected ſeveral works of great benefit. And the natives at this day, as Mr. Sale obſerves, aſcribe to him almoſt all the ancient works of publick utility throughout the kingdom, and particularly the rendring the province of Al-Teyyum, from a ſtanding pool or marſh, the moſt fertile and beſt cultivated land in all Egypt. See *Chandler's Vind. V.* I. *p.* 609, &c.

Several learned men have been of opinion, that the ox Apis was a ſymbol of the patriarch Joſeph, and that the Egyptians worſhipped him under that ſymbol, in grateful remembrance of his having ſaved them from periſhing in time of the famine. *Quid in in honorem noſtri Joſephi, formatum perhibent ſimulacrum, ob diviſionem frumenti qua famis tempore ſubvenit Ægyptiis.* See *Rufin. Hiſt. Eccleſ. l.* ii. *c.* 23. Which opinion Voſſius ſupports by ſeveral plauſible arguments of his own, and collateral teſtimonies of other authors, alledging among the reſt, that paſſage *Deut.* xxxiii. 17. where Joſeph, according to the Hebrew, is called *an ox* or *bullock*; and this ſymbol, he obſerves, might allude both to his interpreting Pharaoh's dreams of the fat and lean kine, and to his diſtributing corn to the people; for, to commemorate a publick benefit of the ſame kind, Livy (*l.* iv. *c.* 12.) tells us, the Romans preſented Lucius Minucius with a golden ox, *L. Minucius bove aurato extra portam trigeminam donatus, ne plebe quidem invita, quia frumentum Melianum aſſibus in modios æſtimatum plebe diviſit.* See *Voſſ. de Idol. l.* i. *c.* 29. But if Joſeph was thus advanced to divine honour in Egypt after his death, that honour could not be of very long continuance, for we read in the firſt of Exodus, *ver.* 6. that after Joſeph and all that generation was dead, there aroſe up a new king in Egypt, who knew not Joſeph, *i. e.* who paid no regard to his memory.

THE

THE

BOOK

OF

EXODUS.

ARGUMENT.

As the deliverance of the children of Iſrael out of Egypt is the principal ſubject of this book, it has from thence taken the name of Exodus, *which in the Greek language ſignifies* The going out *or* Departure: *it is called in Hebrew* Sepher Shemoth, *i. e.* The book of the Names, *becauſe it begins with the names of the children of Iſrael. It contains an hiſtory of about an hundred and forty-five years, from the death of Joſeph to the building of the tabernacle.*

CHAP. I.

An. ante C. 1706.

NOW theſe *are* the names of the children of Iſrael, which came into Egypt, every man and his houſhold came with Jacob. 2 Reuben, Simeon, Levi, and Judah, 3 Iſſachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Aſher. 5 And all the ſouls that came out of the * loyns of Jacob, were ſeventy ſouls: † for Joſeph was in Egypt *already*. 6 And Joſeph died, and all his brethren, and all that generation. 7 And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

* Heb. *thigh.*

1635.

† Read, *With Joſeph who was in Egypt.*

EXPOSITION.

1 *Now theſe are the names*] Moſes's main deſign in thus particularly regiſtring the number of the children of Iſrael, when they came into Egypt, ſeems to be in order to make it appear how God had fulfilled his promiſe to Abraham, of multiplying his ſeed, *Gen.* xv. 5. See *Pat. Kidder*, and *Jun. & Trem.*

5 *All the ſouls — were ſeventy ſouls:*] i. e. Theſe, with their ſeveral ſons, (including Jacob himſelf, and Joſeph with his two ſons) amounted to ſeventy male perſons. Here the LXX. have ſeventy-five inſtead of ſeventy, for the reaſon mentioned on *Gen.* xlvi. 26.

And Joſeph] i. e. *With Joſeph*, who was in Egypt

Egypt already, as it is more juſtly rendered by the Chaldee paraphraſt, according to the force of the Hebrew particle *vau* in ſome other places. See *Pat. Ainſw.* and *Stockius in his Lexicon.*

6 *Joſeph died — and all that generation.*] And conſequently this muſt be underſtood of a pretty long ſpace of time; for Levi and Amram lived one hundred and thirty-ſeven years, as Moſes tells us, *ch.* vi. 16, 20. and it was not till after them, and all the men of that generation were dead, that this new king aroſe. See *Le Clerc*, and *Calmet.*

7 *Were fruitful, &c.*] Here are ſeveral words uſed of much the ſame import, the more fully to denote their extraordinary increaſe; only the fourth refers to their increaſe in power as well as number, and intimates, that they were grown formidable to the Egyptians, who now began to be jealous of their growing power. See *Pat.* and *Le Clerc.* We are aſſured by many authors, that in Egypt women were incredibly fruitful. Ariſtotle (*Hiſt. An. l.* vii. *c.* 4.) tells us, it was no uncommon thing for them to have three or four children at a birth. Pliny ſays, (*l.* vii. *c.* 3.) ſome were known to have ſeven. And there was no country in the world, ſays Diodorus, (*l.* i. *c.* 3.) where children were more eaſily brought up, by reaſon of the temperature of the air, and the great plenty of all the neceſſaries of life. See *Calmet.* But whatever natural cauſes might concur to produce this effect, the providence of God is to be acknowledged as the firſt cauſe; eſpecially if we conſider the extraordinary increaſe of the Iſraelites, in ſpite of all their enemies efforts to the contrary. An. ante C. 1635.

And the land was filled with them.] This may be underſtood without an hyperbole; for ſince upwards of ſix hundred thouſand fighting men of them came out of Egypt, *Numb.* i. 45, 46. we may well ſuppoſe the whole to have amounted to two millions of ſouls, a number ſufficient to fill the land of Goſhen, till it became like one continued city. See the *Computation in Poel's Synopſ.* Neither needs this appear ſtrange, if we conſider what is ſaid in the preceding words, and what hiſtorians relate of the prodigious populouſneſs of ancient Egypt. Tacitus (*Ann.* ii. *c.* 60.) informs us, that in Thebes alone were no leſs than ſeven hundred thouſand men able to bear arms; and Strabo, (*l.* xvii.) that the Theban kings commanded an army of near a million of men. See *Le Clerc.*

8 Now there aroſe up a new king over Egypt, which knew not Joſeph. 1573.
9 And he ſaid unto his people, Behold, the people of the children of Iſrael * *are* more and mightier than we. 10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that, when there falleth out any war, they join alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land. 11 Therefore they did ſet over them taſk-maſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes. 12 † But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael. 13 And the Egyptians made the children of Iſrael to ſerve with rigour. 14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of ſervice in the field: all their ſervice wherein they made them ſerve, *was* with rigour.

† Heb. *and as they afflicted them, ſo they multiplied*, &c.

* Read, *Will become more, &c.*

EXPOSITION.

8 *Now there aroſe up a new king*] Diodorus tells us (*l.* ii. *c.* 1.) that the ancient kings of Egypt were choſen by the people, not ſo much with reſpect to birth, as merit: So that this new king might be of another family. See *Calmet.* Accordingly, Marſham and others are of opinion that Joſeph had ſupported his credit with four kings; and he who came after, being a foreigner, had heard nothing of him and his wiſe adminiſtration. See *Shuckford's Connect. V.* II. *p.* 222. But by *a new king* it may be ſufficient to underſtand a king different from him who had advanced Joſeph, ετερος βασιλευς, another king, as it is in the LXX. and *Acts* vii. 18. And ſo the following words:

Which knew not Joſeph.] Will mean, who had no love to Joſepn, nor any grateful remembrance of the eminent ſervices he had done to Egypt; for, not to know, in Scripture, ſignifies *not to love, not to regard.* See *Hoſ* ii. 8. *Amos* iii. 2. compared with *Pſ.* i. 6. xxxi. 7. *Matth.* xxv. 12. See alſo *Grotius*, *Ainſworth*, and *Pat.* The Chaldee paraphraſt renders it to the ſame ſenſe, *qui non confirmabat decreta Joſephi.* (A)

9 *And he ſaid unto his people,*] i. e. Their repreſentatives aſſembled in council.

The children of Iſrael are more and mightier than we.] Heb. *The children of Iſrael more and mightier than we*; i. e. will, in time, become more numerous, and mightier than we; ſupplying the verb, *will be*, inſtead of *are*; which ſenſe agrees whth *ver.* 10. Had they been actually more numerous and powerful, how ſhould the Egyptians have been able to oppreſs them, and keep

NOTES.

(A) This king, whom authors call Salatis, appears by his conduct towards the Iſraelites to have been of a very inhuman diſpoſition; and the learned Mr. Shuckford obſerves, that many perſons of the firſt figure thought it better to leave their native country, under his deſpotic government, than to endeavour to ſit down under the calamities, which they feared might be brought upon them: and from hence it happened, that ſeveral companies fled out of Egypt, in hopes of gaining themſelves an happier ſettlement in ſome foreign country. He particularly collects from Diodorus Siculus, and from hints of other ancient writers, that Cecrops, Erichthonius, and the father of Cadmus, left Egypt about this time, and Danaus and Belus followed them not long after. See his *Connection, &c. V.* II. *b.* viii.

An. ante C. 1573.

them in ſlavery: Therefore others, by *more and mightier*, underſtand they are *more prolific and healthy*. The Iſraelites were more abſtemious, and conſequently more healthy than the luxurious Egyptians. See *Warburton's Div. Leg.* ii. 280. and *Cunæus de Rep. Heb. l.* i. *c.* 5. But the former ſenſe is eaſier and more literal.

10 *Let us deal wiſely with them,*] He would not go about to deſtroy them by force, for fear of weakening himſelf by loſing ſo many ſubjects, but he would uſe ſubtle devices to weaken and inſlave them. See *Pat.* and *Pyle.*

Leſt they join unto our enemies—and ſo get them up out of the land.] They had heard the Iſraelites diſcourſe, it is likely, that they never meant always to ſtay in Egypt, their fathers coming only to ſojourn there; and the nearer the time approached of the expected deliverance, the more they would talk of it; which would naturally raiſe this jealouſy. See *Pat.*

11 *Taſk-maſters,*] Heb. *Maſters of taſks* or *tributes.* Here it ſignifies *maſters of taſks*, as appears from the context. The LXX. render it juſtly Επισταται εργων, *Magiſtros operum*, Vulg. Such as were appointed to oppreſs them with ſervile labour; which they exacted with rigour, and for little or no hire. See *Pat.* and *Le Clerc.* The prophet Ezekiel intimates, that the Hebrews were given over to the oppreſſion of the Egyptians, as a puniſhment for their idolatry, and the impieties which they committed in that country, *ch.* xxiii. 8, 9, 10. This hard bondage is computed to have laſted for about eighty-ſix years. See *Calmet.*

Built for Pharaoh treaſure-cities,] Magazines for preſerving the royal ſtores of corn, as well as treaſures of money. It is the ſame word that we tranſlate *ſtore-cities*, 2 *Chron.* xvi. 4. xvii. 12. and (*ch.* xxxii. 28.) *ſtore-houſes*, which Hezekiah built for the increaſe of corn, and wine, and oil. The LXX render it πολεις οχυρας, *fortified cities*; becauſe ſuch cities are the moſt proper for the purpoſes here mentioned. See *Pat.* and *Le Clerc.*

Pithom] Marſham takes this to be the city *Peluſium*; which agrees with the ſignification of *Pithom*, which is as much as *Pi-tehom*, i. e. the mouth of the deep; being ſeated near the ſea, at the mouth of one of the ſtreams of the Nile. See *Pat.* Bochart, who is followed by Le Clerc, and others, takes it for that city on the borders of Arabia, called by Herodotus, *Patumes.* (*l.* ii. *c.* 158.) Near which city, he ſays, was the famous canal, which extended from the Nile to the Arabian ſea. See *Jun. Tremell.* and *Le Clerc.*

Raamſes.] Probably, one of the frontier towns in the entrance of Egypt, from Arabia; thought to be the ſame from which Goſhen is called *the land of Rameſes*, Gen. xlvii. 11. Le Clerc conjectures that it was called Rameſes, or Raamſes, from one of the kings of Egypt of that name, by whom this city was built: And that this king, his ſucceſſor, whom Joſephus calls *Salatis*, imployed the Iſraelites to fortify and repair it; for the word *bana*, he obſerves, ſignifies to repair, as well as to build. The Jeruſalem Targum takes Pithom for Tanis, and Raamſes for Peluſium. See on *ch.* xii. 37.

12 *But the more they afflicted them, the more they multiplied*] So eaſy a thing it is for Providence to turn the counſels of fooliſh mortals againſt themſelves, *Prov.* xix. 21. The word *jiphrots*, which we tranſlate *grew*, is an alluſion to water, which ſwells and gathers force by being confined. The labour wherewith the Egyptians exerciſed the Iſraelites, ſerved only to make them more hardy; and by preſerving them ſober and temperate, encreaſed their fruitfulneſs.

14 *In morter, and in brick,*] Πηλον εις πλινθον σχηματιζοντες, *by making clay or mortar into bricks*, as Philo juſtly interprets it; according to the known figure, called *hendyad.* See *Pat.*

And in all manner of ſervice in the field:] i. e. In ploughing and digging the ground, as the word properly ſignifies. See *Le Clerc.* Philo expounds it, or in digging trenches to convey the water of the Nile into their ground, and in cleanſing the trenches that had been formerly made. See *Pat.*

15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* Shiphrah, and the name of the other Puah:) 16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him, but if it *be* a daughter, then ſhe ſhall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive. 18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive? 19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to paſs, becauſe the midwives feared God, that he made them houſes. 22 And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

EXPOSITION.

15 *And the name of the one was Shiphrah, and — of the other Puah.*] Doubtleſs theſe were not the only midwives, for how could two be capable to ſerve a whole nation; but, probably, theſe were the chief, and had the reſt under their government. See *Jun.* and *Tremell.*

16 *When — ye ſee them upon the ſtools;*] This word occurs no where elſe in Scripture, except in *Jer.* xviii. 3. where it ſignifies a wheel, or frame, which potters work upon. See *Ainſw.* The critics are much divided about the meaning of the word here; it is generally thought to have been a ſeat for women in travail. Le Clerc conjectures it may ſignify, *when ye ſee them on their knees*, which is ſometimes the poſture of women in child-birth. See 1 *Sam.* iv. 19.

If it be a ſon, ye ſhall kill him,] Joſephus ſays Pharaoh was determined to this act of cruelty by a prediction of ſome diviners, importing, That a ſon was then to be born of the Hebrew race, who ſhould greatly annoy the Egyptians. See *Antiq. l.* ii. *c.* 9. The Sacred Hiſtory intimates nothing of this, but only that Pharaoh dreaded the growing power of the Iſraelites, and therefore wanted to cut off the males, from whom alone any degree of danger was to be apprehended. It added much to the barbarouſneſs of this intended maſſacre, to make the midwives the executioners; for it was to make them not only bloody, but perfidious, and oblige them to betray a truſt, by deſtroying thoſe whom they undertook to ſave.

17 *The midwives feared God,*] They had too high a ſenſe of religion and humanity, to perpetrate ſuch horrid cruelty.

19 *They are lively, and are delivered ere the midwives come in unto them.*] It doth not appear that theſe midwives told a falſhood, but only concealed ſome of the truth: for the Hebrew women might be, generally, ſuch as they are here deſcribed. Such lively women, undoubtedly, there have been, and ſtill are in the world. Varro (*l.* ii. *de R. R. c.* 10.) reports, That the women of Illyricum, when they found their pangs coming, were wont to ſtep aſide from their work, and preſently were delivered. See *Pat.* And we may well ſuppoſe, that the Hebrew women, being inured to toil and labour, would be of a more robuſt and vigorous conſtitution than the ſoft Egyptians. It is probable, too, that being informed of the king's order, they would not call for the midwife, but endeavour to deliver themſelves. *Jun.* and *Tremell.*

20 *Therefore God dealt well with the midwives:*] If the midwives were guilty of any prevaricating, and deviating from the truth, in their anſwer, yet there is no abſurdity in ſuppoſing that the ſpecial Providence of God, which watched over Jacob, might reward the piety of their intention, and the humility of their action, though accompanied with ſome circumſtances that were blame-worthy. See *Calmet*, from *St. Auguſtine.* But, as has been ſaid, it doth not appear that they were really guilty of any prevarication.

21 *Becauſe the midwives feared God, he made them houſes.*] The obvious ſenſe of theſe words is, That, in reward of their eminent piety, God bleſt the midwives in kind. For, as they kept up Iſrael's *houſes* or families, ſo God, in recompence, built them up into families, bleſt their children, and made them proſperous. For this 'is the meaning of the phraſe, in Scripture, *to make* or *build one's houſe.* As *Deut.* xxv 9. *So ſhall it be done unto the man that will not build up his brother's houſe*, i. e. who will not raiſe up offſpring to his brother, for the ſupport and increaſe of his family. See *Ruth* iv. 11. 1 *Sam.* ii. 35. xxv. 28. 2 *Sam.* vii 27. See alſo *Le Clerc. Pat.* and *Grotius.* But it is to be obſerved, that *them* is maſculine, in the original, and therefore ſeems moſt naturally to refer to the Iſraelites: As much as to ſay; *by means of the piety of the midwives, Providence ſtill preſerved, and more and more increaſed the children of Iſrael*, and built them up like a perfect edifice raiſed to its juſt dimenſions, *Jun. & Trem. Kidder. Calvin.* Others refer the *he* to Pharoah, in this ſenſe: he (*i. e.* Pharaoh) built houſes for the midwives, whither the Hebrew women were obliged to repair, in order to be delivered before commiſſioners appointed for that purpoſe, that ſo the king's order might be no longer eluded. See *Fagius Vatablus.* Laſtly, Mr. Shuckford (*Connect. V.* II. *b* vii.) interprets the words thus: *Pharaoh*, reſolving effectually to prevent the increaſe of the Iſraelites, *built houſes for them*, that ſo they might no longer have it in their power to lodge their women in child-bed out of the way, to ſave their children by ſhifting here and there, as they had done formerly, when they lived up and down in the fields in tents, which was their ancient way of living. And with ſome variation of the ſtops he tranſlates the paſſage thus, literally, according to the Hebrew: *And God dealt well with the midwives: and the people multiplied, and waxed very mighty: and this came to paſs becauſe the midwives feared God. And Pharoah built them* (*i. e.* the Iſraelites) *houſes, and charged all his people ſaying*, &c.

An. ante C. 1573.

22 *And Pharaoh charged all his people, ſaying, Every ſon that is born ſhall be caſt into the river.*] We may ſuppoſe it was made highly penal for any to know of the birth of a ſon to an Iſraelite, and not to give information to thoſe who were appointed to throw them into the river. This inhuman edict was probably revoked ſome time after Moſes's birth; for had it ſubſiſted in all its rigour during the whole eighty-ſix years ſervitude, it is not likely that the number of Iſraelites able to bear arms, would have been ſo great at the departure out of Egypt, *Numb.* ii. 32. See *Calmet.*

CHAP. II.

AND there went a man of the houſe of Levi, and took *to wife* a 1571.
daughter of Levi. 2 And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months. 3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime, and with pitch, and put the child therein; and ſhe laid *it* in the flags by the rivers brink. 4 And his ſiſter ſtood afar off, to wit what would be done to him.

EXPOSITION.

1 *And there went a man of Levi, &c.*] We are told the name of Moſes's father and mother, *ch.* vi. 20. *Numb.* xxvi. 59. where Amram, the grandſon of Levi, is ſaid to have taken to wife his father's ſiſter Jochebed, who bare him Moſes and Aaron. According to which verſion it would ſeem, that Moſes's father married his aunt: but others think ſhe was only his couſin-german, and Levi's grand-daughter; for had ſhe been Levi's immediate daughter, the diſproportion between her age, and that of her nephew Amram, had been too great to make it probable they would marry. See on *ch.* vi. 20. and *Calmet.*

2 *Bare a ſon:*] She had one before, viz. Aaron,

An. ante C. 1571.

Aaron, who probably was born before the perſecution began, being three years older than Moſes, *ch.* vii. 7. See *Pat.*

And when ſhe ſaw that he was a goodly child,] *He was fair to God*, Acts vii. 20. i. e. more than ordinarily beautiful. Not that ſhe would have deſtroyed him, had he been otherwiſe, but this circumſtance ſtrengthened her natural affection, and made her more concerned for his preſervation. See *Le Clerc.*

3 *And when ſhe could no longer hide him,*] For fear of being informed againſt by ſome of her Ægyptian neighbours, with whom the Iſraelites lived intermixed, *ch.* iii. 22. Thus Moſes, who was afterwards to be the deliverer of Iſrael, had himſelf like to have fallen a ſacrifice to the fury of the oppreſſor; God ſo ordering it, that being afterwards told of this, he might be the more animated with zeal for the deliverance of his brethren out of the hands of ſuch bloody men.

Of bulruſhes,] Rather of Papyrus, a kind of flaggy ſhrub or reed, which grew particularly on the banks of the Nile. Thus the word is rendred in ſome copies of the LXX. and ſo Clemens Alexand. (*Strom.* I. *p.* 343.) εκ βιβλων της εγχωριου σκευος τι ποιησαμενοι, *Having made a veſſel of Papyrus, the product of the country.* See *Pat.*

And daubed it with ſlime, and pitch,] For this word *ſlime*, ſee on *Gen.* xi. 3. It was daubed over with ſlime within, and pitch without, to keep the water from coming into the veſſel.

And ſhe laid it in the flags] That it might not be carried away by the ſtream, intending, we may ſuppoſe, to come by night to ſuckle the child. Probably the ark was made in form of a boat, that if it ſhould chance to be carried away by the ſtream, it might ſwim in the river: for we are aſſured that the Egyptians made boats of the fore-named reed. See *Pliny*, vii. 56. xiii. 2. *Theophraſt. Hiſt. Plant.* iv. So *Lucan*, *l.* iv. *Conſeritur bibula Memphitis cymba papyro.* See alſo *If.* xviii. 2. and *Pool's Synopſ.*

4 *His ſiſter ſtood afar off,*] Miriam, for we read of no other ſiſter he had, *Numb.* xxvi. 59. ſhe ſtood afar off, that ſhe might not ſeem to be ſet there on purpoſe to watch him. See *Pat.*

5 And the daughter of Pharaoh came down to waſh herſelf at the river, and her maidens walked along by the river ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it. 6 And when ſhe had opened *it*, ſhe ſaw the child: and, behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children. 7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee? 8 And Pharaohs daughter ſaid unto her, Go. And the maid went, and called the childs mother. 9 And Pharaohs daughter ſaid unto her, Take this child away, and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

EXPOSITION.

5 *Came down to waſh herſelf*] Some will have it to have been for religious purification, not merely for pleaſure: perhaps it might be for both, the outward purification of the body being conſidered not only as a ſign, but as ſome way conducive to promote internal purification. So Clemens Alexand. (*l.* i. *Strom. p.* 343.) λουτροις και περιρραντηριοις χρησαμενοι, *Uſing waſhings and purifications.* Be that as it will, Herodotus tells us, (*l.* ii. *c.* 37.) that the ancient Egyptians were wont to waſh their bodies no leſs than four times in twenty-four hours, twice by day and twice by night. See *Pat.* and *Le Clerc.*

And her maidens walked along by the river ſide:] While ſhe waſhed herſelf in a private place, probably, in ſome incloſure made by the king for that purpoſe. As Zoan or Tanis, the royal city, lay near the river, the king's gardens might extend themſelves to the very banks of it, where convenient bathing houſes might be contrived for the uſe of the royal family. See *Pat.*

She ſent her maid] It is a different word from that for maidens mentioned before, and ſignifies one who waited immediately upon her, whom we call an handmaid, the other ſignifying only young women, ſuch perhaps as we now call *ladies of honour*. See *Pat.*

6 *Behold, the babe wept.*] Never did child cry more ſeaſonably: no wonder that the princeſs was moved with the ſight of ſo much innocence and ſo much beauty in diſtreſs.

Had compaſſion on him,] She reſolved to preſerve the child contrary to her father's orders.

And ſaid, This is one of the Hebrews children.] She might very well thus judge, not only becauſe the child was circumciſed, but becauſe ſhe ſaw him thus expoſed. See *Kidder.*

7 *Then ſaid his ſiſter to Pharaohs daughter,*] Miriam having now come up, in ſuch a manner as looked like pure chance, or natural curioſity, and hearing that the reſult of their advice was to give the child in ſuck to ſome Hebrew nurſe, ſhe offered her ſervice to the princeſs to help her to a nurſe. See *Pyle.*

9 *Take this child — and nurſe it for me,*] Euſebius (*Præp. Evang. l.* ix. *c.* 27.) has preſerved a tradition, that this daughter of Pharaoh was married to one Cenephres, king of the country above Memphis, but had no children: if ſo, ſhe might be the more readily determined to adopt this lovely infant for her own. See *Pat.* Had the child fallen into other hands, they durſt not have done otherwiſe but have thrown it into the river; but Providence brings no leſs a perſon than Pharaoh's daughter, and juſt at that juncture guides her to the place where the forlorn infant lay.

10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon. And ſhe called his name * Moſes: and ſhe ſaid, Becauſe I drew him out of the water. 11 And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their

* That is, *drawn out.*

their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren. 12 And he looked this way, and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand. 13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow? 14 And he ſaid, Who made thee * a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? and Moſes feared, and ſaid, Surely this thing is known.

An. ante C. 1531.

* Heb. *a man, a prince.*

EXPOSITION.

10 *And he became her ſon.*] She adopted him for her own, and gave him a princely education; taking care to have him inſtructed in all the wiſdom of the Egyptians, *Acts* vii. 22. See *Pat.* Some of the Jewiſh writers have a tradition, that ſhe was Pharaoh's only child, and that Moſes was to have ſucceeded to the crown of Egypt in right of his adopted mother. Philo adds, that ſhe feigned herſelf with child, and that ſhe had born Moſes. Which tradition is thought to be favoured by the apoſtle, *Heb.* xi. 24. *He refuſed to be called the ſon of Pharaohs daughter.* Joſephus relates, that the princeſs having no child, adopted Moſes, and brought him, whilſt a child, to her father; and admiring both the beauty of his perſon and the promiſing appearance of a genius in him, wiſhed he would appoint him to be his ſucceſſor, if ſhe ſhould have no children: that the king hereupon in a pleaſant humour put his crown upon the child's head, and that Moſes took it off, and laid it upon the ground, and there played with it, and turned it about with his feet. One of the prieſts that attended, thought his actions ominous, and was earneſt to have him killed, as a perſon who would be fatally miſchievous to the Egyptian *crown*; but here again the princeſs ſaved him from deſtruction. See *Joſ. Antiq. l.* ii. *c.* 9.

She called his name Moſes,] Either from the Hebrew word *maſhat, to draw out*, as 2 *Sam.* xxii. 17. *Iſ.* lxiii. 11. or rather, from two Egyptian words *mo-uſes*, of the ſame import; as is obſerved by Philo in his life of Moſes; and by Joſephus, (*Antiq. l.* ix. *c.* 2.) who lived ſome time in Egypt; and Clemens Alexand. (*Strom. l.* i. *p.* 443.) Thoſe who contend for its being of Hebrew derivation obſerve, that it is common for the Hebrew to turn names of other languages into equivalent ones in their own: in like manner as the Greeks turn the Hebrew name Cephas into Petrus. See *Pool's Synopſ.*

11 *When Moſes was grown,*] Not only to man's eſtate, but when he was full forty years old, *Acts* vii. 3.

He went out unto his brethren,] It came into his heart to viſit his brethren the ſons of Iſrael, ſays St. Stephen, *ibid.* which ſhews, that by *brethren* here we are to underſtand the Hebrews in general, who were all his brethren, as deſcended from the ſame common father Abraham. From this time he renounced the honours and pleaſures of Pharaoh's court, *chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon, &c.* Heb. xi. 24. See *Ainſw.*

He ſpied an Egyptian ſmiting an Hebrew,] Philo's account of this matter is not improbable, viz. That this Egyptian was one of the taſk-maſters, who fell unmercifully upon this Hebrew, becauſe he did not do his work ſo faſt as he would have had him, and almoſt beat him to death. See *Pat.*

12 *He ſlew the Egyptian,*] So ſtrongly was Moſes animated with an abhorrence of oppreſſion, and ſuch ardent love he breathed to his country, that he could not ſuffer this outrage to paſs unpuniſhed. The ſcripture intimates, that he intended by this action to rouze the dormant ſpirit of liberty in his countrymen, and prepare them for accepting that general deliverance from thraldom he was about to offer them in the name of God, *Acts* vii. 25. The queſtion is, how far this action of Moſes is juſtifiable: granting that the Iſraelite ſuffered wrong, yet what right had Moſes, who was but a private perſon, to execute juſtice upon him, eſpecially to take away his life; ought he not to have appealed to the civil magiſtrate, in whoſe hands the ſociety had lodged the power of redreſſing private wrongs? Some will have it, that he acted by a divine impulſe or commiſſion. See *Maimon. Mor. Nev. P.* II. 45. and *Jun. & Tremell.* But this I doubt, will not ſolve the difficulty, unleſs the action was juſt in itſelf; therefore Mr. Le Clerc's anſwer ſeems the moſt judicious: That as the Egyptian kings authorized the oppreſſion of the Iſraelites, it was vain to apply to them for redreſs of their grievances. The civil magiſtrate, who ought to have protected injured innocence, was himſelf become the oppreſſor; and conſequently, the ſociety being degenerated into a confederacy in oppreſſion and injuſtice, it was as lawful to uſe private force and reſiſtance, as againſt a band of robbers and cut-throats.

14 *And Moſes feared,*] Some have fancied a contradiction between this account of Moſes and what the apoſtle ſays of him, *Heb.* xi. 27. *By faith he forſook Egypt, not fearing the wrath of the king.* But I take this laſt to refer to his courage in conducting the Iſraelites out of Egypt; in which action he was ſo fortified by faith in the divine protection, that he feared not Pharaoh and all his hoſts.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well. 16 Now the † prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their fathers flock. 17 And the ſhepherds came and drove them away: But Moſes ſtood up and helped them, and watered their flock. 18 And when they came to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to day? 19 And

† Or, *prince.*

An. ante C. 1531. 19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock. 20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? Call him, that he may eat bread. 21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter. 22 And
1533. ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

EXPOSITION.

15 *He thought to ſlay Moſes.*] Not only for homicide, which was death by the Egyptian law; (ſee *Diod. Sic. l.* ii. *p.* 70.) but alſo for pretending to aſſert the liberty of the Iſraelites, and to be their deliverer: and he would be the more inflamed againſt him, if what Joſephus ſays, (*Ant. l.* ii. *c.* 9.) be true; *That one of the king's ſacred ſcribes ſeeing Moſes in the palace, called out aloud, O king, this boy is he, whom if we ſhall put to death, God hath ſhewed us that we ſhall be delivered from our fears.* See *Pat.* and *Le Clerc.*

And dwelt in the land of Midian:] Joſephus, (*Antiq. l.* ii. *c.* 11.) who is followed by moſt of the commentators, takes this country of Midian for a part of Arabia Petræa, the country adjoining to Goſhen: here ſome of Abram's poſterity by Keturah are thought to have ſettled, *Gen.* xxv. 2. See *Pat.* Thus Dr. Patrick and others are of opinion, that Moſes married into the family of Abraham; but from *ch.* iv. 25, &c. *Numb.* xii. 1. it appears much more probable, that Zipporah was a ſtranger to Abraham's race: for in the one paſſage ſhe ſhews an abhorrence at circumciſion; and in the other Miriam and Aaron reproach Moſes for having married a *Cuſhite*, (we render it an Ethiopian) i. e. one of the daughters of Cuſh the ſon of Ham, *Gen.* x. 6. See *Calmet.* The hardſhips which Moſes endured in this deſart land, and the virtues he learned in this ſchool of adverſity, at a diſtance from the pleaſures of a court where he had been educated, ſerved not a little to qualify him for the part he was afterwards to act, as the deliverer of his people.

16 *Now the prieſt of Midian*] Or *prince*, as in the margin; for the word *cohen* ſignifies either prieſt or prince: which ſee explained on *Gen.* xli. 45. *prieſt of On.* He was perhaps prince and prieſt both; for it was common in thoſe ancient times for kings and princes to miniſter in holy things, *Gen.* xlvii. 22. He appears to have been a prieſt of the true God; for, upon his arrival in the camp of the Iſraelites, he offers ſacrifices to the Lord, *ch.* xviii. 11, 12. Thoſe who are of opinion that he muſt have been a prieſt only, not a prince, becauſe they think it not likely that a prince's daughter would have been feeding ſheep, and expoſed to the inſults of the ſhepherds, are miſled, by judging of thoſe early ages from the manners of modern times.

They came and drew water to water their father's flocks.] It has been before obſerved, (*Gen.* xxiv. 20.) that the paſtoral employment in ancient [illegible] was not thought below the dignity of the [illegible]eſt princes: this innocent primitive way of [illegible] was particularly the employment of the ancient Arabians.

17 *And the ſhepherds came and drove them away:*] *Them* is here in the maſculine gender, and therefore muſt in propriety of ſpeech refer, not to the *daughters*, but to the flocks, or ſome ſervants who were under the young women. See *Kidder.* As in thoſe countries there is a great ſcarcity of water, and but few wells, the ſhepherds were apt to ſtrive who ſhould get firſt poſſeſſion of the wells, leſt others coming before ſhould not leave water enough for their cattle. And therefore to prevent quarrels, it was a law in ſome places, that the ſhepherds ſhould wait for one another, and water their flocks all together, *Gen.* xxix. 8.

But Moſes ſtood up and helped them,] Moſes chaſtiſed their rudeneſs, not by force, as we may well ſuppoſe, ſince he was alone againſt ſeveral; but by that authority and pre-eminence, which education, wiſdom, and addreſs, give the civilized over the clowniſh and illiterate.

18 *When they came to Reuel their father,*] In *Numb.* x. 29. *Judg.* iv. 11. the father-in-law of Moſes is called Hobab, the ſon of Raguel; in *Jud.* i. 16. Ceni; and in *Exod.* iii. 1. he is ſtiled Jethro; ſo that one and the ſame perſon is thought to have been called by four names, Raguel or Reuel, Hobab, Ceni, and Jethro. St. Jerom (*in Exod.* xviii. 1, 21.) renders the word *choten*, which we tranſlate *father-in-law*, by *cognatus*, kinſman; and if the word is to be taken in this extenſive ſenſe, the difficulty will be removed. See *Calmet.* Some take Reuel or Raguel for Jethro's father, and ſo the grandfather of theſe young women. Joſephus (*Antiq. l.* ii. *c.* 9.) ſeems to think that Hobab and Reuel or Raguel were the proper names of Moſes's father-in-law, and Jethro his ſurname: what confirms this opinion is, that Hobab and Raguel are names of much the ſame import, the one denoting *beloved*, the other *beloved of God.* Thus the ſame perſon is called *Eliakim* and *Jehoiakim*, 2 Kings xxiii. 34. both ſignifying *the Lord hath provided.* Mr. Le Clerc conjectures, that Jethro might be a title annexed to his dignity, as Pharaoh. See *Le Clerc.*

19 *An Egyptian*] As they took Moſes to be by his ſpeech and habit.

20 *That he may eat bread.*] This, according to the Hebrew idiom, implies that he may receive what entertainment my houſe affords. See *Gen.* xviii. 5.

21 *And he gave Moſes Zipporah his daughter.*] Though the ſcripture omits to mention what paſſed before Moſes's marriage, yet it is probable that he did not marry till he had been ſome time in the country, and given Jethro proofs of his virtuous qualifications. See *Pat.*

22 *Called his name Gerſhom:*] Which name ſignifies a *ſtranger* or *alien*; whereby Moſes intended to remind him of his preſent exiled condition, and of the Providence which ſupported him under it. See *ch.* xviii. 3.

23 And it came to paſs in proceſs of time, that the king of Egypt died, and the childen of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God, by reaſon of the bondage. 24 And God heard

heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God * had respect unto *them*. An. ante C. 1533.

* Heb. *knew*.

EXPOSITION.

23 *And in process of time — the king of Egypt died,*] i. e. Within the space of forty years, during which Moses abode in the land of Midian, *Acts* vii. 23. *Exod.* vii. 7. See *Le Clerc*. Bishop Usher takes this king to have been Rameses, and places his death in the year of the world 2494. His successor was Amenophis, who was drowned in the Red sea about nineteen years after. See *Calmet*.

And their cry came up unto God,] This in the scripture stile signifies, that their cry was very grievous and distressful. *Gen.* xix. 13. See *Pat.* And not only so, but it may signify that they prayed fervently to God for deliverance from their wretched thraldom, *Numb.* xx. 16. and for a time forsook their Egyptian idols, *Ezek.* xx. 8. See *Grotius*.

24 *And God heard, &c.*] In these two last verses are four different words, viz. heard, remembered, looked upon them, had respect unto them; the more emphatically to express God's kind intentions towards them. See *Pat.*

CHAP. III.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, *even* to Horeb. 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. 1491.

EXPOSITION.

1 *Now Moses kept the flock of Jethro*] It has been before observed, that the keeping of flocks and herds was an employment not beneath the dignity of the great, even princes themselves, in those early ages, *Gen.* xxix. 9.

Jethro his father-in-law,] Who is called by several other names, as is said above on *ch.* ii. 18.

Led his flock to the back-side of the desert,] *Ad interiora deserti*, (Vulgat.) to the inner parts of the desert; where he found better pasture: therefore the Chaldee, attending chiefly to the sense, renders it, *ad optima pascua*.

And came to the mountain of God,] It is called *the mountain of God*, either because of its towering height, as *Ps.* xxxvi. 6. the great mountains are called in the original *mountains of God*: See on *Gen.* i. 2. Or it is called *the mountain of God* by anticipation, because it was sanctified of God by his appearing there now, *ver.* 5. and because the law was afterwards given upon this mount with glorious displays of the divine presence, *ch.* xix. 17. See *Le Clerc*, and *Ainsworth*. Josephus relating this history, (*Antiq. l.* ii. *c.* 11.) has preserved a tradition, that even in the times before Moses it was given out, that a divinity had often appeared on this mountain.

Even to Horeb.] St. Stephen, *Acts* vii. 30. calls it Sinai, because Horeb and Sinai were two tops of the same mountain, the one to the east, the other to the west. Compare *ch.* xix. 20. xxxiii. 6. *Deut.* iv. 10. See *Pat.* Le Clerc places Sinai on the west of Horeb; but by comparing *ch.* xvii. 6. with *ch.* xix. 1, 2, 11. it would seem that Horeb lay on the west, i. e. nearest the Red Sea; for the Israelites, after having encamped at Horeb, marched on from thence to Sinai: and so I find the two are situated in Calmet's and Wells's maps. St. Stephen's words also inform us, that Moses had this vision after he had dwelt forty years in the land of Midian; see *ch.* vii. 7. How he was employed during that time, we are not told: some think he wrote the book of Job to comfort the afflicted Israelites in the hope of a timely deliverance; and also the book of Genesis, that they might understand what promises God had made to their noble ancestors Abraham, Isaac and Jacob, and that the time of their accomplishment drew nigh.

2 *And the angel of the Lord appeared*] So he is called by St. Stephen, *Acts* vii. 30. and the same person is called, *ver.* 4. *the Lord*. He was either the Messiah, the angel or messenger of the covenant, *Mal.* iii. 1. and thought to be the same who is called Michael the prince of the angels, *Dan.* x. 21. with *Rev.* xii. 7. See *Ainsw.* Or it was a created angel representing Jehovah, and acting in his name. Bishop Patrick takes it to have been the appearance of the Shechinah, or Jehovah himself accompanied with a glorious retinue of angels as his ministers.

In a flame of fire] The glory of the Lord, as the Shechinah is often called, appeared in a flaming manner like fire, exceeding bright and with an amazing splendor: so it appeared to Abraham, but not so bright, when the first promise was made of their deliverance, *Gen.* xv. 17, 18. See *Pat.* Le Clerc observes, that the flame must have been exceeding pure, and altogether free from smoke, or Moses could not have so distinctly perceived the thorns in the midst of it unconsumed.

Out of the midst of a bush:] Heb. *seneh, a bramble-bush*; whence the mount and wilderness

is

An. ante C. 1491.

is called *Sinai*, from the ſtore of brambles that grew there. See *Ainſw.* By the buſh here the generality of the beſt interpreters, both Jews and Chriſtians, underſtand the Iſraelites afflicted in Egypt. The glory of God appearing in the midſt of the buſh ſignified, that God was preſent with his people in the midſt of all their tribulations.

And, behold, the buſh burned with fire, and the buſh was not conſumed.] Fire is often uſed in ſcripture as a proper emblem of calamity, eſpecially of national calamity, *If.* xxx. 30. *Lam.* ii. 3. See *Ainſw.* Therefore the buſh burning with fire, but not conſumed, repreſented, that however ſore the Iſraelites might be diſtreſſed, yet their afflictions ſhould not entirely conſume them, nor make an end of them. (A)

3 *I will now turn aſide,*] i. e. I will turn aſide a little from the flocks, and draw near, to behold with attention this amazing ſight.. See *Le Clerc.*

5 *And he ſaid, Draw not nigh*] Some think this intimates, that Moſes was drawing nigh with too much boldneſs, and to gratify a heedleſs curioſity. See *Pool's Synopſ.* Therefore at his firſt approach he was given to underſtand, that this was a manifeſtation of the divine majeſty: and was ſtrait commanded to keep his diſtance.

Put off thy ſhoes] The reaſon follows; *for the place whereon thou ſtandeſt is holy ground.* The ſame direction is given to Joſhua, and for the ſame reaſon, *Joſh.* v. 15. This rite ſeems to have been originally derived from ſlaves, who went bare-foot in token of meanneſs and ſubjection: hence it was uſed as a ſign of mourning and humiliation, 2 *Sam.* xv. 30. *If.* xx. 2, 4. *Ezek.* xxiv. 17, 23. In the ſervice of the tabernacle and temple the prieſts officiated bare-foot in token of purity and humiliation. See on *ch.* xxx. 19. Juvenal remarks the ſame to have been the practice of the Jews in his time:

Obſervant ubi feſta mero pede ſabbata reges.
Sat. vi. 158.

We are told, that all the eaſtern people came into their holy places in the ſame manner: particularly the Egyptians, from whom Pythagoras is thought to have learned this rite; for he thus recommends it to his diſciples,

Ανυποδητος θυε και προσκυνει.

Put off thy ſhoes when thou offereſt ſacrifice and adoration, Jamblech. vit. Pythag. The ſame ceremony is obſerved by the Mahometans at this day. See *Grotius,* and *Calmet.* This rite having therefore prevailed ſo univerſally, it is probable, that it was one of the religious ceremonies obſerved by the patriarchs, and being already eſtabliſhed as a ſign of religious veneration, God accommodates himſelf to it as upon other occaſions, and requires Moſes to perform it, not as of any avail in itſelf, but as a received mark and teſtimony of that awful reſpect with which mortals ought to approach their Maker. As to all theſe rites, it is likely that they were originally of human inſtitution; and from being firſt appropriated to civil uſe, were by an eaſy tranſition introduced into religion: and having acquired a relative ſanctity by cuſtom, the Deity might approve of them in condeſcenſion to human weakneſs. And therefore it is obſerved, that when mankind arrived at greater wiſdom and experience, all theſe ceremonies were aboliſhed by Jeſus Chriſt. See *Le Clerc.*

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God. 7 And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry, by reaſon of their taſk-maſters: for I know their ſorrows. 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites. 9 Now therefore, behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them. 10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

EXPOSITION.

6 *The God of thy father,*] In St. Stephen's ſpeech it is, *I am the God of thy fathers*; and the following words confirm this to be the true ſenſe, the Hebrews often uſing the ſingular for the plural. See *Ainſw.*

The God of Abraham, the God of Iſaac, and the God of Jacob.] As God had made a covenant with each of theſe patriarchs, he is for that reaſon called *their God* in particular, *Lev.* xxvi. 42. Having made a promiſe to each of them, that the

NOTES.

(A) The heathens had either read or heard of this wonder, as appears by Artapanus, who mentions it in Euſebius (*Præp. Evang. l.* ix. *c.* 27.) but he diſguiſes it, ſaying, it was a fire which ſuddenly broke out of the earth and flamed; μητε ὑλης μητε αλλης τινος ξυλειας ὑσης εν τοπω, when there was no matter, nor any kind of wood in the place to feed it. But in the 29th chapter of the ſame book an ancient tragedian reports the miracle exactly, ſaying, juſt as Moſes doth here, *that the buſh burnt in a great fire, and yet remained entire and green in the flame.* There is a ſtory ſomething like this in Dion Pruſæus, (*Orat.* xxxvi.) where he ſaith, the Perſians relate concerning Zoroaſtres, that the love of wiſdom and virtue leading him to a ſolitary life, ſeparate from company, upon a mountain, he found it one day all in a flame, ſhining with celeſtial fire, out of the midſt of which he came without any harm, and inſtituted certain ſacrifices to God, who then, he was perſuaded, appeared to him: which ſeems to be nothing elſe but a corruption of this apparition to Moſes. See alſo *Huet. Dem. Evang. Prop.* iv. *c.* 5.

Meſſiah

Meſſiah ſhould ſpring from them, and that the land of Canaan ſhould be the inheritance of their offspring. See on *Gen.* xvii. 8. *Pat.*

And Moſes hid his face:] In token of profound humility and veneration: ſo Abram, *Gen.* xvii. 3. ſo Elijah, 1 *Kings* xix. 13. and juſtly may ſinful mortals do ſo, when the angels themſelves are ſaid to cover their faces in the preſence of God, *Iſ.* vi. 2. See *Pat.*

For he was afraid to look upon God.] He ſeems to have been afraid, leſt he ſhould be ſtruck dead or blind, by the over-powering brightneſs of the divine apparition. See on *Gen.* xvi. 13. *Le Clerc*, and *Calmet*. *To look upon God*, is to look upon that glorious appearance by which God manifeſted himſelf. See *Kidder*. The Chaldee juſtly renders it, *the glory of God.*

7 *I have ſurely ſeen the affliction of my people,*] Heb. *ſeeing I have ſeen*; and in St. Stephen's ſpeech, *I have ſeen, I have ſeen:* the repetition implies not only the particular notice which God had taken of his people's affliction, but the determined purpoſe of his providence to accompliſh their deliverance.

8 *And a large*] Where they ſhall not be pent up, as they now are in Goſhen. The land of promiſe is called large, not merely in reſpect of the bounds of Canaan, but of the whole territories to which their conqueſts ſhould extend. See *Gen.* xv. 18. *Pat.* and *Le Clerc.*

Unto a land flowing with milk and honey;] The ſacred writings are full of encomiums on the fertility of the land of Canaan, *Deut.* viii. 7. xxxii. 13. 2 *Kings* xviii. 32. and to theſe deſcriptions the teſtimonies of other authors agree. So in Joſephus (*de Bel. Jud. l.* v. *c.* 4.) the land of Jericho is celebrated, among other things, for being χωρα μελιτοτροφος fit for breeding bees. Therefore honey was carried from Judea to the markets of Tyre, *Ezek.* xxvii. 17. See *Bochart. Hieroz. p.* ii. *l.* iv. *c.* 10. *Pool's Synop.* and *Le Clerc. Flowing with milk and honey* is a proverbial expreſſion denoting plenty. Hence Egypt is alſo called a land flowing with milk and honey. *Num.* xvi. 13. So alſo in other authors, particularly in Euripides: An. ante C. 1491.

Ρει δι γαλακτι πεδον ρει δ' οινω, ρει δε μελισσων
Νικταρι.

The Land flows with milk and wine, and the nectar of bees. For abundance of milk and honey argue a country to be well water'd, fruitful, full of paſtures and flowers, from whence the flocks may fill their dugs with milk, and the bees their cells with honey. This, by the bye, ſhews of what account milk and honey were among the ancients: and indeed, whether for delicacy of taſte, or healthful nouriſhment, they may well be reckoned among the choiceſt of thoſe gifts which the author of nature has provided for human ſuſtenance. See *Bochart Hieroz. p.* ii. *l.* iv. *c.* 12. That Canaan was a moſt fertile country, appears further, from the vaſt number of inhabitants it maintained. Joſephus (*Bell. Jud. l.* vii. *c.* 17.) ſays, the number of perſons who eat the paſchal lamb was computed, in Nero's time, to amount to upwards of two millions. Some have objected, that the country is now exceedingly barren; but this is more owing to its want of culture and inhabitants, than to any natural barrenneſs. See on *Gen.* xlix. 11.

Unto the place of the Canaanites, &c.] See on *Gen.* xv. 19.

The Hivites,] They are ſaid to have dwelt under Hermon, *Joſh.* xi. 3. And in Gibeon, *ibid. ver.* 19. And in mount Lebanon, *Joſh.* ix. 7. with *Jud.* iii. 3.

10. *I will ſend thee unto Pharaoh,*] This king of Egypt, according to *Clem. Alexand.* (*l.* i. *ſtrom. p.* 320.) was *Amonis*, for which he quotes Ptolomeus Mendeſius, an Egyptian prieſt, who wrote three books about their affairs. Tacitus Hiſt. vi. calls him Bocchoris, or Occhoris. B. Uſher, as has been ſaid, takes him for Amenophis.

11 And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt? 12 And he ſaid, Certainly I will be with thee; and * this *ſhall be* a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain. 13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? What ſhall I ſay unto them?

* Read, *This* VISION *ſhall be, &c.*

EXPOSITION.

11 *And Moſes ſaid unto God, Who am I?*] He modeſtly declines the ſervice, from an apprehenſion how unlikely it was that a perſon ſo long abſent from, and now perfectly unacquainted with, the Iſraelites and Egypt, having lived a private life, and loſt all his intereſt at that court, ſhould ever be able to prevail with the people to follow him, or with the prince to releaſe them from his dominions. See *Pyle.*

12. *I will be with thee;*] In anſwer to his objection God bids him rely on his divine power, that this ſhould conduct him in the whole affair; and particularly preſerve him from being hurt by Pharaoh or the Egyptians: for ſo the phraſe, *I will be with thee*, ſignifies in ſcripture. *Gen.* xxvi. 3. xxviii. 15. *Joſh.* i. 5.

And this ſhall be a token unto thee—ye ſhall ſerve God upon the mountain.] This could not be a token to him now, but was afterwards, when God by his power brought them to this very place to worſhip him. But the words are better render'd by others as follows; *the viſion which you have now ſeen* of the buſh burning but not conſumed *ſhall be a ſign* or *token that I have ſent thee*; and when you ſhall have delivered my people, you ſhall worſhip God upon this mountain. See *Calmet. Jun. Tremel. Ainſw. The Chaldee Paraphraſt.*

13 *And they ſhall ſay to me, What is his name? What ſhall I ſay*] The uſe of proper names is to diſtinguiſh individuals of one ſpecies from another, as one angel from another, or one man from another. Thus to thoſe who believe a plurality of Gods, it is neceſſary to aſſign to each of

An. ante C. 1491.

them his particular name, to diſtinguiſh him from his fellow-Gods. But to thoſe who worſhip only one God, there is no occaſion for a name in this ſenſe. The calling him God is diſtinction ſufficient. As where there is but one king, he is ſufficiently known by calling him *the king*. But as names are often expreſſive of the natures and eſſences of things, it was pertinent enough in Moſes to deſire from God ſome revelation of his nature and attributes, thereby to give a ſanction and atteſtation to the truth of his miſſion. Thus God proclaimed to Moſes his name, *i. e.* his nature, *Ex.* xxxiii. 18, 19. with xxxiv. 5, 6, 7. So *Iſaiah* ix. 6. prophecying what the Meſſiah ſhould be, declares his names to be *Wonderful, Counſellor, The Mighty God, The everlaſting Father, The Prince of Peace.* And the name of the ſame perſon was *Emmanuel*, becauſe he was *God with us*, Matt. i. 23. And *Jeſus*, becauſe he was to *ſave his people from their ſins*, ver. 21. See *Shuckford Connect.* ii. 384. That this is the true intent and meaning of the queſtion, appears from the anſwer that is given to it. For the name which God here aſſumes to himſelf is incompatible to any other being whatſoever; a name whereby he ſtands diſtinguiſhed from all that are called Gods, whether in heaven or on earth. This ſeems a more natural explanation than that of *Le Clerc*, who imagines that Moſes, at this time, being but little acquainted with the Iſraelites, might fancy that they worſhipped a local or national deity, like the Egyptians and other nations, who was called among them by a peculiar name; and that it was this peculiar name Moſes wanted to know, that by uſing it in delivering his meſſage, he might gain the more credit with the people. See his *Comment.* Add to this, that the Iſraelites gradually ſinking into the ſuperſtitions and idolatry, as well as the bondage of the Egyptians, and having begun to ſerve their gods or demons, (*Lev.* xvii. 7. *Joſ.* xxiv. 14. *Ezek.* xx. 8.) which they too plainly proved about three months after this; it ſeems to have been neceſſary that Moſes ſhould revive the memory of the great Jehovah almoſt loſt among them, and carry this name, with the etymology of it, to them, as a token whereby the oldeſt and moſt knowing among the Hebrews might be ſatisfied, that he brought his commiſſion from the God of their fathers. See *Critical Notes on ſome Paſſages of Scripture*, printed *A. D.* 1747.

14 And God ſaid unto Moſes, I AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you. 15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. 16 Go and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt. 17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey. 18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and you ſhall ſay unto him, The LORD God of the Hebrews hath met with us; and now let us go (we beſeech thee) three days journey into the wilderneſs, that we may ſacrifice to the LORD our God. 19 And I am ſure that the king of Egypt will not let you go, * no, not by a mighty hand. 20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go. 21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty: 22 ‡ But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall † ſpoil the Egyptians.

* Or, *but by ſtrong hand.*

† Or, *Egypt.*

‡ Read, *But every woman ſhall aſk.* So ch. xii. 22.

EXPOSITION.

14 *I Am That I Am:*] The literal rendering of theſe words is, *I will be that I will be*; but becauſe the future tenſe is often uſed for the preſent, eſpecially in proper names, as *Iſaac*, *Iſhmael*, *Iſrael*, which literally ſound, *he ſhall laugh*, *God ſhall hear*, *he ſhall prevail with God*, therefore our verſion may be juſtified. So the plain meaning of the words is, I am he whoſe name is *I am*, εγω ειμι ὁ ων as the LXX renders it with a ſublime conciſeneſs. The Chaldee takes in both the preſent and the future, *I am he who is and who will be.* Thus, according to the generality of the beſt interpreters, whether Chriſtian or Jewiſh, it is a name expreſſive of the incommunicable nature and eſſence of the ſupreme being: I am he of whom alone it can be ſaid, with ſtrict propriety, *I am*; *i. e.* I enjoy an eſſential, independent, immutable, and neceſſary exiſtence, the ſame to-day, yeſterday, and for ever. See *Maimonid. More Nev.* p. 1. c. 63. Thus it is the ſame in ſenſe with what St. John hath more fully unfolded, *Rev.* i. 4. *He which is, and which was, and which is to come.* Others alſo are, and have been, and ſhall be; but becauſe what they have been, might have been otherwiſe; and what they are, might poſſibly not have been at all; and what they ſhall be may be very different from what now is; there-

therefore their changeable, dependent, and precarious eſſence, which to-day may be one thing, to-morrow another thing, and the next day poſſibly nothing at all, ſcarce deſerves the name of being. Therefore it is very remarkable, that this phraſe *I Am*, and in St. John, *He which is, and which was, and which is to come*, is applied to God, by a very unuſual conſtruction, but very ſuitable to ſuch a ſingular occaſion; ſo as to ſignify *He* whoſe being, or whoſe proper name and character is eſſentially and invariably *which is, and was, and is to come*. See *Dr. Clarke's Serm. V.* I. *S.* viii. There is another conſideration which makes this name peculiarly applicable to the deity, namely, that he is the fountain of all being and perfection, and that from him all things have derived their exiſtence. So that it is he alone that has *life in himſelf*; whereas we and all the creatures have not ſo much as an exiſtence of our own; our life, our being is *in* and *through him*, Acts xviii. 2x. Thus the expreſſion is truly noble, and ſpeaks Moſes to have been favoured with ſuch diſcoveries of the divine nature as ſeem to have ſurpaſſed the genius of that infant age of the world, to be able of themſelves to find out. Mr. *Le Clerc*, however, endeavours to explain away all the ſublimity of the ſentiment, by conſidering it not as a name which God aſſumes, but as a correction of *Moſes*'s queſtion; as if he had ſaid: Be not ſolicitous to give me a particular name, that is of no avail; *ero qui ero, I will be called by what name I will be called.* But in order to ſupport this ſenſe, ſingular and unnatural as it appears, he is forced to ſuppoſe the following words to be an Ellipſis: *Thus ſhalt thou ſay unto the Children of Iſrael, I AM hath ſent me unto you*; i. e. according to him, Thus ſhalt thou ſay unto the children of Iſrael, that God who gave me this anſwer, when I aſked his name, *I will be called what I will be called*, that God, I ſay, hath ſent me unto you. How much eaſier, and more natural, is the other ſenſe, as well as agreeable to the ſcripture ſtile in other places? (A)

15 *Thus ſhalt thou ſay unto the children of Iſrael, the Lord God of your fathers,*] Heb. *Jehovah the God of your fathers.* It would be endleſs to take notice of the various opinions about the proper import of this name *Jehovah*. I ſhall only obſerve that, according to the beſt interpreters, it appears to contain the full meaning of the former name *I Am*. See *Grotius*, and others, *in Pool's Synop. & Stockii Lexicon.* Mr. *Le Clerc* thinks God is pleaſed to aſſume this name to himſelf, in condeſcenſion to the weakneſs of the Iſraelites, who had learnt in Egypt to lay much ſtreſs upon the names of their Gods, which they employ'd in magical operations. And conſequently, that this name, *Jehovah*, was not known till God now revealed it to *Moſes*; (which ſeems alſo to be intimated, *Exod.* vi. 3.) and that when it occurs *Gen.* xv. 2, 7, 8, and elſewhere, it is uſed by anticipation, Moſes accommodating his ſtile to the manner of ſpeaking in uſe at the time when he wrote, and uſing this name *Jehovah*, to make the Iſraelites, in his and future time, the better underſtand, that the God who ſpake to Abraham, was the ſame God who brought them out of Egypt. But of this on *Ex.* vi. 3. An. ante C. 1491.

It is an ingenious remark of Mr. Warburton, that though God here condeſcends to the prejudices of men, yet in this very inſtance of indulgence to their ſuperſtition, he gives a thorough corrective of it. The *religion of names* aroſe from an idolatrous *Polytheiſm*, and the name here given, implying *eternity* and *ſelf-exiſtence*, directly oppoſeth that ſuperſtition. See his *Divine Legation*, *vol.* II. *p.* 287.

The God of your fathers,] This again expreſſed the peculiar relation which God was pleaſed to aſſume towards the noble founders of the Hebrew nation, of being their guardian tutelary God. So that as the former name, *Jehovah*, ſpeaks the abſolute empire of God over the whole univerſe; ſo this denotes his peculiar dominion over the Jewiſh nation. In ſetting forth this relation, Moſes would naturally be led to recount to the Iſraelites, what great things God had done for their anceſtors; and what foundation they had to hope for deliverance out of Egypt.

This is my name for ever—this is my memorial unto all generations.] i. e. God declares, that by this name, which was unknown before, he would be henceforth known among the Hebrews to all generations. See *Le Clerc.* Accordingly Maimonides obſerves, that this name was pronounced by the prieſts, in the temple, in all their benedictions. See *Grotius.*

16 *Go and gather the elders of Iſrael together,*] The word elders, in after times, came to ſignify the judges of Iſrael, as *Senatores* in Rome; and thoſe either national, as *Deut.* xxi. 2. or ſuch as were ſet over particular cities, as *Deut.* xix. 12. xxii. 15. But as, during the Egyptian tyranny, the Hebrews appear to have been without a regular magiſtracy, (as is inferred from *Exod.* xviii.) the word elders, here, muſt ſignify the wiſeſt and graveſt of the nation in general; or, the heads of tribes in particular. See *Grotius.*

I have ſurely viſited you.] See *Gen.* l. 24.

And ſeen that which is done to you in Egypt.] The word *ſeen* is not in the original, which ſhews, that the verb anſwering to viſited, refers to both parts of the ſentence; and therefore might be better render'd, *I have remembered*, as it is, 1 *Sam.* xv. 2. See *Pat.*

NOTES.

(A) This name was not unknown to the Gentiles, as appears from the word Ει which was inſcribed on the front of Apollo's temple at Delphos. For if we take Ει to be an entire word, as is commonly thought, ſignifying *Thou art*, it will then be of the ſame import with this name, whereby God reveals himſelf to Moſes. Accordingly Plutarch, in his treatiſe on that ſubject, introduces Ammonius, his chief diſputant, explaining it to be, *The abſolutely perfect name of God*, αυτοτελη του θεου προσαγορευσιν και προσφωνησιν, a name importing the divine eſſential being: that tho' our being is precarious, dependent, ſubject to mutation, and temporary; ſo that it would be improper to ſay to any of us, in the ſtrict and abſolute ſenſe, Ει, THOU ART; yet we may, with great propriety, give the deity this appellation, becauſe God is independent, uncreated, immutable, eternal, and therefore he only can be ſaid always To Be.

The author of the verſes aſcribed to Orpheus ſeems alſo to allude to this name, when he ſays: *The Legiſlator who was taken out of the water*, meaning Moſes, *has written in his double law*, that *God is he who comprehends in himſelf the beginning, the middle, and the end,*

Αρχην αυτος ιχων, αμα και μεσον, ηδι τελευτην.

Plato deſcribes God in the ſame manner, ὁ οντως ων, *He who truly is.* And of the ſame import was the inſcription on the temple of Minerva at Sais in Egypt: *Ego ſum omne quod extitit, eſt, & erit; meumque peplum nemo adhuc mortalium detexit*; "I am all "that exiſts, that is, or ſhall be; and no mortal "hath hitherto taken off my veil." See *Plutarch. lib. de* Ει *apud Delphos & de Iſid. & Oſir. Patr.* and *Calmet in Loc.*

I have

An. ante C. 1491.

I have ſaid,] i. e. I have purpoſed or determined. See on *Gen.* i. 3.

18 *Let us go three days journey into the wilderneſs,*] They intended to go quite away; but that Pharaoh might be the more inexcuſable, they are directed, at firſt, to demand only to go to offer ſacrifice, *Ex.* viii. 27. as far as mount Sinai, which was but three days journey from Egypt, if they had gone the direct way. But they were led a round-about way; ſo that they came not thither till the third month after they came out of Egypt, *Ex.* xix. 1. See *Pat. Ainſ.*

19 *Will not let you go, no, not by a ſtrong hand.*] Or *if not*, i. e. *unleſs with a ſtrong hand:* for ſo *vau*, *and*, which is in the original, is put for *if*, *Ex.* iv. 23. *Num.* xii. 14. See *Ainſ.* So it is render'd by the LXX, the Chaldee, and Grotius. According to our verſion the ſenſe is: He will not let you go, even after I have ſtretched forth my hand, and ſmitten him with many ſevere calamities. According to the other, he will be obſtinate and backward to let you go; but I will deliver you out of his hands by a power he ſhall not be able to reſiſt. This laſt agrees beſt with *Ex.* vi. 1.

20 *I will ſtretch out my hand,*] As the hand of God ſignifies his power, ſo the ſtretching it out ſignifies the exertion of his power in mighty deeds, *Deut.* xxvi. 8. See *Pat.*

21 *I will give this people favour*] To give favour here does not ſignify, as in other places, to procure them love and good-will; for in this ſenſe the Egyptians had no favour for the Iſraelites; but to diſpoſe them to grant the thing deſired. The Egyptians were reduced to ſuch extremity, by the ſore judgments which God inflicted upon them, that they were fain to grant the Iſraelites any thing, to get rid of ſuch troubleſome gueſts. Thus, to uſe Homer's phraſe, each Egyptian parted with his goods ἐκων ἀεκοντι δὲ θυμῳ. They would gladly have been excuſed, yet to ſhun a greater evil they complied. See *Le Clerc.*

22 *Every woman ſhall borrow, &c.*] 'Tis ſaid, *Ex.* xi. 2. that the men were to borrow, as well as the women. Here ariſes a knotty queſtion, how far it is conſiſtent with the character of the deity, to authorize the Iſraelites in ſpoiling the Egyptians of their property, under a notion of borrowing. Some ſay, God ſuſpended the law forbidding theft, in their favour; and conſequently, where there was no law, there was no tranſgreſſion. But this is to repreſent God as a mere arbitrary being; and quite to overthrow the foundation of all moral good and evil. Others, with more appearance of reaſon, think that God, to whom belongs the world, and all that it contains, transferred his right to thoſe goods, from the Egyptians to the Iſraelites. But tho' it be true that God is the proprietor of all things, and may diſpoſe of his own to whom he pleaſes, yet there is ſomething in the manner of this action, that ſeems altogether unworthy of God, not only to command, but even to approve of it. Had God given them a right to thoſe goods, they ought openly to have avowed that title, and claimed a ſurrender from the Egyptians at their peril. But to trick them out of their gold and jewels, under a mean pretence of borrowing what they never intended to pay, carries too much the air of knavery to be father'd upon the God of truth and equity. Therefore the only ſatisfactory ſolution of the difficulty I can find is, by correcting our verſion, and rendering it *they ſhall aſk*, inſtead of *they ſhall borrow*; for the word *Shaal* ſignifies much oftener to *aſk* than to borrow. See *Gen.* xxxii. 17. *Joſh.* xix. 50. *Jud.* viii. 24. 1 *Sam.* i. 20. 1 *Chron.* iv. 10. It ſignifies ſometimes to return a thing which had been got by earneſt prayer, and as it were lent to one. And ſo it ought to be rendered, 1 *Sam.* i. 28. not *I have lent him to the Lord*, but *I have given him back to the Lord.* See *Stockii Lexicon.* And if the Iſraelites *aſked* their Egyptian neighbours to grant them ſuch things as are here mentioned, as ſome compenſation for the damage they had done them; and they, either out of a willingneſs to make them ſome reparation, or, out of a deſire to get rid of them upon any terms, granted their requeſt, there was no wrong done. That theſe goods were of the nature of a fine which the Iſraelites exacted from the Egyptians, for having uſed them ſo barbarouſly, and which they were content to pay, as a ranſom for their lives, appears from *Exod.* xii. 33. In this ſenſe the paſſage muſt have been conſidered by Joſephus, (*Ant. l.* ii. *c.* 14.) See *Ja. Capel ad A. M.* 2503. *Le Clerc. Kidder. Jun. & Tremel. Wells. Shuckford Connect. v.* 2. *p.* 340. *3d. edit.* We are told by ſome of the Jewiſh writers, that in the days of Alexander the great, the Egyptians having ſued the Iſraelites, before that monarch, for reſtitution of thoſe goods their anceſtors had ſpoiled them of, he who was advocate for the Iſraelites aſked, How they proved the claim to be good? Out of your own law, ſays the Egyptian, citing *Ex.* xii. 36. *And the Lord gave the people favour in the ſight of the Egyptians, ſo that they lent unto them ſuch things as they required: and they ſpoiled the Egyptians.* Then, ſays the other, out of the ſame law I invalidate your plea: There it is written, *The ſojourning of the children of Iſrael, who dwelt in Egypt, was* 430 *years*: When you pay us the wages which thoſe 600,000 of our countrymen earned of you for their four hundred and thirty years labours, we will reſtore your goods. See *Selden de jure N. & G. l.* vii. *c.* 8. This ſhews that they underſtood the paſſage in the ſenſe of our tranſlation.

Of her neighbour, and of her that ſojourneth in her houſe.] By this it appears, that the Hebrews lived intermixed with the Egyptians in the land of Goſhen, and ſo might the more eaſily carry ſome of them along with them when they left Egypt, as it appears they did, *Exod.* xxi. 38. See *Pat.* The Egyptians cannot ſo properly be ſtiled ſojourners in their own native land, yet they might be ſo called, as having hired houſes or lodgings of the Iſraelites. See *Le Clerc.*

And ye ſhall ſpoil the Egyptians.] i. e. Ye ſhall go away loaded with the valuable goods of the Egyptians, which they ſhall be content to give you as a ranſom for their lives. See *Wells.*

CHAP.

CHAP. IV.

AND Moſes anſwered, and ſaid, But, behold, they will not believe me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee. 2 And the LORD ſaid unto him, What *is* that in thine hand? And he ſaid, A rod. 3 And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it. 4 And the LORD ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. 5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee. 6 And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow. 7 And he ſaid, Put thine hand into thy boſom again: and he put his hand into his boſom again, and plucked it out of his boſom, and, behold, it was turned again as his *other* fleſh. 8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign. 9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour *it* upon the dry-land: and the water which thou takeſt out of the river, * ſhall become blood upon the dry-land.

An. ante C. 1491.

* Heb. *ſhall be, and ſhall be.*

EXPOSITION.

1 *Behold, they will not—hearken unto my voice:*] Moſes is not to be underſtood as aſſerting abſolutely, that the Iſraelites would by no means be prevailed upon to hearken to his voice, and believe his commiſſion; for this would be flatly to contradict what God himſelf had promiſed, *ch.* iii. 18. But the context ſhews the meaning to be, that as the caſe now ſtood, his own word, and all the deſcriptions he could give of God to them, would be inſufficient to convince them, without ſome extraordinary ſigns to confirm the truth of his miſſion. See *Pat.*

2 *And he ſaid, A rod.*] Moſt probably his ſhepherd's ſtaff; for he was now feeding his father-in-law's flocks, when God appeared unto him. See *Pat.* and *Ainſw.*

3 *And it became a ſerpent:*] A *crocodile*, as ſome underſtand; for it is called *Taninim*, (*ch.* vii. 10.) which ſignifies a ſerpent of the largeſt dimenſions, or any vaſt inhabitant of the waters. See on *Gen.* i. 21. Philo renders it, υπερμεγεθης δρακων, an enormous dragon. See *Pat.*

5 *That they may believe*] The obvious meaning is, *thou ſhalt do this before them, in order to convince them, if they doubt whether I have ſent thee.* See *Pat.*

7 *And he put his hand into his boſom again — and it was turned again as his other fleſh.*] The inflicting of this diſeaſe, and curing it again in an inſtant, was ſo much the greater miracle, as the leproſy is a diſeaſe reckoned next to incurable by human art; eſpecially the white leproſy, ſo called becauſe it overſpreads the ſkin with white ſpots like ſnow. *Leuce, quem occupavit*, (Celſus, l. v. c. 28.) *non facile dimittit*; the white leproſy does not eaſily quit the perſon whom it hath once ſeized. (A) He adds, that ſuch a one is hardly ever perfectly cured. See *Le Clerc.* It appears from *Numb.* xii. 10, 12. that thoſe who were ſeized with this leproſy became *as dead*, their *fleſh* being *half conſumed.* See *Ainſw.*

8 *And it ſhall come to paſs, &c.*] Here God gives the reaſon why he is pleaſed to add another ſign to the former, namely, that he might overcome the incredulity which he foreſaw would be found in many of the Iſraelites. See *Pat.*

They will believe the voice of the latter ſign, &c.] The meaning is, that ſuch as will not be prevailed upon by the firſt ſign, ſhall generally be prevailed upon by the ſecond; or, if any be ſo obſtinate as to ſtand out againſt the ſecond, they ſhall be convinced by a third. See *Pat.* Perhaps the words might be better rendered, *that they may believe*; for they do not ſo much foretel the event, as the deſign and purpoſe of theſe ſigns. See *Kidder.* We may obſerve a great propriety and energy in this expreſſion, *the voice of the ſign*, ſince thoſe miracles, in effect, *ſpoke* in the ear of reaſon, and ſaid, *Believe in him whom God hath ſent.* To the ſame purpoſe Cicero ſays of the prodigies that were reported to have happened in his time; *Prô Dii immortales! quî magis nobiſcum* loqui *poſſitis, ſi eſſetis verſareminique nobiſcum?* Ye Gods! how could you *ſpeak* to us more plainly, were you converſant among us? See *Le Clerc.* Mr. Warburton has a remark, that in the firſt ages of the world man being obliged to ſupply the deficiency of language by ſignificant *ſigns*, hence came the eaſtern phraſe of *the voice of the ſign*, (Div. Legat. b. iv. ſ. 4.) But this is over refined. *The voice of nature* is a common figure in all languages, and is ſaid of other things as well as *ſigns*, as *Gen.* iv. 10. *the voice of blood.*

NOTES.

(A) Biſhop Patrick conjectures, that this part of Moſes's hiſtory being imperfectly known among the heathens, had given occaſion to the fabulous ſtory which was invented in future ages, That Moſes and the Iſraelites were infected with the leproſy, and driven out of Egypt upon account of that and other ſcabby diſeaſes: for ſo the tale was told in Manetho's hiſtory, (ſee *Joſephus, l.* i. *contra Appion*) and is ſtill extant in Juſtin, (*l.* xxxvi. *c.* 2.) and Tacitus, (*Hiſt. l.* v. *c.* 3)

An. ante C. 1491.

10 And Moſes ſaid unto the LORD, O my Lord, I *am* not * eloquent, neither † heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue. 11 And the LORD ſaid unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay. 13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou ‡ wilt ſend. 14 And the anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo, behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart. 15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do. 16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God. 17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

* Heb. *a man of words.*
† Heb. *ſince yeſterday, nor ſince the third day.*
‡ Or, *ſhouldſt.*

EXPOSITION.

10 *I am ſlow of ſpeech, and of a ſlow tongue.*] Which ſignifies, that he was not of ready utterance, or faultered in his ſpeech. The LXX render it, ισχνοφωνος καὶ βραδυγλωσσος, i. e. of a ſtammering tongue, and ſlow voice, which rendered him unfit, he thought, to be an ambaſſador: nor doth what he here ſays of himſelf diſagree with the character given of him by St. Stephen, *Acts* vii. 22. That he was *mighty in words*, as well as deeds; for his ſenſe might be weighty, though his pronunciation was not anſwerable to it. See *Pat.* What we tranſlate *ſlow of ſpeech*, ſignifies (*Ezek.* iii. 5.) a ſtrange ſpeech, and hard to be underſtood; in which ſenſe Moſes would inſinuate that he could not ſpeak intelligibly to the Iſraelites and Egyptians, having in a great meaſure forgot their language, through forty years diſuſe in the land of Midian. The rabbins give the following fabulous account of Moſes's defect in his ſpeech: When he was about three years old, having been preſented to the king, his ſoothſayers declared, that if this infant was ſuffered to live, he would be a great ſcourge to their nation. Upon which it was agreed to put his ſagacity to the proof, by ſetting before him a burning coal and a precious ſtone; that if he choſe the gem, he ſhould die, if the coal, he ſhould live: Moſes was going to catch at the gem, but an angel guided his hand to the coal, and made him put it to his mouth, whereby having burnt the tip of his tongue, he faultered ever afterwards. See *Calmet.*

11 *And the Lord ſaid unto him, Who hath made mans mouth?*] This is a very ſtrong, and ought to have been taken as a ſatisfactory anſwer to his objection. Cannot I, who give and take away the organs of ſpeech, remove the impediment whereof thou complaineſt, and fully qualify thee to diſcharge the commiſſion with which I now inveſt thee.

Have not I the Lord?] Or, *Am not I Jehovah?* which is a new argument taken from the nature of God; as if he had ſaid, Can you doubt my power, my veracity, after I have told you that my name is *Jehovah*, *I am?* See *Le Clerc.*

13 *Send, I pray thee, by the hand of him whom thou wilt ſend.*] The word *ſhilo*, which here occurs, being underſtood of the Meſſiah, *Gen.* xlix. 10. *qui mittendus eſt*, as in the Vulgate, i. e. he whom God in the fulneſs of time was to ſend; hence many of the fathers underſtand theſe words in relation to him; *Commit this office to the true Meſſiah, whom thou haſt reſolved to ſend.* See *Calmet.* But the more natural ſenſe is, *Send a more proper perſon, one fitter for this employment than I am:* for if Moſes had ſuch clear diſcoveries of the Meſſiah, he muſt needs have known that he was not yet born. See *Pat.* It would ſeem, as if Moſes imagined that God was all along determined to ſend another ambaſſador on this errand, and only propoſed it to him for the trial of his faith. See *Le Clerc.*

14 *And the anger of the Lord was kindled againſt Moſes,*] Moſes's backwardneſs proceeded at firſt from a commendable humility, a modeſt diffidence of himſelf: but after God had condeſcended to obviate his objections, and promiſed him ſucceſs in his miſſion, he was guilty of a criminal deſpondency of mind, which now argued a diſtruſt of God himſelf; therefore the anger of the Almighty is kindled againſt him, i. e. he acts as men do when they are in anger, he rebukes him, and teſtifies his diſſatisfaction with his diſtruſtful conduct.

And alſo behold, he (Aaron) cometh forth to meet thee:] Rather, *he ſhall come forth to meet thee*, viz. by my direction, when thou returneſt to Egypt. See *Le Clerc.*

I know that he can ſpeak well.] Moſes excelled in wiſdom and conduct, Aaron his brother in eloquence: ſuch is the wiſe order of Providence; as in the human body the various members have their different uſes and functions, all miniſtring to the good of the whole; ſo it is in the ſociety, the body politic, God has diſpenſed different gifts to different members, and it is ſeldom he gives all accompliſhments to one; but to preſerve a mutual dependance and relation, he has diſtributed ſome to one, ſome to others, *Rom.* xii. 4. See *Pat.*

16 *He ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.*] i. e. He ſhall be thy organ or miniſter to publiſh thy orders to the people; and thou ſhalt be his oracle, to deliver to him my mind and will. See *ver.* 30. and *ch.* vii. 1. Grotius explains it, *thou ſhalt have the power of life and death over him and others*; becauſe *God*, *Elohim*, implies power and dominion: but the other ſenſe is more natural. Some think the phraſe is taken from the manner of the eaſtern princes, who, as they were wont to do all by their miniſters, gave them the names of the ſeveral parts of the body, analogous to their offices; ſome were called the king's *eyes*, ſome his *ears*, ſome his *mouth*. But the metaphor may be more obviouſly derived from the manner of God himſelf, who uſually ſpeaks to the people, not in perſon, but by the *mouth* of his prophets. See *Le Clerc*, and *Calmet.*

17 *This*

17 *This rod — wherewith thou ſhalt do ſigns.*] Not that there was any virtue in the rod, a mere bit of wood; but that he was to wear it as a badge of his office, to give him the more authority in the eyes of the people: at the ſame time the meanneſs of the inſtrument wherewith the miracles were performed, demonſtrated the power to be of God, and not of man. See *Pat.* An. ante C. 1491.

18 And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace. 19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life. 20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the rod of God in his hand.

EXPOSITION.

18 *And Moſes — returned*] He returned from Horeb, where he had this interview with God, to the place where his father-in-law lived.

Let me go — and return unto my brethren,] He prudently conceals from Jethro his main deſign, leſt he ſhould have retarded him in the execution of it. The word brethren may ſignify either the Iſraelites in general, or thoſe of his own kindred and family in particular: this laſt ſenſe appears beſt to agree to this place, it being added, *to ſee whether they be yet alive*; for he could hardly apprehend that all the Iſraelites were dead. See *Le Clerc.*

19 *The Lord ſaid unto Moſes in Midian,*] This is a diſtinct appearance from that which is mentioned before; for that was in Horeb, this in Midian: the deſign whereof was to urge him to be gone preſently, and to aſſure him, that there were none in Egypt who would ſeek to be revenged on him for ſlaying the Egyptian, an intimation reſerved as a reward of his prompt obedience; for nothing is ſaid of it during the time of his heſitancy and reluctance. See *Pat.*

20 *Moſes took his wife, and his ſons,*] We read hitherto but of one ſon born to him; but there is mention afterwards of a ſecond, *ch.* xviii. 4. called *Eliezer.* He carries his whole family with him, which ſhews how confident he was of the deliverance of his brethren, ſince he ventured himſelf and his deareſt relations in their ſociety. See *Pat.*

And he ſet them upon an aſs,] Here the ſingular ſeems to be put for the plural; for it is not likely that one aſs ſhould bear both his wife and two ſons: the ſenſe is, he ſet them *each* upon an aſs. See *Le Clerc.* We may obſerve, that aſſes among them were far from being ſo deſpicable as with us: the nobleſt perſons anciently rode upon aſſes. See *Gen.* xxii. 3. *Numb.* xxii. 21. 2 *Sam.* xix. 26. *Pat.*

21 And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go. 22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſon, *even* my firſt-born. 23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

EXPOSITION.

21 *I will harden his heart,*] The ſacred writings in acknowledgment of the univerſal ſuperintendency of Providence, aſcribe all events to God, even thoſe which fall out in a natural way, by the intervention of ſecond cauſes: and what can be more juſt, ſince all the laws of nature are eſtabliſhed by the Almighty, ſince the efficacy of what we call ſecond cauſes is derived from him, who is the firſt and proper cauſe, and the fountain of power; ſince all the powers and faculties of the human mind are the gift of God; ſince men depend upon God for the uſe and exerciſe of thoſe powers; and ſince all events conſpire to bring about the ends of his wiſe and good adminiſtration. Thus in ſcripture language, God delivers into his neighbour's hand, i. e. Providence *permits to fall*, every perſon who happens to be ſlain by accident, *ch.* xxi. 13. Thus, the Lord *ſmote Nabal that he died*, 1 Sam. xxv. 38. when the hiſtory is not recording a miracle, but only the man's being ſtruck with a mortal diſeaſe. See *Acts* xii. 23. So the Lord *ſmote the Ethiopians before Aſa*, i. e. in the courſe of Providence they were defeated by him in battle, 2 *Chron.* xiv. 12. And what Moſes ſays concerning the king of *Heſhbon*, that the Lord God hardened his ſpirit, and made his heart obſtinate, &c. (*Deut.* ii. 30.) and Joſhua concerning the Canaanites, (*Joſh.* xi. 20.) *It was of the Lord to harden their hearts*, &c. is plainly of the ſame import, as if he had ſaid, *it pleaſed God to let their obſtinacy deſtroy them.* See Dr. *Clark's Serm. V.* I. *ſer.* lxvii. As here God is ſaid to harden Pharaoh's heart, ſo *ch.* ix. 34. he is ſaid to have hardened his heart himſelf: *He ſinned yet more, and hardened his heart, he, and his ſervants.* Similar expreſſions occur in the New Teſtament, *Matt.* x. 34. *I came not to ſend peace, but a ſword.* Luke xii. 49, 51. *I am come to ſend fire on the earth — ſuppoſe ye that I am come to ſend peace on earth? I tell you, nay, but rather diviſion.* Nobody imagines it was the intention of the benevolent Saviour of mankind, or the natural tendency of his doctrine, to produce theſe effects; but that wicked men would make the chriſtian religion an occaſion of hatred and quarrels, though it recommends nothing ſo much as peace and love. Thus Origen obſerves, that good maſters, who have been kind and indulgent to their ungrateful ſervants, are wont to ſay, I *have ruined you*, I have made you inſolent; meaning, that they have abuſed their maſters goodneſs to this effect. So the meaning of theſe words, *I will harden his heart*, is, he will be ſo far from being ſoftened by the chaſtiſements which I ſhall inflict upon him, that he will take occaſion from theſe very plagues to har-

An. ante C. 1491.

den himſelf more in rebellion. See *Le Clerc*. Thus, agreeably to the Scripture ſtile and Hebrew idiom, God may be ſaid to *harden Pharaoh's heart*, only becauſe he did not interpoſe, but ſuffered him to be carried on by the bent of his own paſſions to that inflexible obſtinacy which proved his ruin. See *Shuckford's Connect. V.* II. *p.* 431. Men *harden* themſelves, becauſe it is by their own obſtinacy and perverſeneſs only, that they become obdurate: and they are hardened of God, by his giving them up to their own hearts luſts, as the Scripture ſpeaks, letting them follow their own imaginations, and giving them over to a reprobate mind.

22 *Iſrael is my ſon, even my firſt-born,*] i. e. Moſt dear to me, *Pſ.* lxxxix. 27. highly favoured above all people. God is the common parent of the univerſe, all mankind are his ſons, and ſhare his extenſive bounty: but God, for the general benefit of the world, had ſingled out the Iſraelites to be the depoſitaries of his laws and religion, to preſerve them pure amidſt the idolatrous nations; and as ſuch, had conferred upon them many ſingular privileges, ſuch as thoſe which men are wont to beſtow upon their *firſt-born*, in excluſion of the reſt of their children.

23 *I will ſlay thy ſon, even thy firſt-born.*] Not only the firſt-born of Pharaoh himſelf, and the heir to his crown, but the firſt-born of all his people, *ch.* xii. 29. See *Ainſw.*

24 And it came to paſs by the way in the inn, that the LORD met him, and ſought to kill him. 25 Then Zipporah took a ſharp * ſtone, and cut off the fore-ſkin of her ſon, and † caſt *it* at his feet, and ſaid, Surely a bloody huſband *art* thou to me. 26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion.

* Or, *knife.*

† Heb. *made it touch.*

EXPOSITION.

24 *And it came to paſs by the way in the inn,*] In the inn where they took up their lodgings at night in their way to Egypt. See *Pat.* Here our tranſlation uſes the modern word *inn*; but the original ſignifies only the place where they reſted that night, which was probably in ſome cave, or under ſome ſhade of trees.

The Lord met him,] i. e. An angel appeared to him, ſent by God to execute what is here related. So the LXX. the Chaldee, and other verſions have *the angel of Lord*. He is here called *Jehovah*, as acting in his name. See on *Gen.* xvi. 7.

And ſought to kill him.] He appeared in a threatning poſture, and put him in fear of his life; the reaſon is to be learned from the following words. See *Pat.* Some refer the *him* to Moſes's ſon, whom the angel ſought to kill for being uncircumciſed; but the context ſeems to determine it to be meant of Moſes himſelf: beſides, the child had done nothing to deſerve threatning; for it was not his fault, that he was not circumciſed.

25 *Then Zipporah took a ſharp ſtone, and cut off the fore-ſkin of her ſon,*] This appears to have been the occaſion of the threatning meſſage to Moſes. Zipporah, it would ſeem, had refuſed to let her ſon be circumciſed, and Moſes in compliance with her humour had neglected to obey a plain command of God, *Gen.* xvii. 12, 13. But, upon this awful appearance, Zipporah, in order to ſave her huſband's life, haſtily goes about the operation herſelf, having been the cauſe that it was not done before. Some think Moſes was in ſuch a conſternation, that he could not do it.

Took a ſharp ſtone,] Or a ſharp knife made of flint; for ſuch they anciently uſed. Juſtin Martyr (*Dial. with Typhon.*) calls them, πετρινας μαχαιρας, *knives of flint*. Such knives, Herodotus tells us, (*l.* ii. *c.* 16.) were uſed in Egypt, in opening the dead bodies that were to be embalmed. And Pliny (*l.* xxxv. 12.) ſpeaking of the prieſts of Cybele, ſays, *virilitatem amputabant teſta ſamia*. So Catullus, ſpeaking of Atys;

Devolvit illa acuto ſibi pondera ſilice.

And we are told, that the eaſtern Jews uſe the ſame kind of knives in circumciſion at this day. *Le Clerc*, *Calmet*, and *Pat.*

And cut off the fore-ſkin of her ſon.] Thoſe who think Zipporah was of Abraham's race, aſcribe her delaying to have the child circumciſed not to any abhorrence of it, as cruel and unnatural, but becauſe the Midianites, in imitation of the Iſhmaelites, deferred this rite till their children were thirteen years old; at which age Iſhmael their founder was circumciſed: or, ſhe thought it might be delayed till they came to ſettle among the Iſraelites. (A)

And ſaid, Surely a bloody huſband thou art to me.] Some refer both theſe and the former words to the child, thus: *ſhe caſt the fore-ſkin at the child's feet*, and ſaid, *by this blood* of the circumciſion *thou art a member of the church:* for it is alledged, that the word *chatan*, which we render huſband, was the name given to a child on the day of circumciſion; *one eſpouſed to God.* See *Schindler Lexicon Pentaglot. Druſius*, and *Kidder.* But this wants confirmation. It ſeems moſt natural to underſtand Zipporah as upbraiding Moſes for obliging her to ſeal the marriage contract with her ſon's blood: This I have, ſays ſhe, for marrying a Hebrew. See *Le Clerc*, *Calmet*, *Ainſw.* and *Jun. & Tremell.* The LXX render the paſſage thus: *Zipporah having circumciſed the child, fell at Moſes's feet, and ſaid, The blood of the circumciſion is ſtopped: and having ſaid ſo, ſhe went away from him*; i. e. ſhe and her children went home to Midian, when ſhe found the child was out of danger, and able to travel.

26 *So he let him go:*] i. e. The angel let him quietly go on his journey. The original will bear

NOTES.

(A) Lord Shaftſbury (*V.* III. *p.* 55.) inſinuates, that Moſes circumciſed his child in regard to the Egyptians, to whom he was now returning: but it is far from being certain, that the Egyptians had circumciſion ſo early among them as Moſes's days. Why then have recourſe to ſuch a precarious ſuppoſition, when a more obvious and natural account of the matter is to be given? namely, That as Moſes was now returning to live amongſt his brethren the Iſraelites, it was neceſſary to have this religious ceremony performed upon his child, which he had too long neglected, out of compliance to his wife, and without which he knew the child could not be admitted a member of the Jewiſh community, nor be entitled to the bleſſings of God's covenant with that people, *Gen.* xvii. 11, 14.

an

an easier sense; *so he departed from him.* Grotius renders it *she*, i. e. *Zipporah*; for it is certain, she returned to her father together with her children, *ch.* xviii. 2. But the main objection to this is, that the verb is of a masculine termination, at least this would be an unanswerable objection in other languages; but the Hebrew is so irregular, as sometimes to admit of such improprieties. It is worthy remark, that though no other punishment was to be inflicted upon the father, who neglected to circumcise his child, but that the uncircumcised son should not be accounted an Israelite, *Gen.* xvii. 14. yet Moses here is threatned with death for that omission; because his example was of very great influence; for who would have regarded the law, had the legislator himself disregarded it. See *Le Clerc.* An. ante C. 1491.

Then she said,] Or, *when she had said*, i. e. as soon as he had circumcised the child, and said these words, Moses was delivered from his dangers. See *Pat.*

27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. 28 And Moses told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him. 29 And Moses and Aaron went, and gathered together all the elders of the children of Israel. 30 And Aaron spake all the words which the LORD had spoken unto Moses, * and did the signs in the sight of the people. 31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

* Read, *And Moses did the signs, &c.*

EXPOSITION.

27 *And the Lord said to Aaron,*] Rather, *the Lord had said.* How he received this order, whether by a dream, or an apparition, or otherwise, we are not told. See *ver.* 14.

And he went, and met him in the mount of God,] i. e. He went almost to Midian, and met him in the territories of Horeb, or mount Sinai, called the mount of God, *ch.* iii. 1. which, as appears from this passage, lay between Midian and Goshen.

29 *Gathered the elders*] See on *ch.* iii. 16.

30 *And did the signs in the sight of the people.*] As the words stand in our version, and most others, they refer to Aaron, that he did the signs before the people by Moses's direction, as he did before Pharaoh, *ch.* vii. 9, 10. viii. 5, 6. But according to the original, they may refer to Moses, *he did the signs*, and are so understood by Le Clerc and Ainsworth; agreeably to what is said *ver.* 17.

CHAP. V.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. 2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. 3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. 5 And Pharaoh said, Behold, the people of the land now *are* many, and you make them rest from their burdens.

EXPOSITION.

1 *And afterwards Moses and Aaron went in, and told Pharaoh,*] Having convinced the elders of Israel of their commission, they now repair to court to deliver their message to the king, taking along with them a body of the elders, as they were enjoined, *ch.* iii. 18. See *Pat.*

Thus saith the Lord God of Israel,] It ought to be rendered, *Thus saith Jehovah the God of Israel*, as appears from Pharaoh's answer.

Let my people go,] This is the substance of what they delivered at greater length.

That they may hold a feast unto me in the wilderness.] The word which we render *hold a feast*, signifies primarily *to dance*, and hence to celebrate a festival, which was wont to be accompanied with dancings, and other demonstrations of joy, *ch.* xv. 20. xxxii. 6. *Jud.* xxi. 19, 21. 2 *Sam.* vi. 13, 14. See *Le Clerc*, and *Ainsworth.* They desire leave to go into the wilderness, both that they might meet with no disturbance in their solemnity, and that they might be at freedom to use their own ceremonies of religion, without giving offence to the Egyptians, *ch.* viii. 26. See *Pat.* It is probable, that the Israelites for many years past had been gross idolaters, giving into all the superstitious rites of their Egyptian neighbours; but now that Moses set forth to them his divine commission, they resolv'd upon a reformation, to abandon the idols of Egypt, and serve Jehovah the true God only. See *Ezek.* xx. 7, 8. xxiii. 8, 9.

An. ante C. 1491.

2 *Who is the Lor'*,] Heb. *Who is Jehovah?* Moſes had ſaid: *Thus ſaith Jehovah, the God of Iſrael*; ſo Pharaoh anſwers, *Who is Jehovah?* As if he ſaid: Do you think to ſet up to me an unknown ſpectre for a deity? He thinks to ſhew his piety to his own Gods, by inſulting the God of Iſrael. Thus his words are far from being the words of an Atheiſt, as they may ſound in our tranſlation, but of a bigot to ſuperſtition, and the worſhip of falſe gods.

3 *And they ſaid, The God of the Hebrews, &c.*] Not finding Pharaoh diſpoſed to become acquainted with the nature of *Jehovah*, the ſupreme God of the univerſe, they content themſelves with deſcribing him under the character of *the God of the Hebrews*; the tutelary deity and king of the Hebrew nation, whom they and their anceſtors for many generations worſhipped.

Let us go—three days journey into the deſert,] As it was not neceſſary, ſo neither would it have been prudent in them, to have opened to Pharaoh their whole deſign; for if he was not diſpoſed to grant them the ſmaller requeſt, much leſs would he have granted the greater. See *ch.* iii. 18. and *Le Clerc.*

Leſt he fall upon us with peſtilence, or with the ſword.] The Hebrews called any great mortality the *peſtilence:* For which reaſon the Greek and Chaldee tranſlate it here and elſewhere *death.* The Iſraelites were guilty of groſs idolatry in Egypt, *Ezek.* xx. 7, 8. From which if they did not turn away, and humble themſelves before God, by offering to him the ſervice he required, they might juſtly dread thoſe chaſtiſements with which he us'd to viſit the ſins of his people, *Ezek.* xxii. 14, 17, 21. See *Ainſw.* 'Tis obſerved that they threaten no puniſhment to Pharaoh at their firſt application to him; but treat with him in a humble ſubmiſſive manner, as becomes ſubjects to their ſovereign; only repreſenting to him the danger they were in if they did not obey their God. See *Pat.*

4 *Wherefore do ye, Moſes and Aaron, let the people from their works?*] It has been before obſerved, that they had a body of the elders with them, but Pharaoh addreſſes himſelf to Moſes and Aaron, as the leaders. Inſtead of anſwering their petition, he tells them, that he conſidered them as the ring-leaders of ſedition, and diſturbers of the peace of his kingdom.

5. *Behold the people of the land now are many*] i e. Now that you ſee your brethren *in the land* of Goſhen are grown numerous, you begin to mutiny and ſtir them up to ſedition. For theſe words are a continuation of his diſcourſe to Moſes and Aaron. See *Le Clerc.* From this paſſage it is gathered, that the law for deſtroying their infants was aboliſhed. Probably it laſted not long, as appearing too infamous to be put in execution. See *Pat.*

And you make them reſt from their burdens.] You ſet them ſo agog with the thoughts of this intended feſtival, that they are grown ſlack in their work.

6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying, 7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves. 8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and* ſacrifice to our God. 9 * Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words. 10 And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw. 11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed.

* Heb. *let the work be heavy upon the men.*

EXPOSITION.

6 *The taſk-maſters, and their officers,*] By officers here, we are to underſtand thoſe Iſraelites, who, under the taſk-maſters, were ſet over their brethren, to ſee that they did their taſk, and to anſwer for their neglect. See *ver.* 14, 15, 19. The word, in the original, ſignifies any inferior officer. *Deut.* i. 15. xvi. 18. *Joſ.* viii. 33. See *Le Clerc.*

7 *Ye ſhall no more give the people ſtraw*] The uſe of ſtraw, in making bricks, was either to mix with the clay, to make the bricks more ſolid, or to heat the brick-kilns; or perhaps to cover the bricks, that they might not be cracked with the violent heat of the ſun. See *Pat.*

8 *And the tale of the bricks which they did make heretofore, you ſhall lay upon them;*] There was a certain quantity exacted from them every day, as appears from *ver.* 13, 14.

For they be idle;] They have not work enough to employ their thoughts, which makes them wander after other things.

9 *And let them not regard vain words.*] Heb. *words of falſhood*, or, *lying words.* So he calls the meſſage of Moſes and Aaron.

10 *They ſpake to the people, ſaying, Thus ſaith Pharaoh,*] i. e. They proclaimed the king's order, that every ſubject might take notice of it See *Pat.*

11 *Go ye, get you ſtraw where you can find it:*] This was not only to add to the burdens on their bodies, but to the anguiſh of their minds. It tempted them to doubt of the goodneſs of their God, who, inſtead of ſending Moſes to be their deliverer, had only made him the inſtrument of increaſing their thraldom and miſery, *ver.* 21. &c.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw. 13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, *your* † daily taſks, as when there was ſtraw. 14 And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to-day, as heretofore? 15 Then the officers of the children

† Heb. *a matter of a day in his day.*

children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants? 16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and, behold, thy ſervants *are* beaten; but the fault *is* in thine own people. 17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the LORD. 18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks. An. ante C. 1491.

EXPOSITION.

12 *So the people were ſcattered abroad*] Some of them were forced to wander up and down the country to pick up ſtraw, or ſtubble for want of it; and to bring it at what diſtance ſoever they could find it, while the reſt were working in the brick-kilns without their help, which they were wont to have. See *Pat.*

15 *Then the officers of the children of Iſrael came unto Pharaoh,*] They hoped that ſuch inhuman oppreſſion proceeded only from the taſk-makers, and not from the king himſelf; wherefore they repreſented their caſe to him, and petitioned for relief. See *Pat.*

16 *The fault is in thine own people.*] i. e. In the taſk-maſters whom thou haſt ſet over us; for they exact from us more than what we are able to perform.

17 *But he ſaid, Ye are idle,*] Pharaoh ſoon lets them know, that the taſk-maſters had only acted by his command. Inſtead of pitying, he only mocks their complaints. Nothing could be more ſarcaſtical, than to tell them they were idle, when they were ready to ſink under their burdens. See *Pat.*

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily taſk. 20 And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh. 21 And they ſaid unto them, The LORD look upon you, and judge; becauſe you have made our ſavour ‡ to be abhorred in the eyes of Pharaoh, and in the eyes of his Servants, to put a ſword in their hands to ſlay us. 22 And Moſes returned unto the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil entreated this people? why *is* it *that* thou haſt ſent me? 23 For, ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; * neither haſt thou delivered thy people at all.

‡ Heb. *to ſtink.*

* Heb. *delivering thou haſt not delivered.*

EXPOSITION.

19 *And the officers—did ſee that they were in an evil caſe,*] They ſaw their caſe was now without human remedy, and that they muſt deſpair of relief, ſince the king himſelf was ſet againſt them.

20 *And they met Moſes and Aaron,*] Who, it would ſeem, had planted themſelves on purpoſe to learn what ſucceſs the officers had in their petition.

21 *And they ſaid, The Lord look upon you, and judge;*] May providence reward you as you deſerve. See *Gen.* xvi. 5. 'Tis a modeſt kind of imprecation.

You have made our ſavour to be abhorred] You have made us odious, *Gen.* xxxiv. 40, and rendered our condition much worſe than it was, by bringing us into ſuſpicion with the king, as if we were movers of ſedition, a crime moſt hateful to princes. See *Pat.* and *Le Clerc.*

To put a ſword in their hand to ſlay us.] A proverbial ſpeech, importing, *To give them a handle to deſtroy us.* So the Greeks, Μη παιδι μαχαιραν; put not a ſword in the hand of a child. So Plautus calls money in the poſſeſſion of an amorous youth, *Gladium quî ſe occidat*; a ſword to ſtab himſelf. See *Le Clerc.*

22 *And Moſes returned unto the Lord,*] This looks as if there was ſome ſettled place where God was wont to appear to Moſes, ſince his coming to Egypt, that he might upon all occaſions reſort to him. See *Pat.* Le Clerc explains it ſimply, he had recourſe once more to God by prayer. The LXX has it επεστρεψε προς κυριον, he turned or addreſſed himſelf to God. Which ſenſe the original will well bear, as in *Pſal.* lxxiii. 10. xciv. 15. *Iſa.* xxix. 17.

23 *Since I came to Pharaoh to ſpeak in thy name he hath done evil to this people*;] Thus Moſes forgetting what God had foretold him of Pharaoh's obſtinacy, *ch.* iii. 19. iv. 21. with ſome indecent warmth expoſtulates with God, upon the preſent ill ſucceſs of his embaſſy, and complains that God had done nothing towards fulfilling his promiſe of delivering his people. See *Pat.*

CHAP. VI.

THEN the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land. 2 And God ſpake unto Moſes, and ſaid unto him, I *am* his Lord: 3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them. 4 And I have alſo eſtabliſhed my covenant

An. ante C. 1491. venant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers. 5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembred my covenant. 6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgments. 7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did * ſwear to give it to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

* Heb. *lift up my hand.*

EXPOSITION.

1 *Then the Lord ſaid unto Moſes,*] Here God graciouſly condeſcends to ſatisfy the complaints which Moſes had made in the end of the foregoing chapter; telling him, that if he would but be patient a-while, he ſhould ſee in how wonderful and terrible a manner he would force the obſtinate king to diſmiſs his people, and make him even glad to get rid of them. See *Pat.* and *Pyle.*

2 *And ſcid unto him, I am the Lord:*] Rather, *I am Jehovah:* For the emphaſis lies upon the ſignificancy of the name, as the reader will judge by the context.

3 *I appeared unto Abraham—by the name of God Almighty,*] Heb. *El-Shaddai, God all-powerful*; or, as others, *all-ſufficient*; under which deſignation God reveals himſelf to Abraham, (*Gen.* xvii. 1.) to encourage him to rely upon that *almighty power*, and *all-ſufficient goodneſs*, which was ſignified by the name *El-ſhaddai.* I made myſelf known to them, ſays *Le Clerc*, as *all-powerful*, by the various benefits I conferred upon them. They were ſuſtained, by faith in God's almighty power, ſays Ainſworth, without receiving the thing promiſed. *Acts* vii. 5. *Heb.* xi. 9. Which ſenſe ſeems moſt agreeable to the context.

But by my name Jehovah was I not known to them.] This part of the verſe, as it now ſtands, and has for many ages ſtood in our bibles, apparently contradicts the book of Geneſis, from chapter xii. to the end of it; and indeed the third chapter too of this very book, *ver.* 13—15, when Moſes ſaid unto God, *Behold when I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay unto me, what is his name? What ſhall I ſay unto them?—And he ſaid, thus ſhalt thou ſay unto the children of Iſrael,* I Am *hath ſent me unto you—The Lord, (or Jehovah, as in the Hebrew) the God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you. This is my name for ever.* Here Moſes is directed to mention to the Iſraelites the name of Jehovah, as the ſignal and ſeal of his miſſion, which they would acknowledge. But if the name Jehovah was never known to their fathers, how ſhould theſe their deſcendants have learnt it, or recognize it? Yet Moſes himſelf intimates, that they had called upon the name of *Jehovah* in their diſtreſs, *Deut.* xxvi. 6, 7. The Egyptians evil intreated us,—and when we cried unto the Lord, (Jehovah)—the Lord (Jehovah) heard our voice, &c. For wherever we find *the Lord* in our tranſlation, the word in the Hebrew is generally *Jehovah:* And conſequently, Jehovah cannot be denied to occur as the name of God, which he declared to thoſe patriarchs. *Gen.* xv. 6, 7. xxii. 16. Under which he appeared to them in viſions, and gave them commands and promiſes. *Gen.* xvii. 1. xxvi. 2. xxviii. 13. Under which name they anſwered him, raiſed altars to him, and called upon him. *Gen.* xiii. 4. xiv. 22. xv. 2, 8. Nay, more, they left this name of *Jehovah* to the places where he had thus condeſcended to converſe with them. *Gen.* xxii. 14. *And Abraham called the name* of this place *Jehovah-jireh.* This laſt, the reader will obſerve, is the moſt deciſive argument, for if Abraham called the place *Jehovah*, how could he be ignorant of the name? To extricate us out of this difficulty, the author of the Critical Notes before-mentioned, *ch.* iii 13. propoſes an amendment of the text, by changing לא *not*, into לך *it*; and then the words will run thus: *I appeared unto Abraham—by the name of* (El-ſhaddai) *God Almighty, and my name Jehovah I made it known to them.* But if this alteration ſhould be thought too bold, ſince it has the authority of no ancient verſion, or manuſcript, to ſupport it, the ſenſe will be the ſame, if we only change the pointing, and read the paſſage with an interrogation: *Did I appear unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty, and by my name Jehovah, was I not known to them?* i. e. Was I not known to them both by the name *El-ſhaddai*, the *God of power*; and by the name *Jehovah*, the *faithful God, the fulfiller of promiſes?* This criticiſm has the advantage of the other, as it alters nothing in the text, but only the pointing, which is allowed to be of no authority. And I am beholden for it to a gentleman well ſkilled in the Hebrew, and of diſtinguiſhed merit in the learned world.

4 *And I have alſo eſtabliſhed*] As God *made*, ſo he *eſtabliſhed*, i. e. frequently confirmed his covenant with the patriarchs. See *Wells's Paraph.*

The land of their pilgrimage,] See *Gen.* xvii. 8. xxviii. 4. xxxvii. 1.

6 *Say unto the children of Iſrael, I am the Lord,*] Heb. I am *Jehovah.* i. e. Tell them I will now ſhew them that I am what this name imports, the immutable God, faithful to my promiſes. See *Pat.*

With a ſtretched out arm,] A metaphor taken from perſons enraged, who, to ſtrike the blow with more force, lift their arm high, and extend it to its full length. See *Pool's Synop.*

And with great judgments. By inflicting many grievous plagues upon them. For judgment, and *to judge*, in ſcripture, are often put for puniſhment, and to puniſh. See *Gen.* xv. 14. *Pſal.* ix. 16. 2 *Chron.* xx. 12. *Prov.* xix. 29. See *Pat.*

7 *I will take you to me, &c.*] Or, I will *retake you to me*; for by virtue of the covenant with Abraham, Iſaac, and his poſterity, the deſcendants of Jacob, were conſtituted *the people of God.* But while they were in bondage for ſome generations in Egypt, God had treated them not as his people: or rather they had revolted from God to

the worſhip of idols, and ſo broke their covenant with him.

8 *And I will bring you in unto the land, &c.*] Two things were promiſed to Abraham, (*Gen.* xv.) 1. That God would deliver his ſeed from the nation that oppreſſed them, *ver.* 14. 2. That he would bring them into the land of Canaan, *ver.* 16. Both theſe God, in this and the former verſe, declares ſhould be now fulfilled; and that thereby the Iſraelites ſhould be convinced that he was *Jehovah*. See *Pat.* An. ante C. 1491.

I did ſwear, &c.] Heb. I lifted up my hand. For which ceremony, ſee on *Gen.* xiv. 22. 'Tis here applied to God after the manner of men.

I am the Lord.] Heb. I am *Jehovah*; that is, I am he who perform what I have promiſed, and do whatever ſeems good in my ſight. See *ver.* 3.

9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for * anguiſh of ſpirit, and for cruel bondage. 10 And the LORD ſpake unto Moſes, ſaying, 11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land. 12 And Moſes ſpake before the LORD, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips?

* Heb. *ſhortneſs*, or *ſtraitneſs*.

EXPOSITION.

9 *They hearkened not unto Moſes, for anguiſh of ſpirit,*] Ἐξ ὀλιγοψυχίας. *Out of deſpondency, and faintheartedneſs*, as the LXX has it. Their ſpirits were ſo dejected and broken with their miſeries, that his words made no impreſſion upon them. They had no heart ſo much as to think of a deliverance, much leſs to hope for it. See *Pat.* The ſame word occurs, *Num.* xxi. 4. *Their ſoul was diſcouraged:* and *Jud.* x. 16. *His ſoul was grieved.*

12 *Moſes ſpake before the Lord,*] This phraſe *before the Lord*, denotes that God appeared to him in ſome viſible majeſty. See *ver.* 22. *Pat.*

Who am of uncircumciſed lips?] The Jews called the Gentiles the *uncircumciſed*, by way of contempt. And hence they were wont to call all thoſe parts *uncircumciſed*, which were become either naturally or morally unfit to anſwer the uſe for which they were deſigned. Thus *uncircumciſed ears* are *ears* that *cannot hearken*, *Jer.* vi. 10. The *uncircumciſed in heart* are ſuch as cannot underſtand, *Jer.* ix. 26. So here *uncircumciſed lips* are lips that cannot utter words. So it imports the ſame with what Moſes had alledged before (*ch.* iv. 10.) that he was an ill ſpeaker, and wanted eloquence. See *Calm.* and *Pat.* Mr. Le Clerc thinks it may denote, that Moſes, from his birth was what we call *tongue-tied*; and that his parents, in the heat of the bloody perſecution, had miſſed of an opportunity to have him timeouſly cut. For the verb, he obſerves, may ſignify, in general, *not cut*, as well as *uncircumciſed*. But then it ought to have been *not cut in the tongue*, whereas it is *in the lips*.

12 *The children of Iſrael have not hearkened unto me, how then ſhall Pharaoh hear,*] If the children of Iſrael, his inthralled countrymen, the worſhippers of the ſame God with himſelf, had not hearkened to Moſes's propoſal of delivering them in the name of Jehovah; it was far leſs to be expected, that Pharaoh, who believed not in Jehovah, and whoſe intereſt it was to detain the Iſraelites in ſlavery, would hearken to his overture.

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt; to bring the children of Iſrael out of the land of Egypt. 14 Theſe *be* the heads of their fathers houſes: The ſons of Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben. 15 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon. 16 And theſe *are* the names of the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: And the years of the life of Levi *were* an hundred thirty and ſeven years. 17 The ſons of Gerſhon; Libni, and Shimi, according to their families. 18 And the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years. 19 And the ſons of Merari; Mahali and Muſhi: theſe *are* the families of Levi, according to their generations.

EXPOSITION.

13 *And gave them a charge unto the children of Iſrael,*] As God had anſwered Moſes's objections before, (*ch.* iv. 11, 12.) he takes no further notice of them, but inforces the charge which he had given him before, and ſtrictly requires him and Aaron to obey it. See *Pat.*

14 *Theſe be the heads of their fathers houſes:*] Being to give a particular account of the eminent and miraculous tranſactions of theſe two perſons, for the deliverance of Iſrael, Moſes ſaw it proper to ſet down their genealogies, to ſhew that they were deſcended from the ſacred ſtock of Abraham: and, at the ſame time, to mark the time of Iſrael's deliverance, according to God's promiſe, *ver.* 16, 18, 20. See *Ainſw.* and *Pyle.*

16 *Theſe are the names of the ſons of Levi,*] Having briefly mentioned the heads of the two eldeſt families of *Iſrael*, he enlarges now upon the *third*, from which Aaron and he himſelf were deſcended. See *Pat.*

And the years of Levi were an hundred thirty and ſeven years.] He is thought to have lived the

An. ante C. 1491.

longeſt of all Jacob's ſons, none of whoſe ages are recorded in ſcripture but his and Joſeph's, whom Levi ſurvived twenty ſeven years, tho' he was much the elder brother. Kohath, the ſecond ſon of Levi, attained to near the ſame age with himſelf, *ver.* 18. And his grandſon, Amram, Moſes's father, lived juſt as long as Levi did, *ver.* 20. See *Pat.*

18 *And the years of the life of Kohath were an hundred thirty and three years.*] According to Arch-biſhop Uſher, Kohath was thirty years old when Jacob came into Egypt, and lived there an hundred and three years; and died thirty two years before Moſes was born. See *Pat.*

20 And Amram took him Jochebed his fathers ſiſter to wife; and ſhe bare him Aaron and Moſes: And the years of the life of Amram *were* an hundred and thirty and ſeven years. 21 And the ſons of Izhar; Korah, and Nepheg, and Zichri. 22 And the ſons of Uzziel; Miſhael, Elzaphan, and Zithri. 23 And Aaron took him Eliſhebah daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar. 24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites. 25 And Eleazar Aarons ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families. 26 Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies. 27 Theſe *are* they which ſpake to Pharaoh, king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes and Aaron.

EXPOSITION.

20 *And Amram took him Jochebed his father's ſiſter to wife*;] This ſhews how ſincere a writer Moſes was, who doth not ſtick to relate what might be thought, in after-ages, when ſuch marriages were prohibited, a blot to his family. See *Pat.* and *Ainſw.* But Mr. Wells renders it after the LXX. *his uncle's daughter*; and what we render *born to Levi*, *Num.* xxvi. 59. he interterprets a deſcendant of Levi. Thoſe who pretend to juſtify Moſes's father for marrying his aunt, becauſe the law, *Levit.* xviii. 12. was not then in being, ſeem not to be aware, that there is a natural indecency and impropriety in ſuch matches. Particularly as it introduces a claſhing of moral duties; for if a nephew marries his aunt, he becomes her ſuperior by that new relation; whereas, in virtue of his former relation, which ſtill ſubſiſts, he is her inferior.

And ſhe bare him Aaron and Moſes:] This ſhews that God exactly fulfilled his promiſe of delivering the Iſraelites out of ſervitude in the fourth generation, *Gen.* xv. 16. i. e. the fourth from their deſcent into Egypt. For Moſes was the ſon of Amram, the ſon of Kohath, the ſon of Levi, the ſon of Jacob. See *Pat.*

21 *And the ſons of Izhar, Korah, &c.*] Moſes gives an account of his uncle's ſons, but ſaith nothing of his own; which is another inſtance of his great modeſty.

23 *And Aaron took him Eliſhebah, daughter of Amminadab, ſiſter of Naaſhon, to wife*;] Though Moſes, out of his humility, ſays nothing of himſelf, yet he relates particularly what concerns Aaron, who matched into an honourable family, with a ſiſter of a prince of the tribe of Judah, chief commander of their hoſt, when they were come out of Egypt. *Num.* i. 7. ii. 3. See *Pat.*

And ſhe bare him Nadab and Abihu,] Well known in ſacred hiſtory, for having periſhed in the firſt ſacrifice their father offered; becauſe they did not take fire from the altar, but offered with ſtrange fire. *Lev.* x. 1, 2. See *Pat.*

Eleazar] Who ſucceeded his father in the prieſthood, *Num.* xx. 25, &c. and aſſiſted Joſhua in the diviſion of the land of Canaan, *Joſ.* xiv. 1. xix. 51. xxi. 1. See *Pat.*

And Ithamar.] From whom came Eli, and Abimelech, and Abiathar, who lived in the time of David, and in whom this family was extinct. See *Pat.*

24 *And the ſons of Korah, &c.*] He himſelf periſhed in the rebellion againſt Moſes, who was his couſin-german; but his family remained, and were famous in the days of David; being often mentioned in the book of Pſalms. See *Pat.*

25 *Eleazar Aarons ſon took him one of the daughters of Putiel*] This *Putiel*, or *Phutiel*, ſeems to have been an Egyptian, one of whoſe daughters Eleazar married in Egypt. For the name Putiel, ſeems derived from *Phut*, the brother of Mizraim, *Gen.* x. 6. with the addition of *El*, the name of God. See *Pool's Synop.*

Theſe are the heads of the fathers of the Levites.] He ſays nothing of the other tribes, it being his intention in this place only to derive his own pedigree and his brother Aaron's from Iſrael. See *Pat.*

26 *Bring out the children of Iſrael—according to their armies.*] Not by a diſorderly flight, but every tribe and family in ſuch good order as an army keeps. *Ex.* xii. 41, 51. xiii. 18. See *Ainſ.* and *Pat.* M. Le Clerc, however, obſerves, that the original word does not neceſſarily ſignify *armies*, but any claſſes of men orderly combined; and ſo interprets it by their tribes. See *Num.* iv. 23. viii. 25. where the ſame word occurs.

28 And it came to paſs on the day *when* the LORD ſpake unto Moſes in the land of Egypt, 29 That the LORD ſpake unto Moſes, ſaying, I *am* the LORD: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee. 30 And Moſes ſaid before the LORD, Behold I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

An. ante C. 1491.

EXPOSITION.

28 *And it came to paſs, &c.*] Here Moſes reſumes the relation of his embaſſy, which he had broke off at *ver.* 13 and the ſeries of the hiſtory ſhews, that theſe three laſt verſes immediately connect with the ſeventh chapter, which therefore ought to begin here, as it does in Junius & Trem. and Le Clerc.

29 *I am the Lord:*] Heb. I am *Jehovah*, which implies an argument to encourage Moſes in his miſſion. I am *Jehovah*, I change not; therefore neither the incredulity of the Iſraelites, nor Pharaoh's obſtinacy, ſhall hinder or retard the deliverance of my people; for I call into *being* the things that are not. See *Jun. & Trem.*

CHAP. VII.

AND the LORD ſaid unto Moſes, See, I have made thee a god to Pharaoh: and Aaron thy brother ſhall be thy prophet. 2 Thou ſhalt ſpeak all that I command thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land. 3 And I will harden Pharaohs heart, and multiply my ſigns and my wonders in the land of Egypt. 4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great judgments. 5 And the Egyptians ſhall know, that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

EXPOSITION.

1 *I have made thee a god to Pharaoh:*] That is, thou ſhalt be like a god, whoſe oracles ſhall be delivered to Pharaoh by Aaron thy prophet, thy miniſter or interpreter. See on *ch.* iv. 16. *Le Clerc.* In this ſenſe Chriſt explains the phraſe, *John* x. 35. See *Ainſw.*

And Aaron ſhall be thy prophet,] He ſhall interpret thy mind, as prophets declare the mind of God, *ch.* iv. 16. See *Pat.*

2 *Thou ſhalt ſpeak all that I command thee:*] This explains the former verſe, that Moſes ſhould deliver God's mind to Aaron, and Aaron deliver it to Pharaoh. See *Pat.*

3 *And I will harden Pharaohs heart,*] See on *ch.* iv. 21.

And multiply my ſigns, &c.] i. e. The firſt plagues that ſhall be inflicted, having no other effect upon Pharaoh, but to make him ſhew his obſtinacy and diſobedience; many more miraculous judgments ſhall be wrought for his conviction.

4 *But Pharaoh ſhall not hearken unto you, that I may, &c.*] Heb. *And Pharaoh will not hearken unto you, and I have laid*, i. e. (the preterite being put for the future, to ſhew the certainty of the event) and I will lay my hand upon Egypt: or, (as in Jun. & Trem.) he will not hearken, even when I have laid my hand upon Egypt.

And bring forth mine armies,] See on *ch.* vi. 26.

By great judgments.] See on *ch.* vi. 6.

5 *The Egyptians ſhall know, that I am the Lord,*] They ſhall know that I am, not a mere local Deity, nor the *God of Iſrael* only, but *Jehovah*, the ſupreme God of the univerſe: of this they ſhall be convinced, when they find my power far ſuperior to that of their gods, and that they are no ways able to ſave them from my judgments. See *ch.* vii. 17. xii. 12. *Numb.* xxxiii. 4.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they. 7 And Moſes *was* fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh. 8 And the LORD ſpake unto Moſes, and unto Aaron, ſaying, 9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod, and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

EXPOSITION.

7 *And Moſes was fourſcore years old,*] The Iſraelites were under an heavy perſecution when Moſes was born; and from that time till now, God exerciſed them with ſore bondage and oppreſſion, that their deliverance might be for ever remembered with the greater thankfulneſs and obedience. It is obſerved, that the great age and gravity of Moſes and Aaron made them the more fit to be employed as God's commiſſioners in this weighty affair. See *Pat.*

9 *When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you:*] When he ſhall demand a proof of your authority, and ſuch a proof as can only proceed from divine power.

Take thy rod] Grotius conjectures, that from this might firſt be derived to the neighbouring nations, and from them to the Greeks and Romans, the cuſtom of ambaſſadors wearing a *caduceus*, or rod.

10 And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before

An. ante C. 1491. before his ſervants, and it became a ſerpent. 11 Then Pharaoh alſo called the wiſe men, and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their inchantments. 12 For they caſt down every man his rod, and they became ſerpents: but Aarons rod ſwallowed up their rods. 13 And * he hardned Pharaohs heart, that he hearkned not unto them; as the LORD had ſaid.

* Read, *Pharaohs heart was hardened.*

EXPOSITION.

10 *And Moſes and Aaron went in unto Pharaoh,*] They now went in to him a ſecond time; for we have mention of a former viſit, *ch.* v. 1.

And Aaron caſt down his rod before Pharaoh, and before his ſervants,] Moſes delivered his rod to Aaron, as an agent under him, to ſtretch it out for the effecting of the miracles; ſee the preceding verſe, and *ch.* iv. 30. Pharaoh then having, it is likely, demanded a proof of their authority, Moſes proceeds to give evidence of his divine commiſſion before the king and his courtiers.

11 *Wiſe men — magicians*] See on *Gen.* xli. 8.

Sorcerers] Such as thoſe whom we call *jugglers*, who make things appear otherwiſe than they really are: for the Hebrew word comes from a root that ſignifies to delude the ſight with falſe appearances. Others derive the word from an Arabic original, which ſignifies *to diſcloſe* or *reveal*, and ſo render it diviners or ſoothſayers. See *Le Clerc*, and *Stockii Lex. Heb.* It is the ſame word, but in a feminine termination, which we render *a witch*, ch. xxii. 18. See the place.

The magicians] Beſides what is ſaid on the meaning of this word, *Gen.* xli. 8. the reader may conſult Bochart's Hieroz. *P.* II. *l.* iv. *c.* 18. where he will find a large diſcourſe upon the ſame ſubject. The principal of theſe magicians are mentioned by St. Paul, 2 *Tim.* iii. 8. namely *Jannes* and *Jambres*, whoſe names had been preſerved either in the ſecret records of the Jews, or in the ſacred books of the Egyptians. Mention is alſo made of theſe in ſeveral other authors. See *Euſeb. Præp. Evang.* and other authors quoted by *Le Clerc*, *Calmet*, and *Ainſw.* Artapanus in Euſebius calls them ἱερεις ὑπις Μεμφιν, prieſts inhabiting the country above Memphis. Their miracles are generally aſcribed to the devil, who, to confirm men in their errors, directed his votaries how to invoke his help for the performance of many marvellous works. See *Pat.*

With their inchantments.] Secret ſpells or incantations: ſome derive the word in the orginal from a root which ſignifies to veil or hide, becauſe theſe people commonly perform their tricks by muttering ſome odd ſounds, or pronouncing ſome abſtruſe unintelligible jargon. Hence Aquila renders it, ιν ηρεμαιαις αυτων, *by their mutterings:* and an old Greek interpreter, Δια των αποκρυφων αυτων, *by their ſecret rites.* See *Le Clerc.* The ſame word is applied to the *gliſtering* of a ſword, *Gen.* iii. 24. and ſo may denote thoſe ſecret ſlights and jugglings wherewith mens eyes are dazzled. See *Ainſworth.*

12 *They caſt down every man his rod,*] It was a common thing in ancient times for ſorcerers to contend one with another, who ſhould do the moſt ſurprizing feats. Thus theſe magicians were ſent for to confront Moſes; and taking him for one of their own diabolical profeſſion, they entered the liſts with him, attempting to do the ſame thing that he had done. See *Pat.*

And they became ſerpents:] Joſephus and others have been of opinion, that theſe were not real ſerpents, but mere appearances of ſerpents, impoſing upon the eye of the ſpectators. But the text makes no other diſtinction between this miracle and that of Moſes, but that his ſerpent ſwallowed up theirs. The Scripture all along ſuppoſes, that evil ſpirits and impoſtors may work miracles, *Matt.* xxiv. 24. *Deut.* xiii. 1, 2. 2 *Theſ.* ii. 9, 10. So that we need not be ſurprized, if theſe magicians actually performed many of theſe miracles by their infernal art, which Moſes wrought by the power of God: for many are of opinion, that as God was pleaſed to inſpire his true prophets, and enable them to give ſigns, and work wonders for his ſervants; ſo the devil and his angels affected to imitate theſe particular favours, and gave oracles, ſigns, and wonders, to delude their ſuperſtitious votaries. But others, unwilling to introduce miracles without neceſſity, are of opinion, that thoſe ſigns were effected merely by the uſe of natural means, and by the art of man, without any ſupernatural interpoſition: at leaſt that this was the opinion of Pharaoh and his people, when Moſes wrought his wonders in Egypt, is thought evident from the uſe that Pharaoh made of his magicians upon the occaſion: for when Aaron's rod was turned into a ſerpent, he ſent for his magicians to do the ſame, and upon finding that they could, he thought it no real miracle, and refuſed to let the people go. He made the ſame concluſion upon their bringing up frogs, and upon the river's being turned into blood; but when the magicians tried, and could not produce lice, then he and they concluded, that *this was the finger of God*, ch. viii. 19. See *Shuckford's Connect. V.* II. *b.* ix.

Aarons rod ſwallowed up their rods.] i. e. The ſerpent into which Aaron's rod was turned, ſwallowed up the ſerpents of the magicians. They are called rods, becauſe the matter was the ſame in both, though the form was changed: a demonſtration of the ſuperior power by which Moſes acted above theirs; which might have convinced Pharaoh, if his magicians had not made him believe, that they would in time find a power ſuperior to Moſes. See *Pat.* and *Le Clerc.*

13 *And he hardened Pharaohs heart,*] Heb. *the heart of Pharaoh is hardened:* it is the ſame phraſe which we render *Pharaohs heart was hardened*, ver. 22. and ought, undoubtedly, to have been ſo rendered here, as it is in the Vulgar, the LXX, Chaldee, and Arabick verſions. See *Kidder*, and *Pat.* For there is not the leaſt hint, either in the one place or the other, of any perſon that hardened his heart. See on *Lev.* xvi. 32.

That he hearkened not unto them; as the Lord had ſaid.] Probably, upon the firſt ſight of the ſerpent, Pharaoh was inclined *to hearken*, but ſeeing the magicians do the ſame, his heart would naturally return to its firſt bent.

14 And

14 And the LORD ſaid unto Moſes, Pharaohs heart *is* hardned, he refuſeth to let the people go. 15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the rivers brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand. 16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and, behold, hitherto thou wouldſt not hear. 17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to blood. 18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loath to drink of the water of the river. 19 And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their * pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood and in *veſſels of* ſtone. 20 And Moſes and Aaron did ſo, as the LORD commanded: and he lift up the rod, and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that *were* in the river were turned to blood. 21 And the fiſh that *was* in the river died: and the river ſtank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt. 22 And the magicians of Egypt did ſo with their inchantments: and Pharaohs heart was hardened, neither did he hearken unto them; as the LORD had ſaid. 23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo. 24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river. 25 And ſeven days were fulfilled, after that the LORD had ſmitten the river.

An. ante C. 1491.

* Heb. *gathering of their waters.*

EXPOSITION.

14 *Pharaohs heart is hardened,*] Heb. *his heart is made heavy.* This miracle I wrought, for his conviction, has only added weight to his ſtony heart, to make it the more difficult to be moved. See *Jun. & Tremell.*

15 *Lo, he goeth out unto the water,*] Some think he was going to pay his morning devotion to the river Nile, which was a ſacred river among the Egyptians. See *Bochart. Hieroz. P.* II. *l.* iv. *c.* 15. and *Pat.* Moſt probably it was to bathe himſelf in the river, that, after religious purification, he might be the more fit to offer up his adoration to the riſing ſun, or to his other Gods. See *Diod. l.* ii. *c.* 3. and *Calmet.* See alſo *ch.* ii. 5. What makes this the more probable is, that it appears to have been his frequent practice to pay viſits to the river early in the morning. See *ch.* vii. 15. viii. 20. Moſes is directed to take this opportunity to meet Pharaoh, becauſe he might not have ſo eaſy acceſs to him at court. See *Kidder.*

And the rod — thou ſhalt take in thine hand.] The ſight of this rod would give him greater authority with Pharaoh, as it had lately ſwallowed up the rods of his magicians.

17 *In this thou ſhalt know that I am the Lord:*] Pharaoh had ſaid in a ſupercilious way, *Who is the Lord — I know not the Lord,* ch. v. 2. Or, who is *Jehovah* — I know not *Jehovah.* Therefore God now bids Moſes tell him, he would make him know that Jehovah was a God paramount to all his gods, by changing into blood the waters of that very river to which he paid ſo much veneration. See *Pat.* and others *in Pool's Synopſ.* Since words and ſigns had made no impreſſion upon Pharaoh, Moſes is directed to proceed next to plagues, which might make him feel the power of Jehovah. See *Jun. & Trem.*

The waters in the river — ſhall be turned to blood.] As the Egyptians had drowned the Hebrew children in this river, God now puniſhes them for it by giving them bloody water to drink, *Wiſd.* xi. 6, 7. See *Pat.* and *Ainſw.* How far this plague extended we are not told. Philo ſays it extended from the ſeven mouths of the Nile in the Mediterranean, to the borders of Ethiopia. See *Calmet.* But I am inclined to think it reached only to thoſe places of the river, near which the city Tanis or Zoan, and the royal palace ſtood: it being chiefly deſigned to puniſh Pharaoh and his ſycophant courtiers.

18 *And the fiſh that is in the river ſhall die,*] Here are three grievous effects of this plague. It deſtroyed their fiſh, which was their common food, *Numb.* xi. 5. The ſtench occaſioned by the death of the fiſh, and the corruption of the blood, rendered the river unfit for bathing, and other uſes of the water, to which they were ſuperſtitiouſly devoted, *ch.* ii. 5. vii. 15. viii. 20. See *Pat.* And what was worſt of all, they muſt have been miſerably diſtreſſed for want of drink; for they had little other water wherewith to quench their thirſt, but that of the Nile, *Jer.* ii. 18. *Deut.* xi. 10, 11. See *Pool's Synopſ.* In alluſion to this plague, the contrary happineſs of the holy land is deſcribed by the *healing* of the waters; ſo that all creatures ſhall *live* in them, and the *fiſh* be multiplied, *Ezek.* xlvii. 8, 9. See *Ainſw.*

And the Egyptians ſhall loath, &c.] From this it plainly appears, that the Iſraelites were to be exempted from this plague; and conſequently, that it did not affect the land of Goſhen. See *Jun. & Tremell.*

An. ante C. 1491.

19 *Say unto Aaron, Take thy rod,*] The former warning being deſpiſed by Pharaoh, God requires them to do as he had threatned.

Stretch out thine hand upon the waters] The meaning is not that Aaron was to ſtretch out his hand and ſmite all the waters, ſtreams, &c. But to ſmite that water which was at hand, in ſign of the divine malediction, which was miraculouſly to diffuſe its influence over the ſtreams, ponds, &c. So the meaning is well expreſſed by Jun. & Tremell. *Extende manum tuam operaturam in aquas, &c.*

Upon their ſtreams,] The ſeven branches or mouths of the Nile, called (*Iſ.* xi. 15.) its ſeven ſtreams. See *Pat.* and *Jun. & Tremell.*

Upon their rivers,] There were ſeveral cuts or canals made by art out of every ſtream, to draw the water into their grounds, which ſeem to be here meant by *rivers*. See *Pat.*

Upon their ponds,] Either ponds digged to hold rain-water which ſometimes fell, or wells which were ſunk near the river. See *Pat.*

All pools of water,] Their other collections of water, particularly in their gardens, derived by pipes from the river into ciſterns.

20 *And — he ſmote the waters that were in the river,*] It is likely, that only *the waters of the river* were turned into blood at the firſt, and then all the reſt of the waters mentioned in the preceding verſe. See *Pat.* It ſeems to be in alluſion to this plague, that thoſe deſolating judgments with which God threatens to viſit the rebellious nations, *Rev.* viii. 8, 9, 10. xvi. 3, 4. are figuratively repreſented by an angel pouring out his vial upon the ſea, upon the *rivers*, and *fountains* of waters, ſo that they became *blood*, and every living thing in the ſea died. See *Ainſw.*

21 *There was blood throughout all the land of Egypt.*] We may reaſonably ſuppoſe the land of Goſhen to be exempted from this plague, as it was from others, *ch.* viii. 22. ix. 26. x. 23. So the author of the book of Wiſdom underſtands it, *Wiſd.* xi. 5, 6. On which account theſe wonders are ſaid to have been done in Zoan or Tanis, (*Pſ.* lxxviii. 12, 43.) a region in Egypt, diſtinct from Goſhen where Iſrael dwelt. See *Ainſw.*

22 *And the magicians of Egypt did ſo with their inchantments:*] In ſome of the pools or lakes of water, which Moſes had not yet turned into blood, or in ſome of the waters out of the pits, which the people digged, *ver.* 24. they effected the like change; which ſoothed Pharaoh in his vain imagination, that his god was as powerful as the God of the Hebrews. See *Pat.* God, by permitting theſe deluded men thus far to ſucceed in their oppoſition, took occaſion to render their impious folly the more conſpicuous; ſince, by permitting them to change the waters into blood, and putting it out of their power to reſtore them to their former ſoundneſs; and by permitting them to produce frogs, which they were not able to remove, they only increaſed thoſe plagues upon themſelves and their countrymen. See *Pool's Synopſ.* And though the ſorcerers of Egypt were able in ſome meaſure to imitate ſome of the firſt works of Moſes, yet were they forced quickly to give out, and to own the *non imitabile fulmen*, the inimitable power of God. Thus they could not produce *lice* out of the duſt of the earth, *ch.* viii. 18. it was above their power: and as to the ſwarm of *flies* which were ſent upon the Egyptians, the place where the Iſraelites dwelt was by the wonderful providence of God exempted from them, *ch.* viii. 22. Thus it was alſo in the *murrain*; it lighted on the cattle of the Egyptians, but not upon thoſe which belonged to the Iſraelites, *ch.* ix. 4. The plague of *boils* ſucceeded, which was ſo grievous upon the Egyptians, that the magicians themſelves could not ſtand before Moſes, *ver.* 11. The hail with thunder and fire came next; but this grievous plague fell upon the Egyptians only, the Iſraelites felt it not, *ver.* 26. A grievous plague from the locuſts followed, and that was ſucceeded by a *thick darkneſs*, which affected the Egyptians only, the Iſraelites enjoying light as before, *ch.* x. 23. Laſtly, the death of the firſt-born, which fell only on thoſe of the Egyptians, and from which the Iſraelites were exempted, *ch.* xi. 7. See *Kidder.*

And Pharaohs heart was hardened,] It is the ſame phraſe which occurs *ver.* 13. It ſhould have been tranſlated as here: as alſo, *ch.* viii. 19.

Neither did he hearken unto them:] Though the magicians were utterly unable to reſtore the river, and receptacles of water, to their former ſoundneſs; or do any thing to relieve their prince and country from the effects of this dreadful calamity, yet the king contents himſelf with what his ſorcerers had done; was at no pains to compare the different effects of the two contending powers before him, in order to his conviction; but, without all remorſe, leaves his whole kingdom under the miſery of this fearful judgment. See *Pyle.*

23 *Neither did he ſet his heart*] i. e. He regarded not; which ſpeaks his wilful neglect, and ſhews the reaſon why his heart was ſtill hardened. See *Kidder.*

25 *And ſeven days were fulfilled, after that the Lord had ſmitten the river.*] Theſe words compared with what follows, ſeem to imply, that after this plague had laſted one whole week, God was pleaſed to remove it, in order to make room for another ſtroke.

CHAP. VIII.

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me. 2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs. 3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy * kneading-troughs. 4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants. 5 And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon

* Or, *dough.*

upon the land of Egypt. 6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

An. ante C. 1491.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, Go unto Pharaoh,*] What renders Pharaoh utterly inexcuſable is, that he has ſtill warning given him, before God ſends his plagues upon him, that ſo, by timely repentance, he might have prevented them.

That they may ſerve me.] That they may abandon all thoſe ſuperſtitions to which Egypt is addicted, and embrace that form of religion, which is to diſtinguiſh the worſhippers of the true God from idolaters. See *Lev.* xvii. 7. *Ezek.* xxiii. 3, 8, 19. It is highly probable, that amongſt other inſtances of the tyranny of the Egyptians, they forced the Iſraelites to worſhip their gods: this ſeems to be intimated in that paſſage of *Hoſea* xi. 1, 2. *When Iſrael was a little child, then I loved him, and called my ſon out of Egypt. They called them*, i. e. the Egyptians commanded them to appear before them. *They ſacrificed to Baalim, and burnt incenſe to graven images.* During Joſeph's power and intereſt in Egypt they were preſerved from this violence, but afterwards compelled to ſacrifice to all the images and gods of Egypt. What makes this ſuppoſition the more probable is, that heathen writers, particularly Diodorus, (*Ex. l.* xxxiv. *apud Phot.* and Manetho, *apud Joſ. cont. Ap. l.* i.) attribute their expulſion out of Egypt to their differing from the eſtabliſhed rites of Egypt. See *Chandler's Vindication, p.* 485.

3 *And the river ſhall bring forth*] Under the general name of *river* is comprehended all the ſtreams, ponds, and other waters in Egypt, as appears from *ver.* 5. becauſe they have hardly any water but from the Nile. See *Bochart's Hieroz. P.* II. *b.* v. *c.* 2. where this whole paſſage is explained with great learning and acuteneſs.

Frogs abundantly,] The river Nile is famed for producing multitudes of frogs; not that it generates them in the manner that Bochart and others have imagined, merely out of its ſlime, without eggs or ſeeds; (ſee *Ovid. Met. l.* i. 422.) for that notion is now ſufficiently exploded by the moſt accurate philoſophers; but by affording the frogs a proper *nidus* where to lay their eggs, which, upon the retiring of the waters, are hatched by the heat of the ſun. See *Le Clerc.* But that ſuch ſwarms of them ſhould be produced, as to fill the whole country, and that all of a ſudden, was a thing moſt extraordinary and miraculous. See *Pat.*

Shall — come into thine houſe,] In thoſe warm countries the doors and windows being left open for the ſake of air, made it eaſier for thoſe vermin to have acceſs. See *Le Clerc.*

Into thine ovens,] i. e. They ſhall come up in ſuch ſwarms, as even to enter into the drieſt places, which they naturally ſhun. See *Le Clerc.*

Into thy kneading-troughs.] Or *dough*, as in the LXX. which ſeems to be the true meaning of the word, *ch.* xii. 34. See *Ainſw.*

4 *The frogs ſhall come up both upon thee, &c.*] They came not merely into their houſes, but crawled upon their perſons. By limiting this plague to Pharaoh and his people, it would ſeem, that the Iſraelites were exempted from it. See *Pat.*

5 *And the Lord ſpake unto Moſes, &c.*] Moſes, we muſt ſuppoſe, having delivered the foregoing meſſage, and Pharaoh not regarding it, God renews the order to Moſes to do as he had threatened. See *Pat.*

7 *And the magicians did ſo with their inchantments,*] See on *ch.* vii. 12, 22.

8 Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do Sacrifice unto the LORD. 9 And Moſes ſaid unto Pharaoh, * Glory over me: † when ſhall I intreat for thee, and for thy ſervants, and for thy people, ‡ to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only? 10 And he ſaid, ‖ Tomorrow. And he ſaid, *Be it* according to thy word: that that mayeſt know, that *there is* none like unto the LORD our God. 11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only. 12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the LORD, becauſe of the frogs which he had brought againſt Pharaoh. 13 And the LORD did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields. 14 And they gathered them together upon heaps: and the land ſtank.

* Or, *have this honour over me, &c.*
† Or, *againſt when.*
‡ Heb. *to cut off.*
‖ Or, *againſt tomorrow.*

EXPOSITION.

8 *Then Pharaoh called for Moſes*] It appears from this, that the magicians had no power to remove the frogs which Moſes had brought. So Aben Ezra obſerves: *He called for Moſes, becauſe he ſaw the magicians had only added to the plague, but could not diminiſh it.* See *Pat.* and *Ainſworth.*

Intreat the Lord, that he may take away the frogs] This is the man who proudly ſaid, not long ago, *Who is the Lord?* who is *Jehovah?* now he is forced to have recourſe to Moſes and Aaron to become interceſſors to *Jehovah* for him. See *Pat.*

And

An. ante C. 1491.

And I will let the people go,] This, as appears from the ſequel, was not his ſettled reſolution, but a promiſe which the preſent calamity extorted from him. See *Pat.* (A)

9 *And Moſes ſaid unto Pharaoh, Glory over me; when ſhall I intreat for thee?*] Or, *Take to thyſelf this honour* or *ſuperiority over me.* The Heb. ſignifies to *glory over*, or vaunt oneſelf againſt another, as *Judges* vii. 2. *Iſ.* x. 15. In this place it means no more than as we ſay, *I give thee leave*, or *you ſhall command me.* I not only indulge thee in this requeſt, but even permit thee to chooſe thy own time, when thou wilt have this plague removed. See *Bochart. Hieroz.* P. II. *l.* v. *c.* 2. Bonfrerius thus briefly expreſſes the ſenſe of the original: *Tibi hunc honorem defero, ut eligas quando, &c.* "You ſhall have the "honour to chooſe the time when, &c." Le Clerc explains it, *indica mihi*, "ſignify to me, &c." taking *hithphaer* for *hithbaer*. Others give the words this turn, "Do me the honour to believe "me when I ſhall intreat for thee and for thy "ſervants." *Shuck.* II. 432. and *Eſſay for New Tranſlation.* But that has too much the air of modern ſtile.

10 *And he ſaid to-morrow*] Why not to-day? Since all men naturally deſire to be inſtantly relieved from their ſufferings. Perhaps, being addicted to aſtrology, he thought to try Moſes's power, believing the next day not ſo lucky as the preſent. See *Pat.* Or, conſidering what imperfect notions Pharaoh muſt have had of the deity, we may ſuppoſe he thought it utterly impoſſible to remove this plague in an inſtant; and therefore deſired Moſes to do *it to-morrow*, preſuming that was the very ſooneſt he could accompliſh ſo great an event, by whatever power aſſiſted. See *Le Clerc.*

That thou mayſt know there is none like unto the Lord, &c.] See *ch.* vii. 5.

12 *Becauſe of the frogs*] על דבר, *Hal debar*; which is literally, *touching the affair* of the frogs. See *Gen.* xx. 11. xliii. 18. 2 *Sam.* xviii. 5. The Greek has περὶ τὸ ὁρισμὸν τῶν βατράχων, *de finitione ranarum*; and the vulgate, *pro ſponſione ranarum:* Taking the ſenſe to be, that Moſes prayed God to make good what he had promiſed to Pharaoh about removing the frogs. But our verſion is moſt agreeable to the original. See *Le Clerc*, and *Stockii Lexic.*

14 *And they gathered them together in heaps*] God could eaſily have diſſolved them into duſt, but he would have them lie dead before their eyes, as a token that they were real frogs, and no illuſion. See *Pat.* A learned commentator is of opinion, that the corruption of theſe frogs gave occaſion to the following plague; for the flies ſetling upon the frogs, laid their eggs there in ſuch abundance, as to produce the ſwarms after-mention'd. For he obſerves, that though theſe plagues may juſtly be reckoned ſupernatural, as to the manner in which they were effected, yet God made the previous diſpoſition of nature and ſecond cauſes ſubſervient to his own deſign. See *Calmet.*

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid. 16 And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt. 17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became, lice in man and in beaſt: all the duſt of the land became lice, throughout all the land of Egypt. 18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt. 19 Then the magicians ſaid unto Pharaoh, This *is* the finger * of God: and Pharaohs heart was hardened, and he hearkened not unto them; as the LORD had ſaid.

* Read, *of a God.*

EXPOSITION.

16 *And the Lord ſaid unto Moſes, ſay unto Aaron*] Pharaoh having been guilty of ſuch a groſs violation of faith, and now appearing irreclaimable, God ordered Moſes to ſcourge him forthwith with a third plague, without giving him any further warning. See *Pat. Pyle*, and *Ainſw.*

Smite the duſt—that it may become lice.] The LXX render it σκνῖφας, *gnats.* So does Calmet. But Bochart. Hieroz. p. 11. l. iv. c. 9. hath ſufficiently proved that our tranſlation is right. See *Pat.* and *Le Clerc.*

17. *All the duſt of the land became lice*] i. e. Lice were mingled every where with the duſt.

NOTES.

(A) This muſt have been a very noiſome plague to the Egyptians, to be infeſted night and day with the croaking of theſe inſects; a calamity ſo grievous, that ſome have been forced on that account to change their habitations. Thus we read in Athenæus, (*Deipnoſ. l.* viii. *c.* 2.) that the whole country of Pæonia and Dardania being covered with frogs, which God rained down from heaven in ſuch abundance, that the houſes and highways were full of them; they ſpent ſome time in killing of them, and by keeping their doors ſhut, they made a ſhift for a while to bear this calamity; but when it did no good, but all their veſſels were full of them, and they mingled themſelves with their meat, whether boiled or roaſt, and they could tread no where but upon frogs, they left their country, being forced to it alſo by the ſtench of the frogs, when they died. So Juſtin (*l.* xv. *c.* 2.) informs us, that Caſſander in his return from Apollonia, fell in with the Abdaritæ, who not being able to live in their own country for the multitude of frogs and mice with which it was over-run, were in queſt of a new ſettlement. In like manner Pliny, (*l.* viii. *c.* 29.) among other inſtances of publick calamity wrought by contemptible creatures, mentions a city in France, that was of old depopulated by frogs. See *Bochart. Hieroz.* P. II. *l.* v. *c.* 2.

This

This plague was the more grievous to the Egyptians, becauſe they were ſuch a cleanly people. Herodotus tells us, l. ii. c. 37. that their prieſts were wont to ſhave their whole bodies every third day, leſt any louſe, or other filth ſhould breed upon thoſe who ſerved the Gods. See *Le Clerc*, and *Ainſw.*

In man and in beaſt :] There are ſeveral ſpecies of theſe inſects, ſome of which are known to infeſt beaſts. See *Le Clerc.*

18 *And the magicians did ſo*] The meaning is not that they performed the ſame miracle, as this expreſſion ſignifies, *ch.* vii. 11, 22. but they ſmote the duſt of the land with their rods, as Aaron had done. Or, as others underſtand it, *they attempted to do ſo*, i. e. to perform the ſame miracle. For in ſcripture ſometimes one is ſaid to do what he only eſſays to do, *Gen.* xxxvii. 21, 22. *Ezek.* xxiv. 13. *Matt.* vii. 13. See *Le Clerc*, *Calmet*, and *Ainſw.*

But they could not :] Either becauſe God reſtrained the power of thoſe demons by whom they were aſſiſted, or becauſe this event exceeded both the power of the magicians and their abettors. But the former is thought the more probable, there appearing nothing more difficult in this miracle, than in the others which they imitated. See *Le Clerc.*

19 *Then the magicians ſaid unto Pharaoh, this is the finger of God :*] Heb. The finger of *Elohim*, i. e. of a God. Intimating, that hitherto they imagined Moſes had wrought his wonders only by art magic; but now, finding his power ſuperior to theirs, they are forced to acknowledge that he muſt be aſſiſted by ſome divinity. See *Calmet.* Mr. Le Clerc takes the words thus: 'Tis the finger, *i. e.* the power of a God that hinders us from doing what Moſes has now done: For he thinks the magicians knew all along that Moſes's miracles were performed by a divine power. An. ante C. 1491.

And Pharaoh's heart was hardened,] It may be rendered, *Yet Pharaoh's heart was hardened*; i. e. Though he ſaw his magicians baffled, yet he could not prevail upon himſelf to let the Iſraelites go. One would think that Pharaoh ſhould at length have yielded to the conviction of truth, and ſubmitted to that power, which neither he nor his magicians were able to ſtand before, *ch.* ix. 11. But his kingly pride, the deſire of detaining ſo many people in his ſlaviſh dependance, and above all, his ſuperſtitious prejudices ſo blinded his mind, that he ſtill remained obdurate. He conſidered Moſes as a mere magician, like his own Egyptians, only perhaps ſomewhat more expert in his art. This prejudice ſtuck to him. And tho' he appears to have been brought in time to acknowledge the divinity of *Jehovah*, which he at firſt entirely diſowned, *ch.* v. 2. yet he ſeems to have conſidered him only as a local or national deity, *ch.* viii. 8, 25, 28. ix. 27. x. 16. And ſuch a ſlave was he to ſuperſtition, that he even durſt not become a proſelyte to the true religion, for fear of incenſing the Gods of his own nation. Perhaps too the prieſts and magicians ſtill amuſed him with hopes that their Gods would in time get the better of their rival power, and thereby confirmed him in his obſtinacy. See *Le Clerc.*

20 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, (lo, he cometh forth to the water) and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me. 21 Elſe, if thou wilt not let my people go, behold, I will ſend * ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*. 22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know that I *am* the LORD in the midſt of the earth. 23 And I will put † a diviſion between my people, and thy people: ‡ to morrow ſhall this ſign be. 24 And the LORD did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was ‖ corrupted by reaſon of the ſwarm *of flies*.

* Or, *a mixture of* noiſom beaſts, *&c.*

† Heb. *a redemption.*

‡ Or, *by to morrow.*

‖ Or, *deſtroyed.*

EXPOSITION.

21 *Swarms of flies.*] The original word *Arob*, ſignifies a mixture. Some take it for a mixed ſwarm of wild beaſts, as wolves, lions, &c. *Joſephus l.* ii. *c.* 14. *Wiſdom* xi. 15, 16, 17. Which opinion is of all others the leaſt probable; it not being the nature of thoſe creatures to haunt houſes that are inhabited, as is here ſaid of the *Arob.* Others underſtand ſwarms of venemous inſects, as ſerpents, ſcorpions, &c. Some, thoſe vermin which we call crabs. It appears, from *ver.* 31. to have been one particular ſpecies of animals; for it is there ſaid, *God removed* the *Arob* from Pharaoh, &c.—there remained not one. Therefore Bochart, and others after him, approves of the LXX. which renders it κυνομυια, the *dog-fly*; a kind of Inſects ſo called, becauſe they are apt to infeſt dogs, *Plin.* l. xi. c. 34. For which reaſon ſome think the Egyptians were particularly viſited with this plague, becauſe they worſhipped dogs. Le Clerc derives the name *Arob* from the Arabic *baraba* to devour, for thoſe flies ſtick faſt to the skin, lance it with a ſharp ſting, and ſuck the blood. To which *Pſ.* lxxviii. 45. ſeems to refer, *He ſent* (Arob) *flies among them, which devoured them.* See *Bochart Hieroz. p.* II. *l.* iv. *c.* 15, and *Le Clerc.*

22 *And I will ſever in that day the land of Goſhen,*] Here the diſtinguiſhing mercy of God to the Iſraelites is plainly expreſſed; which is to be underſtood in the foregoing plagues. See *Pat.* and *Le Clerc.* The word ſignifies, to make a glorious diſtinction, whence the LXX. renders it, by παραδοξασω, a word of the like import. See *Ainſw.*

That thou mayeſt know that I am the Lord in the midſt of the earth.] Heb. *Jehovah in the midſt of the earth*; which may be interpreted two ways, either that I am *Jehovah*, who rule not only in Iſrael, but who govern all things here below; and particularly, that thou mayeſt be taught, by the calamities I inflict upon thee and thy people, to acknowledge me to rule in the whole land of

An. ante C. 1491.

Egypt. The expreſſion repreſents God after the manner of men, ſeated in the center of his dominions, that he may be equally near to all his ſubjects. Or, by the earth (Heb. *land*) we may underſtand the land of Goſhen: and then the ſenſe will be, I will diſtinguiſh between my people and thy people, that thou mayeſt know that I exerciſe a peculiar care over Iſrael. For 'tis obſerved, that the phraſe *in the midſt of*, or *among* (*Bekereb*) denotes a ſpecial providence. *Deut.* vii. 21. xxiii. 14. *Joſ.* iii. 10. *Pſal.* xlvi. 5. *Matt.* xviii. 20. See *Bochart Hieroz. p.* II. *l.* iv. *c.* 16. and *Le Clerc.*

24 *And the Lord did ſo:*] Here is no mention of Aaron's ſtretching out his rod. Whence it would ſeem that this was done immediately by God himſelf, that the Egyptians might not imagine there was any ſecret virtue in the rod. See *Pat.*

And the land was corrupted by reaſon of the ſwarm of flies.] By the *land* Bochart underſtands the inhabitants of the *land*, *Gen.* vi. 11, 12. xi. 1. 1 *Sam.* xiv. 29, &c. whoſe blood theſe flies ſucked, and left ſuch a poiſon in it, that their bodies ſwell'd, and many of them died. See *Pſ.* lxxviii. 45. *Wiſdom* xvi. 9. *Pat.* Le Clerc underſtands it of the fleſh and other eatables, which thoſe vermin having preyed upon, and fly-blown, bred maggots, ſtench and putrefaction throughout the land. (A)

25 And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land. 26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the Lord our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us? 27 We will go three days journey into the wilderneſs, and ſacrifice to the LORD our God, as he ſhall command us. 28 And Pharaoh ſaid, I will let you go, that you may ſacrifice to the LORD your God in the wilderneſs; only you ſhall not go very far away: intreat for me. 29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the LORD, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice to the LORD. 30 And Moſes went out from Pharaoh, and intreated the LORD. 31 And the LORD did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one. 32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

EXPOSITION.

25 *Go ye, ſacrifice to your God in the land.*] He had conſented to let them ſacrifice, when he laſt ſent for them, *ver.* 8. but he named no place; and alſo quickly repented of the conceſſion. Now he determines it to be in the *land of Goſhen.* See *Pat.*

26 *Shall we ſacrifice the abomination, &c.*] The Hebrew word for *abomination* ſometimes denotes the object towards which an *abomination*, or foul crime is committed; as 2 *Kings* xxiii. 13. *The abomination of the Zidonians* means their abominable idols. So *Iſ.* xliv. 19. *Jer.* xvi. 18. In other places the word is taken ſubjectively for that which is the ſubject of any ones diſlike, abhorrence, or abomination. Thus we often read of things being an abomination to the Lord, *Deut.* xviii. 12. xxii. 5. *Prov.* iii. 32. The generality of interpreters underſtand Moſes in the laſt ſenſe, as if he had ſaid, *Shall we ſacrifice to our God* the Egyptian idols, thoſe animals which they account ſacred, and the ſlaying of which they look upon as a crime, or an abomination. So the Chaldee, the Syriac, vulgate, underſtand the words. And this ſenſe is ſupported by Bochart, in his Hieroz. p. I. l. ii. c. 34. and p. II. l. iv. c. 17. And what confirms it is, that the Iſraelites, ſoon after their coming out of Egypt, worſhipped the golden calf, which ſeems an imitation of the worſhip of the God Apis, a ſpecies of idolatry which they had learned in Egypt. Grotius, who is of opinion that the Egyptians were not arrived at the idolatry of worſhipping animals ſo early as the time of Moſes, but that they abſtained then from animal food, takes the meaning to be this: We ſhall give high offence to the Egyptians by ſlaying animals for ſacrifice, the putting of which to death they reckon a crime, or abomination. And, indeed, ſeveral authors mention the ſimplicity of the worſhip of the ancient Egyptians, their averſion to the ſhedding of blood, and eſpecially their abhorrence of bloody ſacrifices. *Nunquam fas fuit Ægyptiis*, (ſays Macrobius, Saturn. l. 1. c. 7.) *pecudibus aut ſanguine, ſed precibus & thure ſolo, placare deos.* And to the ſame purpoſe Porphyry and Theophraſtus ſpeak of the ſimplicity of their ſacrifices. But if there be any truth in theſe ac-

NOTES.

(A) There is ſomething like this recorded in heathen ſtory; particularly, they ſay that when Trajan made war upon the *Agarans*, he was ſo aſſaulted with flies, when he ſat down to eat, that he look'd upon them as ſent by God, and deſiſted from his enterprize. And that whole countries have been infeſted with them, appears from a number of Gods that were worſhipped, becauſe they were ſuppoſed to have drove them away. From whence came the name of Jupiter Απομυιος, and Μυωδης, and of Hercules Μυαγρος, &c. Thus we read in Pliny, (l. x. c. 28.) that, as the Egyptians invoked their Ibis againſt the annoyance of ſerpents, ſo the Eleans did their God *Myagrus* againſt peſtilentious ſwarms of flies, which immediately died, upon their offering expiatory ſacrifices to that God. In like manner the Romans had their *Hercules muſcarum abactor*, their fly-averting Hercules. And 'tis not improbable, that Baal zebub, the God of Ekron, of whom we read, 2 *Kings*, i. 2. and whoſe name imports the God of flies, was worſhipped on the ſame account, as being ſuppoſed to have a power of freeing his votaries from the plague of flies. See *Patrick*, *Le Clerc*, and *Calmet.*

counts,

counts, they must refer to the earliest times of the Egyptian state: for we have the testimony of authors more ancient than either Theophrastus, Porphyry, or Macrobius, for the antiquity of bloody sacrifices in Egypt. Herodotus, (l. ii. c. 41.) observes, that the Egyptians universally sacrificed oxen and bullocks, tho' they held cows in veneration, as being consecrated to Isis. And from the account of them in the Bible, they seem to have been grown a luxurious people, even in Joseph's time. And that they then eat animal food may be inferred from *Gen.* xl. 17. where we read that *in the uppermost basket there was* all manner of bake-meats for Pharaoh, as also from the account of the provision which Joseph made for the entertainment of his brethren in Egypt, which consisted of animal food, *Gen.* xliii. 16. For it can hardly be doubted but that Joseph conformed to the Egyptian diet. And in the times of Moses it appears plain, that the common provision in Egypt was animal food, for in *Exod.* xvi. 3. the people long to be back to the land of Egypt, *where they sat by the flesh-pots.* Now who can suppose that the Egyptians would permit their slaves to riot on *flesh-pots*, if animal food was an abomination to them. Therefore notwithstanding Grotius's authority, we may still adhere to the common explication of this text. However, 'tis to be obobserved that the Israelites merely offering sacrifice to *Jehovah* their God, whom the Egyptians disowned, was enough to render their sacrifices an abomination to them. So that the words may, perhaps, respect only the different object and manner of the Israelitish worship, which Moses knew would be highly offensive to the Egyptians, even abstracting from any consideration of the matter of their sacrifices. For 'tis probable, as was hinted before, that they had hitherto conformed to the Egyptian idols and modes of worship, and so had given them no ground of offence on the score of religion; but now that Moses was to begin a reformation of religion, and the Israelites to abandon vain idols, for the worship of the one true God, they could not set up this new form of worship without incensing their Egyptian neighbours. See *ver.* 1, and 27, and on *ch.* iii. 12, 13. An. ante C. 1491.

27 *As he shall command us.*] For they knew not how or wherewith they should serve the Lord, till they came thither; *Ex.* x. 26. The LXX translate it, *hath commanded*, referring it to that general precept, *Ex.* v. 1, 3. See *Ainsw.*

29 *And Moses said, behold, I go out—and I will intreat the Lord,*] These plagues were sent for his reformation, not for his destruction; therefore he is not more ready to desire, than Moses is to intreat, and the Lord to grant the total removal thereof. See *Pat.*

To morrow:] He is suffered to be a while under the smart of the rod, that he might be truly humbled. See *Pat.*

31 *There remained not one.*] The frogs remained in heaps and stank, *ver.* 14. But these flies were all swept away, perhaps by a mighty wind, either into the sea, or into the deserts of Libya. See *Pat.*

CHAP. IX.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 2 For if thou refuse to let *them* go, and wilt hold them still, 3 Behold, the hand of the LORD is upon the cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. 4 And the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the childrens of Israel. 5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. 6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

EXPOSITION.

3 *The hand of the Lord is upon the cattle, &c.*] i. e. He is just ready to do the execution; and therefore the threatening is expressed in the present tense. When the cause of a disease is not conspicuous, it is commonly ascribed, in Scripture, to God, as the immediate author; though perhaps he acts not without the intervention of what we call second causes. Of this kind is the pestilence, and therefore those whom it seizes are said to *fall into the hand of God*, 2 *Sam.* xxiv. 14. See *Le Clerc*, and on *ver.* 4.

4 *And the Lord shall sever between the cattle of Israel, and the cattle of Egypt*] This was the greater miracle, because the Israelites and Egyptians were mingled together in the land of Gosben; so that their cattle breathed the same air, and drank the same water. By which it appeared that this pestilence was not natural, but proceeded from the immediate hand of God. See *Pat.*

5 *And the Lord appointed a set time,*] That they might be the more sensible that this stroke came from him.

6 *And all the cattle of Egypt died:*] i. e. All the cattle which was in the field, as is said *ver.* 3. For from *ver.* 19. it appears, that many of them survived this stroke. See *Le Clerc.* Or, the meaning may be, that all the cattle which died were of Egypt, i. e. belonged to the Egyptians. By this the Egyptians might see the vanity of their religion, which taught them to worship animals, that could neither save themselves nor their votaries from the stroke of death. See *Calmet.* We see here that first the cattle are smitten, and afterwards the men themselves; which is agreeable to the method of providence in punishing; whereby it sends previous afflictions to warn mankind, that they may shun the greater evils by repentance.

So

An. ante C. 1491.

So in Homer's deſcription of the plague ſent on the Greeks:

On mules and dogs th' infection firſt began,
And laſt, the vengeful arrows fix'd in man.
Pope's Iliad i.

7 *And the heart of Pharaoh was hardened,*] One would rather have expected to hear, that his heart relented, becauſe he took the pains to ſatisfy himſelf, that every thing foretold by Moſes was come to paſs: but having accuſtomed himſelf to do evil, he grows ſtill more obſtinate and hardened in pride and rebellion. See *Pat.* and on *ch.* viii. 19. He ſeems to have hardened himſelf in his oppoſition, out of pure ſpite and envy againſt the Hebrews, for being thus favoured by their God. See *Calmet.*

8 And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh. 9 And it ſhall become ſmall duſt in all the land of Egypt, and * ſhall be a boyl breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt. 10 And they took aſhes of the furnace, and ſtood before Pharaoh, and Moſes ſprinkled it up toward heaven: and it became a boyl breaking forth *with* blains, upon man, and upon beaſt. 11 And the magicians could not ſtand before Moſes, becauſe of the boyl: for the boyl was upon the magicians, and upon all the Egyptians. 12 And the LORD hardned the heart of Pharaoh, and he hearkned not unto them; as the LORD had ſpoken unto Moſes.

* Read, *Shall create an inflammation breaking forth into blains.*

EXPOSITION.

8 *Take to you handfuls of aſhes*] None can be ſo fooliſh as to imagine, that this was the cauſe of the miracle that followed; but God required it as a ſign of the event, which ſerved to awaken the attention of the beholders. Many inſtances of the like nature occur in Scripture, ſuch as that of Chriſt making clay of duſt and ſpittle to cure the blind, *John* ix. 6. See *Le Clerc.* The matter of this plague is from the fire, the hot aſhes or embers, as of the former from the water, and of the next from the air. See *Ainſw.*

9 *Shall be a boyl breaking forth into blains,*] The word *Schehin* which we tranſlate *boyl*, comes from *ſchehan*, to be hot or inflamed; therefore Le Clerc renders it, *an inflammation breaking forth into blains:* for, he obſerves, boyls or ulcers do not ſo much break forth into blains, as blains into boyls, which blains generally ariſe from an inflammation. See *Le Clerc's Comment.* and *Stockii Lexicon.* And to the ſame purpoſe Bp. Patrick gives the ſenſe of the words thus: The aſhes which they threw up into the air, came down a ſmall fleet like hoar-froſt, which ſcalded the fleſh of man and beaſt, and raiſed a bliſter upon every part where it fell: for it is certain, ſays he, the word *ſhehin* ſignifies an inflammation that makes a tumour, as we tranſlate it, *Lev.* xiii. 18, 19. It turned into ſuch a grievous ulcer, that Moſes ſpeaks of it afterwards as an unuſual plague, calling it *ſhehin Mitzraim*, the botch or inflammation of Egypt, *Deut.* xxviii. 27.

10 *It became a boyl*] To this ſixth plague of Egypt anſwereth the firſt plague upon the ſpiritual Egypt, *Rev.* xvi. 2. There fell a noiſom and grievous ſore, ελκος κακον κ) πονηρον, an evil and malignant boyl, upon the men who had the mark of the beaſt. See *Ainſw.*

11 *And the magicians could not ſtand before Moſes,*] Ever ſince the plague of *lice*, which they could not counterfeit, we read of no attempt they made to vie miracles with Moſes: but it would ſeem from this paſſage, (compare *ver.* 8. and 11.) that they ſtill continued about Pharaoh; for as Le Clerc obſerves, they were of the order of the prieſthood, who uſed to wait upon the king, and endeavoured to ſettle him in his reſolution not to let Iſrael go, perſuading him, perhaps, that tho' Moſes had the better for the preſent, yet they ſhould at laſt be too hard for him. But now being on a ſudden ſmote with theſe ulcers, in the ſight of Pharaoh and his ſervants, this, it is likely, rendered them ſo contemptible, that they durſt not again look either Moſes or Pharaoh in the face; for we never hear more of them. See *Pat.*

12 *And the Lord hardened the heart of Pharaoh,*] Not by the infuſion of any bad qualities, or ungodly reſolutions into his heart, as by ſome it has been miſunderſtood; but only by giving him up to his own heart's luſts, and ordering things ſo to fall out, that he was made by them more and more obdurate. See *Pat.* alſo *ver.* 34. and on *ch.* iv. 21.

13 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me. 14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth. 15 * For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth. 16 And, in very deed, for this *cauſe* have I † raiſed thee up, for to ſhew *in* thee my power; and that my Name may be declared throughout all the earth.

† Heb. *made thee ſtand.*

* Read, *For now I had ſtretched out my hand to ſmite thee and thy people with peſtilence; and thou hadſt been cut off, &c.*

17 As

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go? 18 Behold, to morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even until now. 19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die. 20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes. 21 And he that * regarded not the word of the LORD, left his ſervants and his cattle in the field.

An. ante C. 1491.

* Heb. *ſet not his heart unto.*

EXPOSITION.

13 *Let my people go, that they may ſerve me*] Why doth God ſend any more meſſages to him, may ſome ſay, after he had hardened him, and foreknew that he would not ſubmit? It was, that from Pharaoh's refuſing to obey, God might take occaſion to give ſtill more wonderful and amazing diſplays of his power; ſuch as ſhould leave both Pharaoh and his people without excuſe, and teach them by their ſad experience, that he was a God ſuperior to all the gods of the nations: beſides other good purpoſes which God intended to ſerve by the ſubſequent miracles, to which Pharaoh's obduracy gives occaſion. See on *ver.* 14. and *ch.* x. 1.

14 *I will at this time ſend all my plagues*] i. e. All that I deſign to ſend for thy deſtruction, as Menochius expounds it. See *Pat.* Or we may underſtand by *all my plagues*, the hail, the thunderings, the rain, the fiery ſtorm and lightnings, mentioned *ver.* 23. as if all nature had now been to be let looſe upon him. See *Calmet.*

Upon thine heart,] Such as ſhall not only afflict thy body and outward eſtate, but reach to thine heart, and fill thy ſoul with terror, anguiſh, and impotent rage.

That thou mayeſt know there is none like me in all the earth.] There are three reaſons aſſigned, why God was pleaſed to execute theſe ſevere judgments on Pharaoh and his people: One is expreſſed in theſe words, *that thou mayeſt know, &c.* i. e. to teach thee by ſad experience, ſince thou art not otherwiſe to be convinced, that my power is ſuperior to all other. Another is added in the next verſe, *that my name may be declared throughout all the earth*, i. e. to give an exemplary and demonſtrative proof to all nations of my divine power and juſtice. A third is added, *ch.* x. 2. that the Iſraelites and their poſterity might be ſtedfaſtly engaged to worſhip him alone, who had wrought ſuch wonders of power in their behalf: (ſee *Pat.*) and accordingly we find Moſes, and the other prophets, perpetually reminding the Iſraelites of theſe miracles, in order to eſtabliſh them in their duty. See *Le Clerc.*

15 *For now will I ſtretch out mine hand, that I may ſmite thee and thy people with peſtilence, &c.*] It is not true, that Pharaoh and his people were deſtroyed with peſtilence; and yet this is certainly the proper ſignification of the Hebrew word *deber*, unleſs we refer it to the deſtruction of the firſt-born; for from *ch.* xii. 13. it is gathered, that they were ſmote with ſome peſtilential diſeaſe. However, the beſt interpreters chuſe to refer it to the time paſt: and ſo the ſenſe of this and the following verſe will be; For now I had ſtretched out my hand to deſtroy thee and thy people by (my late) peſtilence, and thou ſhouldſt have been cut off from the earth: but indeed for this very cauſe have I preſerved thee, for to ſhew in thee my power, &c. See *P. Fagius, Le Clerc, Pat. Ainſw. Calmet, Jun. & Tremell.*

16 *For this cauſe have I raiſed thee up,*] The Hebrew word *hagnamid* ſignifies not *to raiſe a thing into being*, but to preſerve or eſtabliſh it in being: as 1 *Kings* xv. 4. *Prov.* xxix. 4. and ſo it is rendered by the LXX. διετηρηθης, *for this cauſe thou haſt been hitherto preſerved.* See *Le Clerc.* So the Chaldee, Samaritan, and Arabic, and Jun. & Trem. And in the ſame ſenſe the apoſtle (*Rom.* ix. 17.) uſes the word εξηγειρα σε, *I have raiſed thee up*, viz. from the foregoing ſickneſs, and ſpared thee in the midſt of malignant ulcers; for ſo the word εγειρω ſignifies *Jam.* v. 15. See *Pat.* The meaning therefore is not, as if God had made Pharaoh on purpoſe, only to be an example of his ſeverity and vengeance; but that, though Pharaoh had long before deſerved to be deſtroyed, yet God thought fit to ſpare him, and *make him ſubſiſt* for a conſiderable time, to ſhew his power, by the ſigns and wonders which he wrought in the land of Egypt; and by delivering his people at length, in ſpite of all the oppoſition of Pharaoh, *with a ſtrong hand, and an outſtretched arm.*

To ſhew in thee my power; and that, &c.] Had Pharaoh and his people all periſhed by the peſtilence, when the cattle died, the terror of God's diſpleaſure had not been ſo ſignally miraculous and viſible to all the world, as it was in overthrowing the whole ſtrength of Egypt in the Red ſea. See *Pat.*

18 *Behold, to morrow*] Or, *at this time to morrow.* The time is preciſely marked, that it might not be ſaid to have fallen out by chance: beſides, God hereby demonſtrates, that there is no part of nature but he commands; that fire, hail, thunder, and ſtorm, obey his voice. See *Le Clerc.*

Grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof,] Great hail ſtones, accompany'd with a dreadful ſtorm of thunder and lightning, *ver.* 23. This ſhews, that though rain was very rare in Egypt, yet ſometimes they had both rain and hail. See *Pat.* And to this the teſtimonies of other authors agree, which are quoted by Calmet, and others. The expreſſion *ſince the foundation thereof*, is a metaphor from houſes or cities, whereof the foundations are firſt laid. See *Le Clerc.*

19 *Send now, and gather thy cattle, &c.*] It appears by the next verſe, that, though Pharaoh and his grandees could not be moved by all theſe judgments, yet there were ſome perſons in the land better diſpoſed, for whoſe ſake God gives this warning of their danger, that they might avoid it. See *Pat.*

An. ante C. 1491.

So in Homer's deſcription of the plague ſent on the Greeks:

On mules and dogs th' infection firſt began,
And laſt, the vengeful arrows fix'd in man.
Pope's Iliad i.

7 *And the heart of Pharaoh was hardened,*] One would rather have expected to hear, that his heart relented, becauſe he took the pains to ſatisfy himſelf, that every thing foretold by Moſes was come to paſs: but having accuſtomed himſelf to do evil, he grows ſtill more obſtinate and hardened in pride and rebellion. See *Pat.* and on *ch.* viii. 19. He ſeems to have hardened himſelf in his oppoſition, out of pure ſpite and envy againſt the Hebrews, for being thus favoured by their God. See *Calmet.*

8 And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh. 9 And it ſhall become ſmall duſt in all the land of Egypt, and * ſhall be a boyl breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt. 10 And they took aſhes of the furnace, and ſtood before Pharaoh, and Moſes ſprinkled it up toward heaven: and it became a boyl breaking forth *with* blains, upon man, and upon beaſt. 11 And the magicians could not ſtand before Moſes, becauſe of the boyl: for the boyl was upon the magicians, and upon all the Egyptians. 12 And the LORD hardned the heart of Pharaoh, and he hearkned not unto them; as the LORD had ſpoken unto Moſes.

* Read, *Shall create an inflammation breaking forth into blains.*

EXPOSITION.

8 *Take to you handfuls of aſhes*] None can be ſo fooliſh as to imagine, that this was the cauſe of the miracle that followed; but God required it as a ſign of the event, which ſerved to awaken the attention of the beholders. Many inſtances of the like nature occur in Scripture, ſuch as that of Chriſt making clay of duſt and ſpittle to cure the blind, *John* ix. 6. See *Le Clerc.* The matter of this plague is from the fire, the hot aſhes or embers, as of the former from the water, and of the next from the air. See *Ainſw.*

9 *Shall be a boyl breaking forth into blains,*] The word *Schehin* which we tranſlate *boyl*, comes from *ſchehan*, to be hot or inflamed; therefore Le Clerc renders it, *an inflammation breaking forth into blains:* for, he obſerves, boyls or ulcers do not ſo much break forth into blains, as blains into boyls, which blains generally ariſe from an inflammation. See *Le Clerc's Comment.* and *Stockii Lexicon.* And to the ſame purpoſe Bp. Patrick gives the ſenſe of the words thus: The aſhes which they threw up into the air, came down a ſmall fleet like hoar-froſt, which ſcalded the fleſh of man and beaſt, and raiſed a bliſter upon every part where it fell: for it is certain, ſays he, the word *ſhehin* ſignifies an inflammation that makes a tumour, as we tranſlate it, *Lev.* xiii. 18, 19. It turned into ſuch a grievous ulcer, that Moſes ſpeaks of it afterwards as an unuſual plague, calling it *ſhehin Mitzraim*, the botch or inflammation of Egypt, *Deut.* xxviii. 27.

10 *It became a boyl*] To this ſixth plague of Egypt anſwereth the firſt plague upon the ſpiritual Egypt, *Rev.* xvi. 2. There fell a noiſom and grievous ſore, ελκος κακον κ) πονηρον, an evil and malignant boyl, upon the men who had the mark of the beaſt. See *Ainſw.*

11 *And the magicians could not ſtand before Moſes,*] Ever ſince the plague of *lice*, which they could not counterfeit, we read of no attempt they made to vie miracles with Moſes: but it would ſeem from this paſſage, (compare *ver.* 8. and 11.) that they ſtill continued about Pharaoh; for as Le Clerc obſerves, they were of the order of the prieſthood, who uſed to wait upon the king, and endeavoured to ſettle him in his reſolution not to let Iſrael go, perſuading him, perhaps, that tho' Moſes had the better for the preſent, yet they ſhould at laſt be too hard for him. But now being on a ſudden ſmote with theſe ulcers, in the ſight of Pharaoh and his ſervants, this, it is likely, rendered them ſo contemptible, that they durſt not again look either Moſes or Pharaoh in the face; for we never hear more of them. See *Pat.*

12 *And the Lord hardened the heart of Pharaoh,*] Not by the infuſion of any bad qualities, or ungodly reſolutions into his heart, as by ſome it has been miſunderſtood; but only by giving him up to his own heart's luſts, and ordering things ſo to fall out, that he was made by them more and more obdurate. See *Pat.* alſo *ver.* 34. and on *ch.* iv. 21.

13 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me. 14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth. 15 * For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth. 16 And, in very deed, for this *cauſe* have I † raiſed thee up, for to ſhew *in* thee my power; and that my Name may be declared throughout all the earth.

† Heb. *made thee ſtand.*

* Read, *For now I had ſtretched out my hand to ſmite thee and thy people with peſtilence; and thou hadſt been cut off, &c.*

17 As

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go? 18 Behold, to morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even until now. 19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die. 20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes. 21 And he that * regarded not the word of the LORD, left his ſervants and his cattle in the field.

An. ante C. 1491.

* Heb. *ſet not his heart unto.*

EXPOSITION.

13 *Let my people go, that they may ſerve me*] Why doth God ſend any more meſſages to him, may ſome ſay, after he had hardened him, and foreknew that he would not ſubmit? It was, that from Pharaoh's refuſing to obey, God might take occaſion to give ſtill more wonderful and amazing diſplays of his power; ſuch as ſhould leave both Pharaoh and his people without excuſe, and teach them by their ſad experience, that he was a God ſuperior to all the gods of the nations: beſides other good purpoſes which God intended to ſerve by the ſubſequent miracles, to which Pharaoh's obduracy gives occaſion. See on *ver.* 14. and *ch.* x. 1.

14 *I will at this time ſend all my plagues*] i. e. All that I deſign to ſend for thy deſtruction, as Menochius expounds it. See *Pat.* Or we may underſtand by *all my plagues*, the hail, the thunderings, the rain, the fiery ſtorm and lightnings, mentioned *ver.* 23. as if all nature had now been to be let looſe upon him. See *Calmet.*

Upon thine heart,] Such as ſhall not only afflict thy body and outward eſtate, but reach to thine heart, and fill thy ſoul with terror, anguiſh, and impotent rage.

That thou mayeſt know there is none like me in all the earth.] There are three reaſons aſſigned, why God was pleaſed to execute theſe ſevere judgments on Pharaoh and his people: One is expreſſed in theſe words, *that thou mayeſt know, &c.* i. e. to teach thee by ſad experience, ſince thou art not otherwiſe to be convinced, that my power is ſuperior to all other. Another is added in the next verſe, *that my name may be declared throughout all the earth*, i. e. to give an exemplary and demonſtrative proof to all nations of my divine power and juſtice. A third is added, *ch.* x. 2. that the Iſraelites and their poſterity might be ſtedfaſtly engaged to worſhip him alone, who had wrought ſuch wonders of power in their behalf: (ſee *Pat.*) and accordingly we find Moſes, and the other prophets, perpetually reminding the Iſraelites of theſe miracles, in order to eſtabliſh them in their duty. See *Le Clerc.*

15 *For now will I ſtretch out mine hand, that I may ſmite thee and thy people with peſtilence, &c.*] It is not true, that Pharaoh and his people were deſtroyed with peſtilence; and yet this is certainly the proper ſignification of the Hebrew word *deber*, unleſs we refer it to the deſtruction of the firſt-born; for from *ch.* xii. 13. it is gathered, that they were ſmote with ſome peſtilential diſeaſe. However, the beſt interpreters chuſe to refer it to the time paſt: and ſo the ſenſe of this and the following verſe will be; For now I had ſtretched out my hand to deſtroy thee and thy people by (my late) peſtilence, and thou ſhouldſt have been cut off from the earth: but indeed for this very cauſe have I preſerved thee, for to ſhew in thee my power, &c. See *P. Fagius, Le Clerc, Pat. Ainſw. Calmet, Jun. & Tremell.*

16 *For this cauſe have I raiſed thee up*,] The Hebrew word *hagnamid* ſignifies not *to raiſe a thing into being*, but to preſerve or eſtabliſh it in being: as 1 *Kings* xv. 4. *Prov.* xxix. 4. and ſo it is rendered by the LXX. διετηρηθης, *for this cauſe thou haſt been hitherto preſerved.* See *Le Clerc.* So the Chaldee, Samaritan, and Arabic, and Jun. & Trem. And in the ſame ſenſe the apoſtle (*Rom.* ix. 17.) uſes the word εξηγειρα σε, *I have raiſed thee up*, viz. from the foregoing ſickneſs, and ſpared thee in the midſt of malignant ulcers; for ſo the word εγειρω ſignifies *Jam.* v. 15. See *Pat.* The meaning therefore is not, as if God had made Pharaoh on purpoſe, only to be an example of his ſeverity and vengeance; but that, though Pharaoh had long before deſerved to be deſtroyed, yet God thought fit to ſpare him, and *make him ſubſiſt* for a conſiderable time, to ſhew his power, by the ſigns and wonders which he wrought in the land of Egypt; and by delivering his people at length, in ſpite of all the oppoſition of Pharaoh, *with a ſtrong hand, and an outſtretched arm.*

To ſhew in thee my power; and that, &c.] Had Pharaoh and his people all periſhed by the peſtilence, when the cattle died, the terror of God's diſpleaſure had not been ſo ſignally miraculous and viſible to all the world, as it was in overthrowing the whole ſtrength of Egypt in the Red ſea. See *Pat.*

18 *Behold, to morrow*] Or, *at this time to morrow.* The time is preciſely marked, that it might not be ſaid to have fallen out by chance: beſides, God hereby demonſtrates, that there is no part of nature but he commands; that fire, hail, thunder, and ſtorm, obey his voice. See *Le Clerc.*

Grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof,] Great hail ſtones, accompany'd with a dreadful ſtorm of thunder and lightning, *ver.* 23. This ſhews, that though rain was very rare in Egypt, yet ſometimes they had both rain and hail. See *Pat.* And to this the teſtimonies of other authors agree, which are quoted by Calmet, and others. The expreſſion *ſince the foundation thereof*, is a metaphor from houſes or cities, whereof the foundations are firſt laid. See *Le Clerc.*

19 *Send now, and gather thy cattle, &c.*] It appears by the next verſe, that, though Pharaoh and his grandees could not be moved by all theſe judgments, yet there were ſome perſons in the land better diſpoſed, for whoſe ſake God gives this warning of their danger, that they might avoid it. See *Pat.*

An. ante C. 1491.

22 And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt; upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt. 23 And Moſes ſtretched forth his rod toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation. 25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field. 26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

EXPOSITION.

23 *And the Lord ſent thunder and hail,*] Herein conſiſted the miraculouſneſs of this plague, that whereas other ſtorms of hail generally reach but a little way, this ſpread itſelf over the whole country, *ver.* 25. and flaſhes of lightning were not only mingled with it, but fire ran along the ground, killed their cattle, and deſtroyed the fruits of the earth. See the book of *Wiſdom*, ch. xvi. 16, 17. When at the ſame time all the land of Goſhen, though a part of that country, felt nothing of this ſtorm, *ver.* 26. See *Pat.*

And the Lord rained hail upon the land of Egypt.] This is repeated, becauſe the hail appears to have been the principal part of this plague; for which reaſon this is alone mentioned *ver.* 22. and 26. and put in the firſt place by the pſalmiſt, both in *Pſ.* lxxviii. 48. and cv. 32. See *Pat.*

24 *Fire mingled with the hail,*] Heb. *fire catching itſelf among the hail*, i. e. one flaſh of lightning taking hold of another, and ſo the flames infolding or embracing each other. The word is only uſed here and in *Ezek.* i. 4. See *Ainſworth.* It ſeems to anſwer to the deſcription of what is called a fiery whirlwind, which ſcorches up and beats down all before it. The Latins call it *preſter*, whereof ſee a deſcription in Pliny, (*l.* ii. *c.* 49.) See *Le Clerc.* To this ſeventh plague of Egypt anſwereth the ſeventh plague upon the antichriſtian world, *Rev.* xvi. 17, 18, 21. where after the vial *poured out into the air*, there were voices, and *thunders*, and *lightnings*, and earthquakes, ſuch as were not ſince men were upon the earth, and *a great hail of a talent weight* fell upon men. See *Ainſw.*

25 *And the hail ſmote every herb — and broke every tree of the field.*] Eſpecially their vines and fig-trees, as the pſalmiſt tells us, *Pſ.* lxxviii. 47. and cv. 33. We are not to underſtand the expreſſion in its utmoſt extent, as if no green thing eſcaped, nor a bough of any tree was left; for ſome, as appears by *ch.* x. 5. ſtill remained: but the meaning is, that they were, generally, ſhattered and damaged, and a great many of every kind deſtroyed. See *Pat.* and *Jun. & Trem.*

27 And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time: the LORD *is* righteous, and I and my people *are* wicked. 28 Intreat the LORD (for it is enough) that there be no *more* * mighty thunderings and hail; and I will let you go, and ye ſhall ſtay no longer. 29 And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD: *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know, how that the earth *is* the LORDS. 30 But as for thee and thy ſervants, I know that ye will not yet fear the LORD God. 31 And the flax, and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled. 32 But the wheat and the rye were not ſmitten: for they *were* † not grown up. 33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth. 34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants. 35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the LORD had ſpoken ‡ by Moſes.

* Heb. *voices of God.*

† Heb. *hidden*, or, *dark.*

‡ Heb. *by the hand of Moſes.*

EXPOSITION.

27 *I have ſinned this time.*] It appears from his conduct afterwards, that this confeſſion was not the reſult of genuine tenderneſs of heart; but extorted by the horrible fright he was in of being undone, if he did not make ſome ſubmiſſion. See *Pat.*

28 *That there be no more mighty thunderings*] Heb. *coloth Elohim*, *voices of God:* ſo thunder is called in Scripture, becauſe of its awful majeſtic ſound, and powerful effects. See *Pſ.* xxix. and the expoſition of *Gen.* i. 2. *The ſpirit of God.*

29 *I will ſpread abroad my hands unto the Lord:*] The ſpreading forth and liſting up of the hands to heaven was an ancient and very general poſture of ſupplication. See 2 *Chron.* vi. 13. *Pſ.* cxliii. 6. *Ezra* ix. 5. *Job* xi. 13. It ſignifies our acknowledgment, that God is the giver of all good; for the hand is the inſtrument wherewith we receive any gift. See *Pat.*

That the earth is the Lords.] The heathens had a notion, that every country had its particular deity, whoſe power extended not to the territo-

ries

ries of his brother gods. In oppoſition to this notion Moſes gives Pharaoh to underſtand, that Jehovah was not only the God of the Hebrews, but of the whole earth. See *Calmet.*

31 *The barley was in the ear,*] Hence we learn the ſeaſon of ſowing and reaping the barley in Egypt; for this was in the month *Abib*, anſwering to our March, or the beginning of April, when the Iſraelites went out of Egypt; and the barley was now almoſt ripe. Now, between the ſowing and reaping of their barley (according to Pliny, *l.* xviii. *c.* 3. and Theophraſtus, *H. P. l.* viii. *c.* 7.) were ſix months: ſo that their ſeed-time was in October or November. See *Le Clerc.* Bonfrerius proves that their harveſt commenced about the beginning of April, and was finiſhed about the end of May. Ariſtophanes *(in avibus)* ſays the Phenicians and Egyptians have harveſt when the cuckow begins to ſing. See *Calmet.*

32 *The wheat, &c.*] Not ſuch as we make uſe of; for of that the Egyptians, as Herodotus tells us, did not eat; but a kind of grain which the Greeks called *rea*, ſpelt. See *Calmet.*

Were not ſmitten: for they were not grown up.] Heb. *were hidden*; which ſome explain, *they were not yet grown up.* See *Jun. & Trem.* and *Ainſw.* But Bochart *(Hieroz. P.* II. *l.* iv. *c.* 3.) expounds it more truly, *they were not yet eared*; and ſo being tender and flexile, yielded to the ſtroke of the hail, and received leſs harm than the barley, which was in the ear. See *Pat.* This account agrees with what we read in Pliny, *(l.* xviii. 3.) that the wheat harveſt in Egypt was about a month later than their barley. An. ante C. 1491.

34 *He ſinned yet more,*] This ſhews, that he was acted by no ingenuous principle of love, or piety to God, and that all his profeſſions of repentance were only the effects of ſlaviſh fear and concern for ſelf-preſervation: for ſeeing this danger over, and fancying there would be no more, his heart returns to its former bent. See *Pat.*

And hardened his heart,] This explains the meaning of *ver.* 12. *ch.* iv. 21. and other places, where God is ſaid to have hardened his heart.

CHAP. X.

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him: 2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſons ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know how that I *am* the LORD. 3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? Let my people go, that they may ſerve me. 4 Elſe, if thou refuſe to let my people go, behold, to morrow will I bring the locuſts into thy coaſt. 5 And they ſhall cover the * face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field. 6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh. 7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? Let the men go, that they may ſerve the LORD their God: Knoweſt thou not yet, that Egypt is deſtroyed? 8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* † who *are* they that ſhall go? 9 And Moſes ſaid, We will go with our young, and with our old, with our ſons, and with our daughters; with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the LORD. 10 And he ſaid unto them, Let the LORD be ſo with you, as I will let you go, and your little ones: look *to it*, for evil *is* before you. 11 Not ſo: go now ye *that are* men, and ſerve the LORD, for that you did deſire. And they were driven out from Pharaohs preſence.

* Heb. *eye.*

† Heb. *who and who, &c.*

EXPOSITION.

1 *Go in unto Pharaoh: for I have hardened his heart,*] i. e. Go in and make a new addreſs unto him; *for* what *I have* yet done, has but *hardened him.* See *Jun. & Trem.* Or as others render it, *although I have hardened his heart,* i. e. though all my judgments have had no effect hitherto, but to harden his heart, yet *go in unto him*, and make the ſame demands upon him; for, from his refuſing to obey me, I will take occaſion to work greater wonders, which ſhall both leave him without excuſe, and be perpetual monuments of my divine power and providence in behalf of Iſrael, to engage them and their poſterity to a careful obedience towards me. See *Pat.* and *Pyle.*

That I might ſhew theſe my ſigns before him:] As he had threatened, *ch.* vii. 3.

3 *How long wilt thou refuſe to humble thyſelf*] No wonder that they introduce their meſſage with this chiding expoſtulation, ſince he had acted ſo diſingenuouſly, by making pretences to repentance, and ſo often violated his faith and honour.

5 *They ſhall cover the face of the earth,*] It is obſerved, that no living creature multiplies ſo much

An. ante C. 1491.

much as locuſts; and it is almoſt incredible in what ſwarms they are ſometimes ſeen in thoſe parts. Thevenot gives an account of armies of locuſts laying waſte the country of the Coſſacks: They live, he ſays, about ſix months, and lay their eggs in autumn, to the number of about three hundred each, which are hatched in the ſpring following. Such as have been eye-witneſſes report, that they have ſeen the whole air in Arabia darkened by them in their flight, for eighteen or twenty miles. And Pliny ſays, (*l.* xi. *c.* 29.) *Solem obumbrant, ſolicitæ ſpectantibus populis ne ſuas operiantur terras*, They eclipſe the light of the ſun, the people looking up to them in anxious ſuſpenſe, leſt they fall down and cover their country. See alſo *Thevenot's Travels*, *P.* I. *page* 12. So that one of theſe deſtroying armies of locuſts being ſent upon Egypt, might well be ſaid to cover the face of the earth. The pſalmiſt ſpeaking of them, ſays, they came *without number*, Pſ. cv. 34. See *Bochart. Hieroz. P.* II. *l.* iv. *c.* 5.

And ſhall eat every tree] So deſtructive are theſe creatures to the fruits of the earth, that whole countries have been laid bare by them in a few hours, and the inhabitants reduced to famine. Pliny *(ubi ſupra)* tells us, they ſpare not the very bark of trees, eating all things that come in their way, to the very doors of houſes: *omnia morſu erodentes, & fores quoque tectorum.* See *Bochart. Hieroz. P.* I. *l.* iv. *c.* 3. *Voſſius de Orig. Idol. P.* I. *l.* iv. and *Pat.*

6 *Which neither thy fathers, &c.*] i. e. They exceeded in bigneſs or in number, all that had been ſeen in Egypt: for in other countries, perhaps, there might have been as large: if Pliny may be believed, in India there had been ſome ſeen three foot long. See *Pat.*

And he turned himſelf, and went out from Pharaoh.] Pharaoh, it would ſeem, either did not vouchſafe an anſwer, or anſwered ſo churliſhly, that Moſes turned out abruptly and left him. See *Pat.*

7 *And Pharaohs ſervants ſaid unto him,*] Some of the wiſer and more moderate of the prieſts: for theſe were his miniſters and counſellors. See *Le Clerc.*

How long ſhall this man be a ſnare unto us?] i. e. Lay before us the occaſion of our falling into one calamity after another.

8 *But who are they that ſhall go?*] Heb. *who and who?* i. e name the particulars. He wanted to keep ſome faſt in his hands, as a pledge for the return of the reſt: for he appears all along to have had a ſuſpicion of their intention to make a final elopement. See *Le Clerc.*

9 *And Moſes ſaid, We will go with our young and our old, &c.*] The reaſon is given in the end of the verſe: they were *to hold a feaſt unto the Lord*; and in ſuch ſolemnities the whole body of the nation, men, women and children, and all who were not confined by ſickneſs, were wont to join. This reaſon ought to have ſwayed the more with Pharaoh, becauſe ſuch national feſtivals were well known to the Egyptians, who pretended to be the inventors thereof; and among them they were wont to be celebrated, not by the men only, but by the women and children, *Herod. l.* ii. *c.* 58. See *Le Clerc*, and *Calmet.*

Hold a feaſt unto the Lord.] See on *ch.* v. 1, 3.

10 *Let the Lord be ſo with you, as I will let you go,*] Some think this is ſpoken ironically: Yes, your God Jehovah ſhall deliver you by a miracle indeed, if ever I part with you in that manner. See *Pyle.* It is rather of the nature of an imprecation, becauſe he purpoſed not to let them go; as if he had ſaid, *May your God Jehovah aſſiſt you to my ruin, if ever I let you go upon theſe terms:* but God, by forcing him to ſend them away, turned his curſe into a bleſſing, *ch.* xii. 30, 31. xiii. 21, 22. See *Ainſworth*, and *Jun. & Trem.*

For evil is before you:] i. e. It is plain your deſigns are ſeditious, as if he had ſaid, Your evil intentions are ſeen in your eyes. See *Calmet.* Or we may take it for a threatening, thus; More evil and affliction ſhall befal you forthwith, unleſs you be content to go upon my terms. See *Ainſw.* and *Jun. & Trem.*

11 *Go now, ye that are men, and ſerve the Lord, for that you did deſire.*] Heb. *and ſerve Jehovah*; ſo it ought all along to have been rendered: for it is plain, that whatever notions the Iſraelites themſelves had of *Jehovah*, Pharaoh conſidered him only as their national deity. Here he interprets their demand, *ch.* v. 1. as relating only to the men, pretending that women and children needed not to attend ſacrifices. See *Pat.*

12 And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. 13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt-wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts. 14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch. 15 For they covered the face of the whole earth, ſo that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 16 Then Pharaoh * called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the LORD your God, and againſt you. 17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the LORD your God, that he may take away from me this death only. 18 And he went out from Pharaoh, and intreated the LORD. 19 And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and † caſt them into the Red ſea: there remained not one locuſt in all the coaſts of Egypt. 20 But the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

* Heb. *haſtened to call.*

† Heb. *faſtened.*

EXPO-

An. ante C. 1491.

EXPOSITION.

13 *And the Lord brought an east-wind*] Here, and in several other places, the LXX render the word *kedim*, the *east-wind*, by νοτος; for the Greeks divided the heavens into two parts, βορεας and νοτος, the north and south; the former included the north and west, and the other the south and east. See *Arist. Meteor. l.* ii. *c.* 6. and *Polit. l.* iv. *c.* 3. And it would seem that the Hebrews sometimes did the same, *Ps.* lxxxix. 12. *The north and the south thou hast created them:* Bochart takes *kedim* here for the νοτος, or south wind, properly so called, which carried the locusts into Egypt, not from Arabia, but Ethiopia, where, as he shews from Diodorus and others, they abound more than in any other country of the world, especially in the spring, the time here referred to. Strabo (*l.* xvi.) writes, that some people there lived upon nothing but locusts. This miracle consisted not in God's creating any new swarms of locusts, as some fancy, but in bringing and turning them away at Moses's instance. See *Bochart. Hieroz. P.* II. *l.* i. *c.* 15. and *l.* iv. *c.* 3.

The east-wind brought the locusts.] And with them also caterpillars, *Ps.* lxxviii. 46. cv. 34. 35. To this plague is the army of anti-christ resembled, *Rev.* ix. 3, 5, 7. See *Ainsw.*

14 *Very grievous were they;*] Or, *very numerous were they*, as the word *caved* signifies, 1 *Kings* x. 2. 2 *Kings* vi. 14. So the Vulgate here translates it *innumerable.*

Before them were no such locusts, neither after them, &c.] This is not so much a prediction, as a proverbial expression; which means only, that there neither had been, nor would be such a grievous plague of locusts in the memory of any one living. See *Joel* ii. 2. 2 *Kings* xviii. 5. xxiii. 25. See *Le Clerc*, and *Calmet.*

15 *Did eat every herb of the land, and all the fruit, &c.*] Though the hail had *smote every herb of the field, and broke every tree of the field*, ch. ix. 25. yet it had not broke every branch, nor rooted up the herbs; therefore there might in a very few days spring up a new crop in such a country as Egypt, where the heat of the sun makes vegetation so quick. See *Le Clerc.*

16 *I have sinned against the Lord,*] Rather, *I have sinned against Jehovah.* This was such a plague as was commonly accounted a token of divine displeasure: which makes Pliny say of them, (*l.* xi. *c.* 29.) *Deorum iræ pestis ea intelligitur*, this is taken for a plague which the gods send in their anger. See *Pat.*

17 *Take away from me this death*] As the locusts ravaged the fields, made the plants and trees to die, and destroyed the supports of human life, they are justly called *a death*, or deadly plague. See *Pat.*

19 *A mighty strong west-wind,*] Heb. *a wind of the sea*, i. e. a wind blowing from the Mediterranean, which in respect of Canaan is west: but as Moses is here speaking of Egypt, it may mean any wind between the north and west. See *Le Clerc*, and *Calmet.* Pliny, (*l.* xi. 29.) after Theophrastus, has long since observed, that locusts are often destroyed by winds driving their swarms into seas and lakes. *Gregatim sublatæ vento in maria aut stagna decidunt.* See *Le Clerc*, and *Ainsworth.* Wherein the miracle of this lay. See on *ver.* 13.

And cast them into the Red sea:] The Arabian gulph, which lies east of Egypt: it is called in Hebrew the sea of *suph*, i. e. of flags or weeds, from a certain sea-weed which grows there in great abundance. See *Theophrast. Hist. Plant. l.* iv. *c.* 8. *Diod. Sic. l.* iii. *p.* 173. *Ed. Rhod. Plin. l.* xiii. 24. See also *Bochart. Phaleg. l.* iv. *c.* 29. and *Le Clerc.* It was, probably, called by the Phenicians the sea of Edom, from its neighbourhood to Idumea, *Numb.* xxi. 4. 1 *Kings* ix. 26. And the Greeks turning the proper name into an appellative, called it *the Red sea*; for *Edom* in Hebrew signifies *red*, *Gen.* xxv. 30. See *Pat.* and *Calmet.*

20 *The Lord hardened Pharaohs heart,*] See on *ch.* iv. 21.

21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, * even darkness *which* may be felt. 22 And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days. 23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. 24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. 25 And Moses said, Thou must give † us also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God. 26 Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. 27 But the LORD hardened Pharaohs heart, and he would not let them go. 28 And Pharaoh said unto him, Get thee from me, take heed to thy self, see my face no more: for in *that* day thou seest my face, thou shalt die. 29 And Moses said, Thou hast spoken well, I will see thy face again no more.

* Heb. *that one may feel darkness.*

† Heb. *into our hands.*

CHAP. XI.

An. ante C. 1491. (AND the LORD ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether. 2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold. 3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.) 4 And Moſes ſaid, Thus ſaith the LORD, About midnight will I go out into the midſt of Egypt. 5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behind the mill; and all the firſt-born of beaſts. 6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more. 7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael. 8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people * that follow thee; and after that I will go out: and † he went out from Pharaoh in ‡ a great anger.

* Heb. *that is at thy feet.*
‡ Heb. *heat of anger.*

† Read, *He went out from Pharaoh who was in great anger.*

EXPOSITION.

21 *Darkneſs that may be felt.*] i. e. Darkneſs attended with ſuch groſs clammy fogs, as may affect them in the moſt ſenſible manner. See *Pat.* Or it may be anHebrew idiom, *to feel* or *grope for darkneſs*, i. e. *to grope by reaſon of darkneſs*. Compare *Job* v. 14. and xii. 24, 25. Accordingly Le Clerc renders it, *Quiſque in caligine palpabitur*; Every one ſhall grope in darkneſs: taking אי״ש *every one*, to be underſtood. Such thick vapours would be the more portentous to the Egyptians, that their ſky was naturally always clear and ſerene. Am. Marcel. *l.* xxii. *c.* 16. *Inibi auræ ſalubriter ſpirantes, aer tranquillus & clemens; atque, ut periculum docuit, per varias collectum ætates, nullo pœne die incolentes hanc civitatem ſolem ſerenum non vident.* See *Le Clerc.*

22 *There was a thick darkneſs*] Heb. *darkneſs of obſcurity*, i. e. the thickeſt darkneſs; for having no ſuperlative, they expreſs it ſometimes by two words of the ſame import. To this plague anſwereth that in *Rev.* xvi. 10. See *Ainſw.*

23 *They ſaw not one another,*] The author of the book of Wiſdom adds, that they ſaw nothing but frightful ſpectres, *Wiſd.* xvii. 3, 4. which the pſalmiſt ſeems to countenance, when, inſtead of mentioning the plague of darkneſs, he ſays, *God caſt upon them the fierceneſs of his anger, by ſending evil angels among them*, Pſ. lxxviii. 49. See *Calmet.* Junius alledges the air was ſo groſs, that neither fire nor candle would burn in it: but if ſo, no human lungs could have breathed in it; all the Egyptians muſt have been ſuffocated, not only in three days, but in a few hours. (A)

Neither roſe any from his place] This circumſtance is one of the lively ſtrokes in deſcription, which the critics call *pictureſque:* it ſtrongly paints the horror and diſmay which this palpable darkneſs caſt upon their minds. See it poetically deſcribed, *Wiſd.* xvii. 21. xviii. 2, &c. Le Clerc, however, juſtly remarks, that we are not to underſtand the expreſſion ſo ſtrictly, as if not one of the Egyptians roſe from his place: for the ſervants at leaſt muſt have moved about the beſt way they could, to find victuals for themſelves and their maſters. The expreſſion denotes, that there was a total inaction and ceſſation from ordinary buſineſs; and it is ſufficient to juſtify it, if few or none ſtirred out of doors, but confined themſelves to *their houſes:* for ſo the phraſe ſignifies, *ch.* xvi. 29. Abide ye every man *in his place*, let no man ſtir *out of his place* on the ſeventh day.

24 *And Pharaoh called unto Moſes,*] At the end of theſe three days darkneſs he ſent a meſſenger to call Moſes. See *Pat.*

NOTES.

(A) Livy and Julius Obſequens mention ſuch darkneſs, for a ſhort time, to have been obſerved among the Romans, as was counted prodigious; particularly at the death of the emperor Carus there was ſuch darkneſs, that one man could not know another. The deſcription which Cicero (*Nat. Deor. l.* ii.) gives of a darkneſs occaſioned by an eruption of mount Ætna, is much the ſame: *Tenebras cogitemus tantas fuiſſe, quantæ quondam eruptione Ætnæorum ignium finitimas regiones obſcuraviſſe dicuntur, ut per biduum nemo hominem homo agnoſceret; cum autem tertio die ſol illuxiſſet, tum ut revixiſſe ſibi viderentur:* The darkneſs, he ſays, was ſo great, that for two days they could not know one another, and on the third day they ſeemed to have riſen to new life. Diodorus Siculus relates, that in the country of the Troglodytes, on the frontiers of Egypt, the air is ſometimes ſo choaked up with vapours occaſioned by exceſſive heat, that, even at noon-day, it is impoſſible for two perſons to ſee one another though ever ſo near. See *Patrick, Le Clerc,* and *Calmet.*

Go ye, ſerve the Lord; only let your flocks and your herds be ſtayed:] He would keep theſe as a pledge for their return to his ſervitude, ſince without their flocks they could not ſubſiſt. See *Pat.*

25 *Sacrifices, and burnt-offerings,*] Burnt-offerings were to be wholly conſumed upon the altar, *Lev.* i. 9. Sacrifices again are the ſame as peace-offerings, of which the people, as well as the prieſts, were to be partakers, *Lev.* vii. 34. *Deut.* xxvii. 7. As they were to ſacrifice to the Lord, ſo they were to hold a feaſt to him, at which both ſacrifices and burnt-offerings were neceſſary. See *Pat.*

27 *The Lord hardened Pharaohs heart,*] See on *ch.* iv. 21.

29 *And Moſes ſaid—I will ſee thy face again no more.*] It would ſeem, from *ch.* xii. 31. that Moſes appeared once more before Pharaoh. So that the ſenſe muſt be, that he would not viſit him again with any more meſſages, nor appear before him again without his expreſs order: for that is plainly what Pharaoh means, when he bids him ſee his face no more. See *Pat.* and *Calmet.* Moſes had purpoſed to have ſo much regard to his own ſafety, as never to attempt to ſee Pharaoh's face again; but upon God's ſpecially commanding him to go, he was not afraid, knowing that he who ſent him could abundantly protect him.

CHAP. XI.

1 *And the Lord ſaid unto Moſes,*] Or, *had ſaid unto Moſes.* The attentive reader will obſerve, that the fourth verſe of this chapter immediately connects with the end of the preceding, and is a continuation of Moſes's conference with Pharaoh. For he himſelf tells us, *ch.* x. 29. that he would *ſee Pharaohs face no more*; and here it is ſaid, *ver.* 8. *he went out from Pharaoh in a great anger*; therefore the connection will be plain, if we include the three firſt verſes of this chapter in a parentheſis, and make the words, *the Lord ſaid*, refer to ſome time paſt, *the Lord had ſaid:* for what we read of at the beginning of this chapter, had been revealed to Moſes in the firſt viſion he had at Horeb, *ch.* iii. 20, 21, 22. iv. 22. See *Calmet*, *Ainſw.* and *Jun. & Trem.*

He ſhall ſurely thruſt] Heb. *thruſting thruſt*, i. e. he ſhall urge you earneſtly and haſtily to be gone, *ch.* xii. 31, 33. See *Ainſw.*

2 *Let every man borrow, &c.*] See on *ch.* iii. 22.

3 *And the Lord gave the people favour*] See on *ch.* iii. 21.

Moreover, the man Moſes was very great] They all held him in great eſteem and veneration, as a perſon that had extraordinary power with God. This ſeems to be mentioned as the reaſon why Pharaoh did not attempt any thing againſt his perſon; (ſee *Jun. & Trem.*) and alſo why he and the Iſraelites found ſo much favour in the ſight of the Egyptians.

4 *And Moſes ſaid,*] i. e. To Pharaoh. The whole ſeries of the narration ſhews, that Moſes delivered the following denunciation to Pharaoh before he departed out of his preſence. See *ver.* 1. *Calmet*, and *Ainſw.* Here the Samaritan text has, And Moſes ſaid to Pharaoh, Thus ſaith the Lord, Iſrael is my ſon, my firſt-born; and I ſay unto thee, let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, even thy firſt-born, &c. which addition is taken from *ch.* iv. 21. An. ante C. 1491.

About midnight will I go out] By an angel, who, as appears from *ch.* xii. 23. was ordered to go and do this execution. See *Pat.* And ſeveral of the fathers alledge it was by an evil angel, grounding their opinion on *Pſ.* lxxviii. 49. *He ſent evil angels among them.* But that paſſage might be better rendered, *he ſent miniſters of evil among them*, which may as well refer to good angels as bad. See *Calmet.* *To go out* here, as the like phraſe *to paſs through*, ch. xii. 12. ſignifies to viſit them in wrath. So *Amos* v. 17. See *Le Clerc*, and *Ainſw.*

5 *That ſitteth upon his throne,*] Or, *who is to ſit upon his throne*, as in the Chaldee.

The maid-ſervant that is behind the mill;] Miſerable ſlaves, whoſe work it was to ſtand behind a mill, and turn it with their hands, and grind corn perpetually. It appears from *ch.* xii. 29. that they were even condemned to this drudgery in a dungeon: it was the loweſt and moſt abject ſtate of life. Hence the prophet Iſaiah ſtrongly marks the ſad reverſe of fortune which awaited Babylon, by apoſtrophizing her tender virgins as ſlaves condemned to drudge at the mill, *Iſ.* xlvii. 1, 2. Come down, and ſit in the duſt, O virgin daughter of Babylon——Take the milſtones and grind meal, &c. So, *from him that ſitteth on the throne, to the maid behind the mill*, emphatically comprehends all, from the higheſt to the loweſt. See *Pat.* and *Le Clerc.* We find mention of female ſlaves employed in turning mills for grinding meal in Homer, *Odyſſ.* xx. 107.

7 *Shall not a dog move his tongue,*] A proverbial expreſſion, importing, that all ſhall be peace and quietneſs among the Iſraelites, far from *any frightful outcry*; that in that memorable night they ſhould meet with nothing to moleſt or diſturb them, not ſo much as a dog opening his mouth at them. In which ſenſe it is alſo uſed *Judith* xi. 19. I will lead thee through the midſt of Judea—and thou ſhalt drive them as ſheep that have no ſhepherd, *and a dog ſhall not ſo much as open his mouth at thee.* See *Druſii Prov.* ii. 3. 123. *Le Clerc*, *Calmet*, and *Jun. & Tremell.*

8 *And all theſe thy ſervants ſhall come down unto me;*] It appears from *ch.* xii. 31. that Pharaoh himſelf is included: You, ſays Moſes, and theſe thy miniſters, who will not now ſo much as deign to hear my ſuit, ſhall be forced to ſue to me, and ſubmiſſively intreat, nay preſs me to be gone. See *Pat.*

And he went out from Pharaoh in a great anger.] The place ought to be tranſlated, *he went out from Pharaoh who was in a great anger.* See *Shuckford's Connect. V.* II. *p.* 336.

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt. 10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

EXPOSITION.

9 *And the Lord ſaid unto Moſes,*] Or, *the Lord had ſaid unto Moſes:* for this is added as the concluſion of the five foregoing chapters, to ſhew that all had come to paſs as God had foretold. See *Jun. & Tremell.*

That

An. ante C. 1491.

That my wonders may be multiplied] Pharaoh was guilty both of impious abuſe of the divine forbearance, and moſt inhuman oppreſſion of the Iſraelites; but the all-wiſe God, who knows how to bring good out of evil, took occaſion from this his incorrigible obſtinacy, to exhibit ſuch ſenſible demonſtrations of his controverted power and godhead, as ſerved for a ſtanding confutation of idolatry, and as a powerful motive to eſtabliſh the Iſraelites in their allegiance to the true God, to all ſucceeding generations.

10 *The Lord hardened Pharaohs heart,*] See on *ch.* iv. 21.

CHAP. XII.

AND the LORD ſpake unto Moſes and Aaron, in the land of Egypt, ſaying, 2 This month *ſhall be* unto you the beginning of months: it *ſhall be* the firſt month of the year to you. 3 Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this month they ſhall take to them every man a * lamb, according to the houſe of *their* fathers, a lamb for an houſe. 4 And if the houſhold be too little for the lamb, let him, and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his eating, ſhall make your count for the lamb. † 5 Your lamb ſhall be without blemiſh, a male † of the firſt year: ye ſhall take *it* out from the ſheep or from the goats. 6 And ye ſhall keep it up until the fourteenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it ‡ in the evening. 7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, and on the upper door-poſt of the houſes, wherein they ſhall eat it. 8 And they ſhall eat the fleſh in that night; roſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it. 9 Eat not of it raw, nor ſodden at all with water, but roſt with fire: his head with his legs, and with the purtenance thereof. 10 And ye ſhall let nothing of it remain until the morning: ‖ and that which remaineth of it until the morning, ye ſhall burn with fire. 11 And thus ſhall ye eat it; *with* your loyns girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; it *is* the LORDS paſſover.

* Or, *kid.*

† Heb. *ſon of a year.*

‡ Heb. *between the two evenings.*

‖ Read, *Or that which remaineth.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes*] Or, *had ſpoke:* for it appears from *ver.* 3. and 6. that Moſes had this revelation before the tenth day, on which it is computed the three days darkneſs began. See *Jun. & Tremell.* and *Ainſw.* So that the former part of this chapter is an account of ſome particulars that had paſſed, but were not related hiſtorically in their place. See *Shuckford's Connect. V.* II. *p.* 336. *in the Note.*

2 *This month ſhall be unto you the beginning of months:*] i. e. The firſt and principal month of the year: it was called *Abib*, ch. xiii. 4. xxiii. 15. which ſignifies an ear of corn, becauſe then the corn was eared. And in after-ages it was called *Niſan*, *Neh.* ii. 1. *Eſt.* iii. 7. from *niſſin*, a Chaldee word, which, as Bochart conjectures, ſignifies *enſigns*, becauſe it was the ſeaſon for war, viz. in the ſpring. See *Pat.*

It ſhall be the firſt month] Before this time the Jews, like moſt other nations, began their year about the autumnal equinox, in the month Tiſri, after their harveſt and vintage: but in commemoration of this their ſignal deliverance out of Egypt, their computation was from this month of Abib, (anſwering chiefly to our March) at leaſt as to their feaſts and ſacred things; and that which before was their firſt month, now became their ſeventh: though the beginning of their civil year was ſtill reckoned as before. See *ch.* xxiii. 16. xxxiv. 22. *Lev.* xxiii. 24. xxv. 29. See alſo *Joſ. Ant. l.* i. *c.* 4. *Pat. Le Clerc*, *Ainſw.* and *Jun. & Trem.*

3 *In the tenth day of this month*] It was neceſſary they ſhould now begin to prepare for the paſſover four days before, becauſe otherwiſe it had been difficult to get ready ſo many lambs and kids in Egypt, eſpecially as they were to depart in haſte: but in future ages they did not begin their preparation till the thirteenth, or the day before the paſſover. See *Bochart. Hieroz. P.* I. *l.* ii. *c.* 50. and *Le Clerc.* (A)

They ſhall take to them every man a lamb,] The Hebrew word ſignifies a lamb or kid, *Deut.* xiv. 4. and ought to have been ſo rendered here, as is evident from *ver.* 5. for they might take either of them for this ſacrifice: but commonly they

NOTES.

(A) The author of the *Chronicon Orientale* tells us, that the Egyptians on this day began the ſolemn worſhip of *the ram*, their *corniger Ammon*, becauſe it was the day in which the ſun entered *Aries*. Whence it is conjectured, that God commanded the Iſraelites, in oppoſition to them, to offer to him in ſacrifice that creature which the Egyptians worſhipped. See *Pat.* But it is to be obſerved, that ſuch ſacrifices were in uſe among the Hebrews long before, *Gen.* xxii 7, 13. See *Le Clerc.*

made choice of a lamb. See *Pat.* Some have gathered from *Deut.* xvi. 2. that they might likewise offer a calf. See *Calmet.*

A lamb for an houſe.] The Hebrew word *Beth*, (*houſe*) ſometimes ſignifies a whole people, as *the houſe of Iſrael*; ſometimes *a tribe*, *the houſe of Levi*. Here it ſignifies thoſe who lived under one maſter or head of a family, *Gen.* vii. 1. See *Le Clerc.* The whole army of Iſrael was divided into tribes, the tribes into families, the families again into houſes, *Joſ.* vii. 14. See *Ainſw.*

4 *And if the houſhold be too little for the lamb, let him and his neighbour—take it*] The Hebrew doctors tell us, that they were not to be fewer than ten perſons, nor more than twenty, to the eating of one lamb. (So Joſephus, Bel. Jud. vii. 17.) And at this ſacred repaſt, men, women and children, maſters and ſervants, if circumciſed, were entertained. See *Pat.* and *Calmet.*

5 *Your lamb ſhall be without blemiſh,*] Heb. *perfect.* This figured that moral purity, that unblemiſh'd ſincerity, without which no act of worſhip can be acceptable to the deity. There are *ten* or twelve blemiſhes mentioned, *Lev.* xxii. 22, 23, 24. which made a ſacrifice unfit for the altar. See *Pat.* (A)

A male] Becauſe the male was accounted more excellent, and its fleſh better than that of the female, *Mal.* i. 14. And therefore all whole burnt-offerings, which were the moſt perfect ſort of ſacrifices, were to be males, *Lev.* i. 3, 10. See *Pat.* There were, however, other ſacred rites, in which a female was to be offered, *Num.* xix. 2. *Deut.* xxi. 3. And in peace-offerings, or euchariſtical ſacrifices, it was indifferent whether male or female, *Lev.* iii. 1. See *Le Clerc.*

Of the firſt year:] i. e. Under a year old, not above: For the lamb, as alſo a kid or calf, was fit for ſacrifice at eight days old, but not before, *ch.* xxii. 30. *Lev.* xxii. 27. And the ſame law was obſerved in the daily ſacrifice, *Ex.* xxix. 38. *Num.* xxviii. 3. They were not to be offered before the eight day, becauſe, ſays Bochart, till then they have hardly attained to the perfection of animal life, and are not ſufficiently purified. See alſo *Maimon. Mor. Nev. p.* III. *c.* 46. And with this Pliny agrees, l. 8. c. 51. *Pecoris fœtus die octavo purus eſt.* Bochart adds, they are not to be offered after the firſt year, becauſe then they begin to feel the heat of libidinous appetite, and conſequently are not fit emblems of purity and innocence. See *Bochart. Hieroz. p.* I. *l.* 2. *c.* 50.

6 *And ye ſhall keep it up until the fourteenth day*] i. e. Keep it apart from the reſt of the flock, from the tenth to the fourteenth day.

And the whole aſſembly—ſhall kill it] i. e. Any man among the Iſraelites may kill the Paſſover; for which we need not have recourſe to any ſingularity, as that the prieſthood was not then inſtituted, for in other ſacrifices any man that brought them might do the ſame, *Lev.* i. 3, 4, 5. iii. 2. iv. 24. unleſs he was unclean, 2 *Chron.* xxx. 17. But the prieſt only was to offer the blood. *Lev.* i. 5. 2 *Chron.* xxxv. 11. See *Le Clerc* and *Pat.* An. ante C. 1491.

In the evening.] Heb. *Between the two evenings.* The firſt of which began after the ſun was paſt the meridian, and laſted till ſun-ſet: then began the ſecond, and laſted till night, i. e. till the twilight was gone. Between theſe two evenings was the paſſover offered; i. e. according to Maimonides, about half an hour after three, when the daily evening ſacrifice, and all belonging to it, was over, then the paſchal ſacrifice began, and continued till ſun-ſetting. See *Deut.* xvi 6. *Bochart Hieroz. p.* I. *l.* 11. *c.* 50. *Pat. Ainſw.* and *Calmet.*

7 *And they ſhall take of the blood,*] This belonged afterwards to the prieſts only: nor were even the Levites permitted to meddle with it. See *ver.* 6. *Le Clerc.*

Strike it on the two ſide-poſts, and on the upper door-poſt] Both theſe they were to ſprinkle with the blood, by dipping a bunch of hyſſop into it, *ver.* 22. but not the threſhold, leſt any ſhould tread upon the blood, which had been profane. This circumſtance was peculiar to the firſt paſſover, and ſerved to diſtinguiſh their houſes from thoſe of the Egyptians, for their preſervation from the deſtroying angel. But in after-times they might not kill the paſſover at home, but in the public place of worſhip, *Deut.* xvi. 5, 6, 7. when the prieſt ſprinkled the blood on the altar, *Lev.* xvii 6. 2 *Chron.* xxxv. 11. See *Pat.* and *Ainſw.*

8 *Roaſt with fire,*] For it might be ſooner roaſted than boiled, and they were in haſte to be gone when it was offered. See *Maim. Mor. Nev. p.* iii. *c.* 46.

Unleavened bread.] Partly to remind them of their hardſhips in Egypt, unleavened bread being more heavy and unſavoury; and partly to commemorate their haſty deliverance, which did not allow them time to leaven it, *ver.* 39. *Deut.* xvi. 3. See *Pat.* The original word for *unleavened*, ſignifies *pure*, *unmixed*, *uncorrupted*: for leaven is a kind of corruption. Hence Plutarch in his *Rom. Quæſt.* tells us, the uſe of *leaven* was forbidden to the prieſt of Jupiter; becauſe, being itſelf bred of corruption, it corrupts the maſs with which it is mixed. And to this quality of leaven the apoſtle alludes, *Gal.* v. 9. 1 *Cor.* v. 8. See *Hieroz.* ibid. See alſo *Hoſ.* vii. 4. The uſe of unleavened bread might therefore be injoin'd, to remind them of ſincerity.

And with bitter herbs] Likewiſe to remind them of their Egyptian bondage, which made *their lives bitter to them*, *ch.* i. 14. What particular herbs theſe were is uncertain. Bochart

NOTES.

(A) The heathens, in like manner, were prompted by the dictates of natural religion to be exceeding curious about the qualities of thoſe animals which were offered in ſacrifice to their Gods. Herodotus tells us, (l. ii. c. 38.) that among the Egyptians all animals for ſacrifice were firſt examined by the prieſt, to ſee whether they were pure, and none allowed to be offered but ſuch as had his mark upon them. So Plutarch writes, in his book *de Iſid. & Oſir.* that the Egyptians thinking Typho to have been red, ſacrificed only ſuch oxen as were of a red colour; making ſuch an accurate ſcrutiny, ωστε και μιαν ιχνη τριχα μελαιναν η λευκην αθυτον κριθηναι, that if a beaſt were found to have one hair black or white, it was reckoned unfit for ſacrifice. So the ſcholiaſt upon Ariſtophanes ſays, among the Greeks they admitted no animal for ſacrifice that was either lame or deficient in any of its limbs, or, in a word, that was not quite ſound and entire. And to the ſame purpoſe we ſo often read, among the Romans, of their *lectas de more bidentes.* It appears to have been for the ſame reaſon, that the Egyptians counted it unlawful to offer any other but male animals in ſacrifice to the Gods, as the ſame Herodotus informs us, l. ii. c. 41. See *Patrick* and *Le Clerc.*

An. ante C. 1491.

thinks the firſt of them was *wild Lettice*. See *Hieroz. ibid.*

9 *Eat not of it raw,*] i. e. Half roaſted, when ſome of the blood remains in it. So Maimonides. For it ſeems unneceſſary to forbid them to eat it quite raw, mankind being averſe enough to that of themſelves. See *Pat* and *Le Clerc* Spencer de leg. Heb. l. II. c. 4. Sect. 2. thinks this precept is added, in oppoſition to the heathen rite of eating raw fleſh in the feaſts of their Gods. Le Clerc refers it to what follows, *ver.* 10, it was to be throughly roaſted, that ſo it might be wholly eat up.

Nor ſodden with water,] Contrary to the manner in other ſacrifices, whoſe fleſh was allowed to be ſodden, 2 *Chron.* xxxv. 13. 1 *Sam.* ii. 15. *Ezek.* xlvi. 20, 23, 24. Spencer (ibid. S. 3.) conjectures, that this prohibition is given in oppoſition to the Egyptians or Syrians, who boiled or ſtewed their victims. Le Clerc is diſſatisfied with this reaſon, becauſe he thinks the prohibition ſhould then have been univerſal as to all ſacrifices.

Roaſt with fire:] Some of the Ethiopians, and probably the Egyptians too, roaſted their meat in the ſun, (Heliodor. Ethiop. l. 1.) So did ſome of the Grecian women, *Plut. Q. Rom.* Perhaps it is to guard againſt ſuch idolatrous cuſtoms that Moſes adds, *roaſt with fire.* See *Spencer de leg. Heb. l.* ii. *c.* iv. *S.* 3. and *Pat.*

His head with his legs, and with the purtenance thereof.] They were to roaſt the lamb whole, and undivided. See *Pat. Jun.* and *Tremel.*

10 *And ye ſhall let nothing of it remain until the morning: and that which remaineth ye ſhall burn with fire.*] The meaning is, that the gueſts ſhould eat it all up at night, if they could; or if any of it remained till the morning, it ſhould not be eaten, but conſumed fire. For the particle ו ſignifies *or* as well as *and.* In like manner they were forbid to keep any of the manna till to morrow, *Exod.* xvi. 19. And the ſame law took place as to euchariſtical ſacrifices, *Lev.* vii. 15. xxii. 30. unleſs they were free-will offerings, which were to be eaten on the ſame day they were offered, and the remainder on the morrow: but on the third day, if ought remained, it was to be burnt. *Lev.* vii. 16, 17. Hereby it was provided, that things ſacred ſhould not corrupt, or become nauſeous by being kept too long. It appears from good authors, (*Baruch* vi. 27. *Herodot. l.* I. *c.* 132.) that idolaters were wont to ſave ſome reliques of the ſacrifice for ſuperſtitious uſes. It might be to prevent ſuch abuſes that this law was given. See *Bochart ubi ſupra*, and *Pat.* (A)

11 *Ye ſhall eat it; with your loins girded,*] i. e. In a travelling poſture, which is alſo the import of the three following particulars. As in the eaſtern countries, they wore long looſe garments, it was neceſſary to *gird* them about their *loins* whenſoever they went a journey, 2 *Kings* iv. 29. *Jer.* i. 17. *Luke* xii. 35. See *Bochart ibid.*

Now all theſe ceremonies were to accompany this feaſt, that it might be a more lively commemoration of their ſignal deliverance out of Egypt. For in thoſe ancient ages, when the uſe of letters was little known, they were wont to inſtitute feſtive days, wherein memorable events were celebrated by ſolemn imitations, or ſcenical repreſentations of them. This gave riſe to moſt of the ſacred ceremonies of the heathens. For inſtance, the feaſt of Adonis, obſerved by the Egyptians, and the people of Byblos, was nothing but an imitation of an ancient fact. Hence Ovid Met. xi. brings in Venus thus ſpeaking:

——Luctus monumenta manebunt
Semper, Adoni, mei, repetitaque mortis imago
Annua plangoris peraget ſimulamina noſtri.

So it was alſo in the ſacred rites of Iſis, as Lactantius obſerves, *Inſt Div. l.* i. *c.* 21. Thus God, or Moſes by God's direction, accommodated himſelf in this inſtitution, to the eſtabliſhed cuſtom of the times. See *Le Clerc.*

Your ſhoes on your feet,] Some refer this to the ancient cuſtom of putting off their ſhoes or ſandals in time of eating, that they might not defile the couches on which they lay. But this cuſtom of lying at table was not near ſo early as Moſes's time, but ſeems to have been introduced with the ſoftneſs and luxury of later ages. The primitive and moſt natural faſhion was to ſit at table as we do now, See *Gen.* xxvii. 19. xxxvii. 25. xliii. 33. *Exod.* xvi. 3. 1 *Sam.* xx. 5. So Athenæus obſerves, that Homer's heroes don't lie but ſit at table. The reaſon therefore of the injunction which Bochart offers is, that as the Jews had not always their loins girt, nor their ſtaffs in their hands, ſo neither their ſhoes always on their feet. For it was no uncommon thing for people anciently to go without ſhoes. Xenophon tells us it was one of Lycurgus's laws, that his Lacedemonians ſhould go unſhod, to make them hardy. Le Clerc adds a quotation from Diodorus, (l. i. p. 12.) which proves the ancient Egyptians were wont to go without ſhoes; and tis no wonder if the Jews imitated their example. 'Tis obſerved, *Deut.* xxix. 5. that the ſhoes which the Jews had provided for this ſolemnity were not worn out in forty years. See *Bochart ibid.*

And your ſtaff in your hand:] Still in the poſture of travellers, who, as every one knows, go with a ſtaff, both for ſupport and defence. Bochart thinks theſe rites were peculiar to the firſt paſſover, and not obſerved in after times. See *Bochart ubi ſupra.* But others are of opinion, that this, and moſt of the other ceremonies here injoined, were obſerved in the future celebration of this feſtival, to be more lively memorials of the event, *Le Clerc.* See *Num.* ix. 3.

And ye ſhall eat it in haſte] As men expecting every moment to begin their journey.

It is the Lord's Paſſover] A ſacrifice in honour of Jehovah, who *paſſed-over*, or ſpared the Iſraelites, when he ſmote the Egyptians.

NOTES.

(A) We read in Macrobius (Saturn. l. ii. c. ii.) of ſuch a cuſtom among the ancient Romans, in a feaſt called *Protervia*; where the manner was, that if any thing was left of the good cheer, it ſhould be conſumed with fire. His words are, *Sacrificium apud veteres fuit, quod vocabatur* Protervia. *In eo mos erat, ut, ſiquid ex epulis ſuperfuiſſet, igne conſumeretur. Hinc Catonis jocus eſt. Namque* Albidium *quendam, qui ſua bona comediſſet, & noviſſime domum, quæ ei reliqua erat, incendio perdidiſſet.* "*Proterviam feciſſe dicebat, quod comeſſe non potuerit, id combuſſiſſe.*" Nor was it only in their ſacred feaſts, that the ancients deſpiſed meats that had been dreſſed the day before, but even in their private banquets they did the ſame. Hence, in Suidas, the word ιωλον, i. e. το μη την ιω λειπομενον, what is left till the morning, is the ſame as *cold, weak, vain,* or *worthleſs*; a metaphor taken from meats which are kept till the next day. See *Bochart. Hieroz. p.* I. *l.* ii. *c.* 50.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and, againſt all the * gods of Egypt, I will execute judgment; I *am* the LORD. 13 And the blood ſhall be to you for a token upon the houſes where you *are:* and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you † to deſtroy *you*, when I ſmite the land of Egypt. 14 And this day ſhall be unto you for a memorial; and you ſhall keep it a feaſt to the LORD, throughout your generations: you ſhall keep it a feaſt by an ordinance for ever.

An. ante C. 1491.

* Or, *princes.*

† Heb. *for a deſtruction.*

EXPOSITION.

12 *Will ſmite all the firſt-born*] The term firſt-born in ſcripture often ſignifies the chief ones, the moſt diſtinguiſhed, *Exod.* iv. 22. *Pſal.* lxxxix. 27. *Mic.* vi. 7. So it may ſignify here the princes or chief ones of Egypt, as it ſeems to have been underſtood, *Wiſdom* xviii. 12. See *Calmet.*

Againſt all the Gods of Egypt I will execute judgment] And ſo Moſes tells us he did, *Num.* xxxiii. 4. The Jewiſh doctors explain it, that all the idols of Egypt were deſtroyed this night. Artapanus, in Euſebius, (Præp. Evan. l. ix. c. 27.) ſays moſt of their temples were overthrown by an earthquake. Some underſtand *their princes* and great men, as *Elohim* ſometimes ſignifies. See *Pat.* But the beſt interpreters underſtand their idol gods. To which the following paſſages ſeemingly carry an alluſion, *Iſa.* xix. 1. *Jer.* xliii. 13. It may ſignify, that God deſtroyed their ſacred animals. See *Calmet.* The heathens ſeem to have underſtood it, as if the Iſraelites had carried away the gold and ſilver, and garments of the Egyptian idols. *Sacra Egyptiorum furto abſtulit*, ſays Juſtin l. xxxvi. c. 2. i. e. *Moſes ſtole away the ſacred things of the Egyptians*; which he makes the reaſon why Pharaoh purſued them.

13 *I will paſs over you.*] This is the reaſon of the name of *Paſcha*, or *Peſach*, as the Hebrews call it; i. e. the feaſt of the *Paſſover:* becauſe God ordered his angel to *paſs over* the families of the Iſraelites, *ver.* 23.

14 *An ordinance for ever.*] i. e. To the end of the Jewiſh oeconomy. See *Gen.* xiii. 15.

15 Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael. 16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every ‡ man muſt eat, that only may be done of you. 17 And ye ſhall obſerve *the feaſt of* unleavened bread; for in this ſelf-ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations, by an ordinance for ever. 18 In the firſt *month*, on the fourteenth day of the month at even, ye ſhall eat unleavened bread, until the one and twentieth day of the month at even. 19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land. 20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

‡ Heb. *ſoul.*

EXPOSITION.

15 *Seven days ſhall ye eat unleavened bread,*] The ſeven days following the feaſt of the paſſover, which were obſerved as a diſtinct feſtival, and called *the feaſt of unleavened bread, ver.* 17. This was appointed in commemoration of their haſty march out of Egypt, which did not allow them time to leaven their dough, *ver.* 39. See *Le Clerc.*

Even the firſt day ye ſhall put away leaven out of your houſes:] Which they ſearched with the greateſt diligence the evening before, that the ſmalleſt crumb of leavened bread might not remain with them. See *Buxtorf. Synag. Jud.* cxvii.

That ſoul ſhall be cut off from Iſrael.] See *Gen.* xvii. 14.

16 *An holy convocation,*] Such ſolemn feſtivals were called *convocations*, (Greek πανηγυρεις) becauſe the whole people were then aſſembled, by ſound of trumpet, to offer ſacrifice, and perform other religious duties, *Num.* x. 2, 10. See *Le Clerc.*

No manner of work ſhall be done in them] i. e. no ſervile work, *Lev.* xxiii. 7, 8. *Num.* xxviii. 18.

Save that which every man muſt eat,] Even this was not lawful on the Sabbath day, *ch.* xvi. 23.

The firſt day—and the ſeventh day] The firſt day was to be a *holy convocation*, on account of the Paſſover feaſt; and the ſeventh day, becauſe it is computed to have been on the ſeventh day after their exit out of Egypt, that Pharaoh and his hoſt were drowned in the Red Sea. See *Jun. & Tremel.*

18 *On the fourteenth day—at even*] i. e. Towards the beginning of the fifteenth day; for the evening, or firſt watch of the night, according to the Jewiſh reckoning, began the day, or νυχθημερον, *Gen.* i. 5. Therefore all the Jewiſh feaſts are appointed in the law to begin at even. See *Jun.* and *Tremel.* The ſeven days of this feaſt of unleavened bread, were from the fifteenth to the twenty firſt incluſively.

20 *Whether he be a ſtranger*] i. e. a proſelyte to the Jewiſh religion of another nation: for no other ſtrangers were admitted to this feaſt, *ver.* 48.

21 Then

An. ante C. 1491.

21 Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take you a ‖ lamb, according to your families, and kill the paſſover. 22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel, and the two ſide-poſts, with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe until the morning. 23 For the LORD will paſs through to ſmite the Egyptians, and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the LORD will paſs over the door, and will not ſuffer the deſtroyer to come in unto your houſes to ſmite *you*. 24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever. 25 And it ſhall come to paſs when ye be come to the land, which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice. 26 And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice? 27 That ye ſhall ſay, It *is* the ſacrifice of the LORD's paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the head and worſhipped. 28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.

‖ Or, *kid.*

EXPOSITION.

21 *Draw out*] The original word ſignifies primarily *to draw*; but ſometimes is uſed for *to go*. *Jud.* iv. 6. *Job* xxi. 33. Here it ſignifies *go to*. See *Le Clerc*.

Kill the Paſſover.] i. e. The paſchal lamb, by a common figure called the Paſs-over, as circumciſion is called the covenant, *Gen.* xvii. 13. Chriſt the rock, 1 *Cor.* x. 4. Bread and wine, the body and blood of Chriſt, *Mar.* xiv. 22, &c. So St. Paul calls Chriſt our Paſſover, i. e. our Paſchal-lamb, 1 *Cor.* v. 7. See *Ainſw.*

22 *And ye ſhall take a bunch of hyſſop,*] With hyſſop too the leper was to be cleanſed, and the houſe infected with leproſy, *Lev.* xiv. 6, 7, 49, 50. See alſo *Num.* xix. 6, 18. And in alluſion to this, David, praying for purification from ſin, ſays, *Purge me with hyſſop*, *Pſ.* li. 7. See *Pat.* It was probably uſed as emblematical of purification, for it is a cathartic herb. See *Le Clerc*.

And none of you ſhall go out at the door of his houſe] Leſt the Egyptians ſhould ſuſpect the Iſraelites for being the authors of their national calamity. See *Le Clerc*. This precept was peculiar to the firſt paſſover, but was not obſerved in after times. Our Saviour, after the Paſſover ſupper, went out with his diſciples to the mount of Olives, *Matt.* xxvi. 30. See *Calmet*.

25 *When ye be come to the land,*] As they had not ſuch conveniency for celebrating it in the wilderneſs, ſo neither are they enjoined to do it till their ſettlement in Canaan, when they would be more ſenſible of the divine goodneſs in delivering them from Egyptian ſlavery, See xiii. 5. *Deut.* xii. 8. Accordingly, we read only of their celebrating the Paſſover once in the wilderneſs, namely, the firſt year after their exit; and that by a ſpecial order from God. See *Jun. & Tremel.*

29 And it came to paſs that at midnight the LORD ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the * dungeon; and all the firſt-born of cattle. 30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead. 31 And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael: and go, ſerve the LORD, as ye have ſaid. 32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo. 33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

* Heb. *houſe of the pit.*

EXPOSITION.

29 *The captive that was in the dungeon;*] See *ch.* xi. 5. It was cuſtomary among the Hebrews and other nations to confine ſlaves in priſon-houſes, to labour at the mill. So it fared with Samſon, *Judges* xvi. 21. See *Calmet. Jun. & Tremel.*

All the firſt-born of cattle.] It may ſignify *the prime of their cattle*, ſee *ver.* 12. Herodotus (l. ii. c. 36.) informs us, that the Egyptians lived promiſcuouſly with their cattle. So the angel, at the ſame time that he ſmote them, ſmote alſo thoſe animals which they held ſacred. See *Calmet*.

30 *And Pharaoh roſe up in the night, &c.*] Whether by the dreadful noiſe made by the deſtroying *angel* at his approach, or by the ſhrieks and groans of the ſlain, every family was diſturbed in the dead of the night, king, courtiers, and people getting out of bed in the utmoſt conſternation. See *Pyle*.

31 *And he called for Moſes, &c.*] He called them up by ſome of his ſervants.

And ſaid, riſe up] It would ſeem that they were ſleeping ſecurely in their beds, when this deadly

deadly blow was given to the Egyptians. See *Pat.*

32 *Bleſs me alſo.*] Pray that I and my people may be delivered from this plague. See *Jun. & Tremel.*

33 *Were urgent*] They were willing to make them all conceſſions, ſo they would but be gone: ranſoming their lives not only by prayers, but by their moſt precious things. See *ch.* iii. 21, 22, and *Jun. & Tremel.* An. ante C. 1491.

34 And the people took their dough before it was leavened, their * kneading troughs being bound up in their cloaths upon their ſhoulders. 35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment. 36 And the LORD gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required:* and they ſpoiled the Egyptians.

* Or *dough.*

EXPOSITION.

34 *And the people took their dough before it was leavened,*] They had ſet about making bread to ſerve them in their journey, but were not allowed time to leaven their dough. Perhaps it might be better rendered, *They took their flour before it was leavened:* for if they had time to make it into paſte, had they not alſo time to leaven it? Though the word often ſignifies paſte or dough, it ſometimes ſignifies flower, as 2 *Sam.* xiii. 8. See *Calmet.*

Their kneading troughs] 'Tis the ſame word that we tranſlate *ſtore*, *Deut.* xxviii. 5, 17, where God promiſes to bleſs the granaries and proviſions (Miſaroth) of the Iſraelites. And as dough and kneading-troughs are not things which travellers uſually carry with them, it ſeems more natural to render it *flour* and *grain*, See *Calmet*, and *Joſeph. Ant. l.* ii. *c.* 15.

36 *They borrowed of the Egyptians, &c.*] See on *ch.* iii. 22.

36 *They ſpoiled the Egyptians.*] As God had promiſed, See *Gen.* xv. 14. *Exod.* iii. 21. and *Jun. & Tremel.*

37 And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſides children. 38 And † a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattle. 39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victual. 40 Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years. 41 And it came to paſs at the end of the four hundred and thirty years, even the ſelf-ſame day it came to paſs, that all the hoſts of the LORD went out from the land of Egypt. 42 It *is* ‡ a night to be much obſerved unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be obſerved of all the children of Iſrael, in their generations.

† Heb. *a great mixture.*

‡ Heb. *a night of obſervations.*

EXPOSITION.

37 *Rameſes*] See on *ch.* i. 11. It would ſeem that this was the chief city of Goſhen, where the Iſraelites had their general rendezvous; or at leaſt that Moſes and the chiefs ſet out from hence, the reſt meeting them on the way. See *Wells Geog.* ii. 81.

To Succoth.] It was called *Succoth*; i. e. *Booths*, from the tents which they here erected; wherein they continued while they lived in the wilderneſs. There was another city of the ſame name in Canaan, *Gen.* xxxiii. 17. This Succoth lay in the way from Rameſes to the wilderneſs of the Red Sea, as appears from *ch.* xiii. 17, 18.

About ſix hundred thouſand on foot that were men,] i. e. Who were twenty years old and upwards, fit for war. If we reckon old men, women and children, there could not be leſs than fifteen hundred thouſand. Le Clerc reckons twice as many. A vaſt increaſe, in little more than two hundred years, from ſeventy perſons that went down to Egypt. See *Pat.* and on *ch.* i. 7. and *ch.* xxxviii. 26. Among other cauſes of the increaſe of the Iſraelites, Le Clerc mentions their frequent marrying a plurality of wives. But it may well be queſtioned if this, according to the common courſe of things, would not rather tend leſs to the increaſe of the ſpecies, than obſerving the firſt inſtitution of marriage, which allows but one woman to one man. See on *Gen.* ii. 24.

38 *And a mixed multitude went up with them;*] Egyptian proſelytes to the Jewiſh religion, who were willing to ſhare their fortune. See *Pat.* and *Jun. & Tremel.* However, they repented afterwards, and longed to be back to Egypt, whereby they proved a ſnare to the Iſraelites. *Num.* xi. 4. See *Ainſw.*

39 *They baked unleavened cakes of the dough,*] Rather, *of the flour*, See on *ver.* 34.

40 *The ſojourning of the children of Iſrael,*] Theſe words ſignify the Hebrew or Jewiſh nation in general, i. e. Abraham, Iſaac, and Jacob, and their poſterity. There being ſuch a union between parents and children, that they are conſidered in ſcripture as one; and things done by the fathers are conſidered as being done by the children. See *Pſal.* lxvi. 6. *Hoſ.* xii. 4. *Amos* v. 25, 26, 27. *Heb.* vii. 9, 10. Therefore the Samaritan copy here rightly reads, *The habitation of the children of Iſrael, and of their fathers*; which is not ſo much a tranſlation, as an interpretation. See *Pat.* and *Ainſw.*

An. ante C. 1491.

Who dwelt in Egypt,] Or *ſojourned.* We may obſerve that 'tis not ſaid, *the ſojourning of the children of Iſrael in Egypt* was 430 years; but, *the ſojourning of the children of Iſrael, who dwelt or ſojourned* in Egypt was 430 years, i. e. the ſojourning of the Hebrew or Iſraelitiſh nation, from the time that Abraham left his native country to ſojourn in Canaan (*Gen.* xii. 1, 3, 4, 5.) to the releaſe of his poſterity, who dwelt or were long *ſojourners* in Egypt, was juſt 430 years. Therefore the ſame Samaritan copy hath it; *Who dwelt in the land of Canaan, and in Egypt.* So the Vatican edition of the LXX. from which that of Bos is taken. See *Pat. Ainſw. Jun. & Tremel.* Moſt verſions render it, *the ſojourning which they dwelt or ſojourned in Egypt.* But as our verſion is as agreeable to the original, ſo 'tis moſt agreeable to truth. See *Shuckford's Connect.* vol. II. p. 442.

41 *The ſelf-ſame day*] Heb. *The body or ſtrength of that day:* Which ſome interpret *at noon*, when the ſun is in his ſtrength. But 'tis expreſly ſaid, that they went out by night, *Deut.* xvi. 1. And our verſion gives the true ſenſe of the phraſe, as appears from *Gen.* vii. 13. xvii. 23. See *Stockii Heb. Lexic.* Calmet thinks it ſignifies *early in the morning.*

All the hoſts of the Lord] The word *hoſts* imports that they went out not confuſedly, but in good order. See *ch.* xiii. 18. They are called *the Lord's hoſts*, becauſe Jehovah, under the ſymbol of a pillar of fire, led them forth as a general at the head of an army, *ch.* xiii. 21. It would ſeem that Moſes having notice of God's intention ſome days before, had diſtributed them into ſeveral companies, and appointed them the place of general rendezvous. See *Pat.* And 'tis probable that the princes of tribes were now acknowledged a ſort of general officers of the tribes, and the heads of families ſubordinate officers in their reſpective families. Thus the tribe of Judah, as hoſt of Judah, was under the command of Nahſhon, prince of Judah, *Num.* x. 14, &c.

43 And the LORD ſaid unto Moſes and Aaron, ‡ This *is* the ordinance of the paſſover: there ſhall no ſtranger eat thereof. 44 But every man's ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof. 45 A foreigner, and an hired ſervant ſhall not eat thereof. 46 In one houſe ſhall it be eaten, thou ſhalt not carry forth ought of the fleſh abroad out of the houſe: neither ſhall ye break a bone thereof. 47 All the congregation
* Heb. *do it.* of Iſrael ſhall * keep it. 48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the LORD, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof. 49 One law ſhall be to him that is home-born, and unto the ſtranger that ſojourneth among you. 50 Thus did all the children of Iſrael; as the LORD commanded Moſes and Aaron, ſo did they. 51 And it came to paſs the ſelf-ſame day, *that* the LORD did bring the children of Iſrael out of the land of Egypt, by their armies.

‡ *This is the Ordinance,* Read, *This is an Ordinance, &c.*

EXPOSITION.

43 *And the Lord ſaid unto Moſes, &c.*] At the ſame time that he inſtituted the paſſover, he added this caution about it.

This is the ordinance of the paſſover;] Or, *This is an ordinance or rule of the paſſover.*

There ſhall no ſtranger eat thereof.] Heb. *Son of a ſtranger*; i. e. one of another nation was not to partake of this feaſt, unleſs he embraced the Jewiſh religion; as appears from the next verſe.

45 *A foreigner, and hired ſervant ſhall not eat thereof.*] i. e. *Unleſs circumciſed*, as appears from the context. See ver. 48, 49.

46 *In one houſe ſhall it be eaten, &c.*] They were enjoined not to ſtir out of doors, ver. 4. and therefore, that they might have no occaſion to ſtir abroad, they are enjoin'd not to carry forth ought of the fleſh into another houſe. See *Pat.* and *Le Clerc.*

Thou ſhalt not carry of the fleſh abroad] In other euchariſtical ſacrifices, they were wont to ſend portions of the victim to their friends. See *Calmet.*

Neither ſhall ye break a bone thereof.] Maimonides makes the foundation of this precept their haſte, which did not allow time to break the bones, and ſuck out the marrow. See *Le Clerc. ubi ſupra.* St. John obſerves, it was fullfilled in Chriſt our paſchal lamb, *ch.* xix. 33, 36. See *Pat.* and *Calmet.*

48 *No uncircumciſed perſon ſhall eat thereof.*] Maimonides ſays, that, in conſequence of this command, numbers of the Iſraelites, who had neglected circumciſion, in conformity to the Egyptian manners, now circumciſed themſelves, and mingled their blood with that of the paſſover. To which he refers *Ezek.* xvi. 6. When I ſaw thee in thy blood, &c. See *More Nev.* p. III. c. 46.

51 *And it came to paſs the ſelf-ſame day, &c.*] i. e. On the day after they had celebrated the paſſover they began their march out of Egypt. After this wonderful manner did God effect the deliverance of the Iſraelites out of Egypt. As this was a moſt ſignal bleſſing to that people, and never to be forgotten, ſo God thought fit, by Moſes, to tranſmit to poſterity the hiſtory of the principal facts relating to this matter. For this purpoſe he appointed the ſolemn feſtival before deſcribed, to be annually kept by the Iſraelites, in remembrance of it; and the month in which this *departure* happened for the future to be obſerved as the firſt month of the eccleſiaſtical year. They are often put in mind by Moſes and the ſucceeding prophets, of this deliverance; and it is made uſe of as an inducement to their

obedience

obedience to the law given them afterwards, *Ex.* xx. 2. And that they might not forget this national bleſſing, they were afterwards obliged to keep up the remembrance of it once every week, on their ſabbath day, *Deut.* v. 15. And beſides all this, to perpetuate the memory of it, the firſt-born of man and beaſt are to be ſeparated and ſet apart for ſacred uſe, as it follows in the next chapter. (A) An. ante C. 1491.

CHAP. XIII.

AND the LORD ſpake unto Moſes, ſaying, 2 Sanctifie unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

EXPOSITION.

2 *Sanctify unto me the firſt-born,*] i. e. Set them apart for me as ſacred. To put them in mind of God's miraculous providence, in ſparing their firſt-born, when thoſe of the Egyptians were killed. See *Pat.*

All the firſt-born,] i. e. Of males, as it is explained, *ver.* 12. and *Num.* iii. 40. For if a female came firſt, and afterwards a male, that male was not devoted to God, becauſe it was not the firſt-born. See *Pat.* and *Calmet.*

Whatſoever openeth the womb] It ſignifies properly the beginning, or firſt production of the womb. For the ſame expreſſion is applied to *the firſtling of a male-aſs, ver.* 13. when it can in no propriety be rendered as here. Therefore Bochart derives the word not from a Hebrew verb ſignifying *to open*, but from an Arabic *to begin.* See *Bochart Hieroz. p.* I. *l.* 11. *c.* 30, and *Le Clerc.*

All the firſt-born—of man—is mine.] i. e. Shall be employed in the ſacred miniſtrations of the prieſtly office. But after the Jewiſh commonwealth was formed, the Levites were choſen to officiate in their ſtead, *Num.* iii. 12. And the firſt-born were to be redeemed at a certain rate, which was part of the prieſt's maintenance, *Num.* xviii. 15, 16. See *Pat.*

And of beaſt:] Therefore it was to be offered to God, if it was a male. Only an aſs was to be redeemed, *ch.* xxxiv. 19, 20.

3 And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the houſe of † bondage; for by ſtrength of hand the LORD brought you out from this *place:* there ſhall no leavened bread be eaten. 4 This day came ye out, in the month Abib. 5 And it ſhall be, when the LORD ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt keep this ſervice in this month. 6 Seven days ſhalt thou eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the LORD. 7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no leavened bread be ſeen with thee; neither ſhall there be leaven ſeen with thee in all thy quarters. 8 And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the LORD did unto me, when I came forth out of Egypt. 9 And it ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a ſtrong hand hath the LORD brought thee out of Egypt. 10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year.

† Heb. *ſervants.*

NOTES.

(A) The deliverance of the Iſraelites out of Egypt was a fact ſo notorious, that the memory of it was preſerv'd in nations far diſtant from them, though the ſtory was much corrupted, as are moſt of the heathen accounts of the Jews, and their affairs, for want of the knowledge of theſe ſacred records. To this purpoſe the reader may conſult that paſſage in Juſtin, l. xxxvi. 2. which has been already quoted. There is alſo a very remarkable paſſage in Strabo, which Cauſabon, in his annotations on this place, ſays, ought to be marked with letters of gold. Strabo ſays, there was a report that the Jews were deſcended from the Egyptians, and that Moſes was an Egyptian prieſt, who poſſeſſed a certain part of that country; but being diſſatisfied with the preſent ſtate of things, forſook it, and many worſhippers of God (πολλοι τιμωντες το θειον) followed him. For he taught that the Egyptians had not right conceptions of the divinity, who likened God to wild beaſts and cattle: nor did the Africans or Greeks conceive of him better, who repreſented him like to men: Ειη γαρ ἁ τουτο μονον θειος το περιχον ἡμας απαντας ἡ γη ἡ θαλαττα ὁ καλουμεν ουρανον ἡ κοσμον. *For there is but this one only God, that which comprehends us all, and the earth and the ſea, what we call heaven, and the world.* In which words he makes Moſes not ſo fooliſh indeed as the Egyptians and other nations, yet he attributes to him a ſenſeleſs opinion, that the world which we ſee is God. But, perhaps, the true reading ſhould be, εἰς ὁυτος μονος θεος ὁ ποιων το περιχον, &c. For this is Moſes's true opinion, with which he begins his books, that *he only is God, who made the heaven and earth.* And this perfectly agrees with what follows in Strabo, that no image can be made of this God; and therefore a temple without any image, muſt be erected to him. However, it is true, what he adds, that Moſes perſuaded many good men, and brought them into that country, where Jeruſalem is the chief city, where they lived a long time happily, δικαιοπραγουντες και θεοσεβεις ὡς αληθως ουτες, doing juſtly, and being ſincerely religious. See *Patrick.*

EX-

An ante C. 1491.

EXPOSITION.

3 *And Moſes ſaid unto the people,*] Here, it would ſeem, Moſes delivers to the whole people aſſembled in a body at Succoth, what he had delivered only to the elders in Egypt, *ch.* xii. 21.

Remember this day,] Which was the firſt day of the feaſt of unleavened bread.

4 *In the month of Abib.*] See on *ch.* xii. 2.

5 *Canaanites, &c.*] See on *Gen.* xv. 21.

6 *And in the ſeventh day ſhall be a feaſt to the Lord.*] As the firſt was holy, ſo was the laſt. See on *ch.* xii. 16.

8 *And thou ſhalt ſhew thy ſon in that day,*] i. e. When thou ſhalt be come into the land of Canaan, thou ſhalt inſtruct thy children in the meaning of your killing the lamb, and abſtaining from leaven, that ſo you and they may be ſtirred up to gratitude to God for his goodneſs: this was the chief deſign of the inſtitution, without which it was mere ſolemn pageantry.

9 *It ſhall be for a ſign upon thine hand*] Hence the Jewiſh ſuperſtition took its riſe about their phylacteries, (parchments inſcrib'd with ſections of the law, which they bound to their front and wriſt) but without any ground; it being evident to any unprejudiced perſon, that he ſpeaks not of tying parchments about their wriſts, &c. but of rivetting the thing in their hearts: for it appears from *Iſ.* xlix. 16. to be a proverbial expreſſion, importing, that they ſhould ſtill retain a lively and grateful ſenſe of the divine goodneſs, render it ſo known and familiar to every ſucceeding generation, as if they wore a perpetual token upon their arms, or before their eyes, to put them in mind of it. See *Pat. Pyle*, and *Deut.* vi. 8. xi. 18. There are ſimilar phraſes in all languages. Thus Cicero ſays, *(in Catilin.* i.) *Sit inſcriptum in fronte uniuſcujuſque quid de republica ſentiat*, i. e. Let every citizen have his ſentiments of the commonwealth written upon his forehead. See *Le Clerc.* It is inferred, however, from this paſſage, not without reaſon, that it was cuſtomary for people in thoſe times to wear fillets or the like ornaments hanging down on their foreheads. See *Calmet.*

11 And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhall give it thee,

* Heb. *cauſe to paſs over.*

12 That thou ſhalt * ſet apart unto the LORD all that openeth the matrix, and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the LORDS. 13 And every firſtling of an aſs thou ſhalt redeem with a

† Or, *kid.*

† lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou redeem. 14 And

‡ Heb. *to morrow.*

‡ it ſhall be when thy ſon aſketh thee in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage. 15 And it came to paſs when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt; therefore I ſacrifice to the LORD all that openeth the matrix, being males; but all the firſt-born of my children I redeem. 16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the LORD brought us forth out of Egypt.

EXPOSITION.

12 *Thou ſhalt ſet apart, &c.*] The word ſignifies properly to *cauſe to paſs over* to God; becauſe offerings or ſacrifices *paſs over*, as it were, or are transferred from the hand of the offerer into the hand of God: it is the ſame word which occurs *Lev.* xviii. 21. *Thou ſhalt not let any of thy ſeed paſs through* or *paſs over to Molech: the fire*, which our verſion adds, is not in the original. See *Le Clerc.* This law took place before they came into Canaan; for we find *Num.* iii. 12, 13. that God demanded all the firſt-born males, tho' he took the Levites in their ſtead; and there being two hundred and ſeventy-three firſt-born males more than there were Levites, *ver.* 41, 42, 43. he required them to be redeemed at five ſhekels a-piece, (about twelve ſhillings Engliſh) and the money to be given to the prieſts, *Num.* iii. 47, 48. which was alſo the ſtated ſum for the redemption of the firſt-born males, who were born after that time. See *Pat.*

Every firſtling of a beaſt — ſhall be the Lords.] i. e. Every firſtling male of a clean beaſt, as of the cow, ſheep, or goat kind, was to be offered in ſacrifice; and the blood being ſprinkled, and the fat burnt, on the altar, the fleſh of them was to be given to the prieſts, *Num.* xviii. 17, 18. See *Pat.*

13 *And every firſtling of an aſs thou ſhalt redeem with a lamb;*] Heb. *lamb* or *kid*, ch. xii. 3. and the ſame is to be underſtood of all unclean beaſts in general, as appears from *Num.* xviii. 15. The aſs is particularly mentioned, becauſe thoſe animals were more numerous among them than other beaſts of burden. (A) See *Jun. & Trem.* If a man had not a lamb, he was to give the price of one. See *Pat.* This lamb was to be given to the Lord, i. e. to his prieſt, *Num.* xviii. 8, 15.

NOTES.

(A) Mr. Selden *(De Jure Nat. & Gen. l.* ii. *c.* 1.) conjectures, that from this law of redeeming aſſes, the Gentiles took up a fancy, which was common among them, that the Jews worſhipped an aſs: be that as it will, it is certain, that this groundleſs calumny paſſed current among them, as appears from thoſe lines of Petronius:

Judæus licet & porcinum numen adoret,
Et Cilli ſummas advocet auriculas.

And from Tacitus's ſhort hiſtory of the Jews, *(Hiſt. l.* v. *c.* 4.)

and

and then the owner of the aſs, or other redeemed animal, might uſe it for his own ſervice, which otherwiſe he might not do, *Deut.* xv. 19. See *Ainſw.*

If thou wilt not redeem it, then thou ſhalt break his neck:] Or, *cut off his neck*, as the word is rendered *Deut.* xxi. 4. *Iſ.* lxvi. 3. See *Ainſw.* It was to die one way or other, and not to be employed in common uſe. See *Pat.*

And the firſt-born of man — ſhalt thou redeem] The manner of this redemption was not long after ordered by God himſelf. See on *ver.* 12. This ſhews, that human ſacrifices were far from being permitted by the Jewiſh law; and if any ſuch are recorded in their hiſtory, we muſt conſider them as no leſs contrary to the law of Moſes, than to the law of nature. An. ante C. 1491.

16 *And it ſhall be for a token, &c.*] See on *ver.* 9.

17 And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near: for God ſaid, Leſt peradventure the people repent when they ſee war, and they return to Egypt. 18 But God led the people about, *through* the way of the wilderneſs of the Red ſea: and the children of Iſrael went up * harneſſed out of the land of Egypt. 19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

* Or, *by five in a rank.*

EXPOSITION.

17 *God led them not through the way — of the Philiſtines,*] That was by far the neareſt way from Egypt to Canaan, being a journey but of a few days. See *Pat.* The Iſraelites well knew the fierce temper of the Philiſtines, and that they would deny them paſſage; for they had before this killed ſome of them, whilſt they dwelt in Egypt, namely in the days of Ephraim ſon of Joſeph, 1 *Chron.* vii. 21, &c. See *Ainſw.*

Leſt peradventure the people repent when they ſee war,] As they had been long oppreſſed with ſlavery, their ſpirits were broken, and unfit for war. See *Pat.* Had they entered directly into Canaan by the ſhorteſt way, they muſt have been engaged in war at once with the Philiſtines, Canaanites, and Egyptians. See *Calmet.* Moſes repreſents God as governing the Iſraelites according to the laws and maxims of human wiſdom, and not working miracles, but when the thing could not be effected by human power, *niſi dignus vindice nodus:* therefore he does not ſay, that God would inſpire the Iſraelites with courage and fortitude, or that he would overthrow the Philiſtines without human means. See *Le Clerc.* Thus in the law he ordained, that no *fearful* or *faint-hearted* ſhould go to war, *Deut.* xx. 8.

18 *God led the people about,*] The pillar of fire, the ſymbol of the divine preſence, mentioned *ver.* 21. went before them, and conducted them in a way farther about.

And the children of Iſrael went up harneſſed] The original word for *harneſſed* is variouſly rendered: it comes from a root which ſignifies *five*; hence ſome render it, *five in a rank:* and Calmet ſhews from a paſſage in Homer, (*Odyſſ.* iv. 411.) that it was the cuſtom to marſhal men in this order. Others render it, *girt about*, i. e. expedite or ready for action, becauſe men uſe to be girt about the fifth rib; and *chomeſh* ſignifies the fifth rib, 2 *Sam.* ii. 23. It is the ſame word which we render *prepared for war*, Joſ. i. 14. iv. 13. in both which places the LXX have ευζωνοι, *well girt*; but here they tranſlate it πεμπτη γενεα, *in the fifth generation*, which verſion is defended by Le Clerc. The five generations are Jacob, Levi, Kohath, Amram, Moſes, or inſtead of Moſes, Gerſhon the ſon of Moſes: But that ſenſe ſeems foreign to this place; the moſt natural is, *marſhalled five and five in a rank.*

19 *And Moſes took the bones of Joſeph with him:*] According to Joſeph's order, *Gen.* l. 25. Probably he alſo carried with him the bones of the other ſons of Jacob, who died in Egypt: for we read in the *Acts* vii. 16. that the bones of the Patriarchs were interred in Sechem; and we find no opportunity more proper than this for tranſporting them to Canaan. See *Calmet*, and *Jun. & Trem.*

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs. 21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night. 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

EXPOSITION.

20 *And encamped in Etham, in the edge of the wilderneſs.*] Called the wilderneſs of Shur, *ch.* xv. 22. Etham lay in the edge or extremity of this wilderneſs next to Egypt, at the bottom of the Arabian gulf. As Shur ſeems to have been the general name of all that part of Arabia Petræa that lay next to Egypt, ſo by the wilderneſs of Shur was probably denoted all the deſart tract thereof; and that part which lay neareſt to Etham was peculiarly called the wilderneſs of Etham, *Numb.* xxxiii. 8. See *Wells's Geog. V.* II. *ſect.* iii.

21 *And the Lord went before them*] i. e. The *Shechinah*, or ſymbol of the divine preſence, which was accompanied with a retinue of angels. See *Pat.* He is called *the angel of God*, ch. xiv. 19. by whom is thought to be meant *Chriſt*, whom the Iſraelites are ſaid to have tempted in the wilderneſs. See *Ainſw.* and *Jun. & Trem.*

An. ante C. 1491.

By day in a pillar of a cloud,] Called a pillar, becauſe it ſtood over them ſomewhat in form of a ſtately pillar, ſhooting up among the clouds, as aſcending ſmoke is called *a pillar of ſmoke*, Jud. xx. 40. ſo Joel ii. 30. It was ſpread over them as a cloud by day, to ſhadow them from the ſun, *Pſ.* cv. 39. As there was occaſion, it removed ſometimes before, ſometimes behind them, *ch.* xiv. 19. and in it God ſometimes aſſumed a viſible form, and ſpake, *Deut.* xxxi. 15. *Pſ.* xcix. 7. But the ordinary uſe of it was to lead and direct them in their marches, *Numb.* ix. 17, 18. x. 34, 36. It was a lively ſymbol of the divine protection, and is beautifully alluded to *Iſ.* iv. 5, 6. The Lord will create upon every dwelling place of mount Zion, and upon her aſſemblies a cloud, and ſmoak by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence, &c. See *Ainſw.*

By night in a pillar of fire, to give them light:] That they might be able to travel by night, as well as by day, *Pſ.* lxxviii. 14.

22 *He took not away the pillar of the cloud, &c.*] It continued with them as long as Moſes lived, till they came to paſs over Jordan into Canaan, when not this cloud, but the ark was their guide. See *Pat.* (A)

CHAP. XIV.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over-againſt Baal-zephon: before it ſhall ye encamp by the ſea. 3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the * wilderneſs hath ſhut them in. 4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the LORD. And they did ſo.

* Read, *wild rugged mountains have ſhut them in.*

EXPOSITION.

2 *Speak to the children of Iſrael, that they turn*] Being come to Etham on the borders of the wilderneſs of Shur, they deſigned to have continued their journey directly forward, that is, eaſtward, and ſo to have immediately entered the wilderneſs, when an order was given them from the *ſhechinah*, or *oracle*, to turn to the right, and keep along the weſt-ſide of the Red ſea, between Migdol and that ſea. See *Wells's Geo. V.* II. *c.* ii. *ſect.* 1.

Before Pi-hahiroth,] As *pi* in Hebrew ſignifies *a mouth*, Pi-hahiroth may be interpreted *the chops of Hiroth*, which might be the name given to a mouth or narrow paſſage between the mountains that are on the weſt-ſide of the Arabian gulf: it is computed to be about ſixteen miles from Etham. See *Pat. Le Clerc*, and *Joſeph. Antiq. l.* ii. *c.* 15.

Between Migdol and the ſea,] *Migdol* ſignifies *a tower*; whence ſome take it for a fortreſs that was raiſed upon the top of one of the mountains before-mentioned: it is, probably, the ſame place which Herodotus calls Magdolus, and accordingly is ſo rendered by the LXX. It was ſituated on the weſtern ſhore of the Red ſea, and is reckoned the ſame town wherein the Jews dwelt, who took Jeremiah with them into Egypt, *Jer.* xliv. 1. See *Wells's Geo. V.* II.

Over-againſt Baal-zephon:] It is well known, that *Baal* was one of the idols of the nations, it ſignifies *lord*. As they dedicated their cities to their gods, ſo we find a city of this name, 1 *Chron.* iv. 33. *zephon* ſignifies the north; ſo this city might be called Baal-zephon, i. e. *Baal the north*, to diſtinguiſh it from ſome other Baal in thoſe parts. Others deriving the word *zephon* from *zaphat*, to watch or ſpy, have imagined that Baal had here an image ſet up to him, to guard the frontiers of the country, like the god Terminus among the Romans. See *Grotius*, and *Selden de Diis Syr. ſynt.* i. *c.* 3. The Jews, indeed, will have this image to have been ſet up by Pharaoh's magicians, to hinder the Iſraelites from marching out of the country: but this appears a mere fiction. It is certain that Iſrael, in their paſſage from Egypt to Canaan, ſaw many

NOTES.

(A) Some writers, fond of explaining away all miracles, have inſinuated, that the pillar of cloud and of fire, which directed the marches of the Iſraelites, was a contrivance of Moſes, like that which we read of in Quintus Curtius, who informs us, that Alexander the Great erected over his own pavilion an artificial ſignal, to give notice for a decampment of his army; that it was contrived of ſuch materials, as to be conſpicuous in the day-time by a great ſmoke iſſuing from it, and in the night-time by appearing on fire. His words are: *Tubâ, cum caſtra movere vellet, ſignum dabat; cujus ſonus plerumque, tumultuantum fremitu exoriente, haud ſatis exaudiebatur. Ergo perticam, quæ undique conſpici poſſet, ſupra prætorium ſtatuit, ex qua ſignum eminebat pariter omnibus conſpicuum: obſervabatur ignis noctu, fumus interdiu.* But all who pay any regard to the truth of the ſacred hiſtory, muſt needs acknowledge, that the hand of God was miraculouſly employed in this ſignal. See on *Ex.* xl. 34, 38. And indeed, if we conſider the nature of this and the other miracles that bear teſtimony to Moſes's adminiſtration, it is impoſſible to conceive the Iſraelites deceived in them: they could never have been led on, for ſo long a period, in an imaginary belief of ſuch things as Moſes has recorded, if either the things were not done, or not done as he has related them. Who can be ſo weak as to imagine that Moſes could, for the ſpace of forty years together, upon every movement of the camp, make the whole people believe they ſaw a miraculous pillar of light directing their marches, or abiding in a cloud of glory upon their tabernacle, when they were not to journey, if all the while no ſuch thing was real, and Moſes had only made ſome artificial beacon, of which the Iſraelites did not know the contrivance and compoſition. See *Shuckford's Connect. V.* III. *p.* 318.

idols and abominations of the nations, whereof God warned them to beware, *Deut.* xxix. 16, 17, 18. See *Ainſw.*

3 *Pharaoh will ſay — They are intangled*] He will preſume, that you are hemm'd in between the rocks and the ſea.

The wilderneſs hath ſhut them in.] Though the word *middebar* commonly ſignifies a wilderneſs or deſart, yet it is often uſed figuratively for any diſtreſsful calamitous ſituation, ſuch as men are expoſed to in a barren wilderneſs, *Hoſ.* ii. 14. See *Stockii Lex. Heb.* which muſt be the ſignification of it in this place; for they were not yet entered the wilderneſs: compare *ch.* xiii. 20. with *ch.* xiv. 2. Beſides, they could not properly be ſaid to be *ſhut in* by the wilderneſs of Arabia, which conſiſts of barren, but extenſive plains, where an army is intirely at liberty. But on the weſt of the Red ſea, where the Iſraelites now were, are mountains almoſt impaſſable, eſpecially for a numerous army: and this is the *wilderneſs-like* ſituation which Pharaoh would ſay had *ſhut them in.* See *Calmet.* An. ante C. 1491.

4 *And I will harden Pharaohs heart, &c.*] See on *ch.* iv. 21. The meaning is, that Pharaoh would take occaſion from the uncomfortable ſituation the Iſraelites were now in, hemm'd in, as it were, between theſe rocks and the ſea, to harden his heart, he would even be ſo hardy and deſperate as to attempt to follow and reduce them back again to his Egyptian bondage.

5 And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us? 6 And he made ready his chariot, and took his people with him. 7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them. 8 And the LORD hardened the heart of Pharaoh king of Egypt, and * he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand. 9 But the Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

* Read, *He purſued after the children of Iſrael, even the children of Iſrael going away with an high hand.*

EXPOSITION.

5 *And it was told the king—that the people fled:*] i. e. They reported the manner and circumſtances of their departure, which ſhewed that they were run quite away, and never intended to return. For he needed not be told merely of their departure, ſince he himſelf had thruſt them out. See *Calmet.*

Why have we done this, that we have let Iſrael go?] It appears from the whole ſeries of the hiſtory, that Pharaoh never intended to let the Iſraelites go quite away, but only to retire for ſome days into the wilderneſs to offer ſacrifice to their God, as Moſes demanded at firſt, *ch.* v. 1. See *Le Clerc.* But now judging by all the circumſtances of their departure, that they had bid farewel to Egypt, he is inflamed with the utmoſt reſentment, muſters what forces the time would permit, and poſts away in purſuit of them, hearing that they were encamped in a very diſadvantagious ſituation; reſolving either to reduce them to their former ſlavery, or, if they made reſiſtance, to fall upon them with the ſword.

7 *He took ſix hundred choſen chariots,*] Select chariots that were always ready to attend upon the king in his expeditions. See *Bochart. Hieroz. P.* I. *l.* ii. *c.* 9. Some make a queſtion where they found horſes, when *ch.* ix. 6. we are told, that *all their* cattle were deſtroyed: but that is only to be underſtood of thoſe that were in the field, whereas the greateſt part of their horſes muſt be in their ſtalls. See *Le Clerc.*

All the chariots of Egypt,] The ſtrength of ancient Egypt, which is a plain country, conſiſted in cavalry and military chariots, 1 *Kings* x. 28. 2 *Chron.* xii. 3. *Iſ.* xxxi. 1. It is plain too, from theſe and other paſſages of ſcripture, that the eaſtern nations, both in the earlieſt ages and more late, made great uſe of chariots in war. We find from Homer, that they were common among the Greeks and Trojans at the ſiege of Troy. Xenophon (*Cyropæd. l.* vi.) ſays, thoſe ancient chariots were drawn by four horſes: if Pharaoh's were of the ſame kind, he muſt have had two thouſand four hundred horſes for his choſen chariots, beſides what were wanted for the reſt that are not numbered. See *Le Clerc*, and *Calmet.*

8 *And the children of Iſrael went out with an high hand.*] The Chaldee renders it, with uncovered or open head, i. e. *boldly*, chearfully; for the covering of the head ſignified ſhame and ſorrow, as 2 *Sam.* xv. 30. *Jer.* xiv. 4. See *Ainſw.* But the words may be otherwiſe rendered; for the particle *vau* ſometimes ſignifies *even*, as *et* in Latin, *Jud.* vi. 25. *Iſ.* x. 23. xxxii. 7. and the word for *went out* is in the participle *egredientes:* ſo the words may be thus literally rendered, He purſued after the children of Iſrael, even the children of Iſrael who were going away with an high hand, i. e. who were going away in ſpite of him. Thus, to ſin boldly and againſt the remonſtrances of others is, in the original, *to ſin with an high hand*, Numb. xv. 30. and to rebel againſt the king, is *to lift up his hand againſt him*, 2 Sam. xx. 21. It is a metaphor, taken from thoſe who uſe force to obtain any thing, and have their hand lifted to ſtrike the blow, unleſs it be given. See *Le Clerc.*

9 *But the Egyptians purſued after them*] Beſides their duty to the king, the proſpect of recovering their veſſels of gold and ſilver, and precious veſtments, tempted them to the purſuit. See *Le Clerc.*

All the horſes and chariots of Pharaoh, and his horſemen,] Their army conſiſted only of chariots and horſemen, for they were in haſte to overtake them. This obſervation will be of uſe afterwards. See *Le Clerc.*

10 And

An. ante C. 1491.

10 And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and, behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cried out unto the LORD. 11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt? 12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs. 13 And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the LORD, which he will ſhew to you to day: * for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever. 14 The LORD ſhall fight for you, and ye ſhall hold your peace.

* Or, *for whereas you have ſeen the Egyptians to day*, &c.

EXPOSITION.

10 *When Pharaoh drew nigh — they were ſore afraid:*] It is ſaid, *ver.* 8. *they went out with an high hand*, or were going away with an high hand, i. e. boldly, full of alacrity and courage, whilſt they thought Pharaoh diſheartened to meddle any more with them; but now, as ſoon as they diſcerned this great force of the Egyptians about to attack them, their ſpirits ſunk within them. Thus they were no leſs forgetful than the Egyptian infidels, of all the wonders God had done for them. See *Pat.*

And the children of Iſrael cried out unto the Lord.] Theſe cries ſeem, by what follows, to have been rather the effect of deſpair, than of truſt in God; ſuch ſhrieks as naturally proceed from men when they are ready to periſh. See *Pat.* and *Jun. & Trem.*

12 *Is not this the word that we did tell thee in Egypt, ſaying, Let us alone, &c.*] Refers to *ch.* v. 21. vi. 9.

For it had been better for us to ſerve — than that we ſhould die] The language of baſe and ſervile ſpirits, who chuſe rather to live miſerably, than to die glorioufly in defence of their liberties. See *Pat.*

13 *And Moſes ſaid unto the people, Fear ye not, &c.*] Here is an admirable inſtance of Moſes's ſedate temper, and how well he deſerved the character given him, *Num.* xii. 3. of being one of the meekeſt of men: without appearing to be either angry with them, or in the leaſt diſconcerted at the approach of Pharaoh, he calmly exhorts them to take heart, and truſt in God, aſſuring them, if they would be contented, and reſign themſelves up to his conduct, he would, without putting them to the pains of ſtriking one blow in their own defence, rid them of this formidable enemy for ever. See *Pyle.*

14 *Ye ſhall hold your peace.*] Either *ceaſe from your murmurings*, (ſee *Jun. & Trem.*) or, ye ſhall be ſtill and do nothing; for the word ſignifies to ceaſe from actions, as well as from words, *Pſ.* l. 3. lxxxiii. 2. See *Ainſw.*

15 And the LORD ſaid unto Moſes, Wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forward. 16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry ground through the mids of the ſea. 17 And I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen. 18 And the Egyptians ſhall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

EXPOSITION.

15 *And the Lord ſaid unto Moſes,*] Rather, *the Lord had ſaid*, which gives the reaſon of Moſes's confidence in promiſing the people deliverance from God.

Wherefore crieſt thou unto me?] Moſes had offered up his earneſt addreſſes to God in this extremity, either by vocal or mental prayer, tho' neither be mentioned: ſo afterwards upon a like occaſion he flies to God for refuge, *ch.* xvii. 4. See *Ainſw.* The ſenſe is, tire not thyſelf any longer in prayer, go to thy poſt, lead forward the people, and in doing thy duty rely on my Providence to extricate them. Which paſſage contains an excellent moral leſſon; namely, that it is not by inactive invocations of the Deity, that we are to expect relief from heaven in our exigencies; but by joining with prayer to God our own moſt active and prudent endeavours: but to neglect to uſe the natural means which are in our power, and truſt intirely to vows and prayers, is only to tempt Providence, and make evil worſe:

—— Alitur vitium, vivitque tegendo:
Dum medicas adhibere manus ad vulnera paſtor
Abnegat, & meliora deos ſedet omina poſcens.
Virgil.

16 *Lift thou up thy rod — over the ſea, and divide it:*] i. e. Command that it be divided, and I will effect it. See *ver.* 21. This order was given to Moſes about the beginning of the night, as appears from *ver.* 20, 21. *Le Clerc.*

17 *I will harden the hearts of the Egyptians, and they ſhall follow them:*] See on *ch.* iv. 21. The meaning is, that God would ſuffer their own violent paſſions, and proud imaginations, to blind their minds, and harden their hearts to their own deſtruction. Of all the infatuations that ever poſſeſſed the Egyptians, this was the ſtrongeſt, that they ſhould adventure to purſue the Iſraelites, when they ſaw, or might have ſeen, the ſea opening her boſom to give them a paſſage;

(ſee *Pat.*) which evidently ſpoke them to be under the patronage of the God of nature, whoſe voice that unruly element was thus miraculouſly made to obey. But this very conſideration makes Le Clerc queſtion the juſtneſs of the common explication. See on *ver.* 22.

I will get me honour, &c.] My power and my juſtice ſhall be magnified and rendered more conſpicuous in the eyes of the world, by means of their miraculous deſtruction. An. ante C. 1491.

19 And the angel of God, which went before the camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them. 20 And it came between the camp of the Egyptians, and the camp of Iſrael; and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night. 21 And Moſes ſtretched out his hand over the ſea, and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry-land, * and the waters were divided. 22 And the children of Iſrael went into the midſt of the ſea upon the dry ground: and the waters *were* a wall unto them on their right hand, and on their left. 23 And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſemen. 24 And it came to paſs, that in the morning-watch the LORD looked unto the hoſt of the Egyptians, through the pillar of fire, and of the cloud, and troubled the hoſt of the Egyptians. 25 And took off their chariot-wheels, || that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; † for the LORD fighteth for them, againſt the Egyptians. 26 And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen. 27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared, and the Egyptians fled againſt it: and the LORD ‡ overthrew the Egyptians in the midſt of the ſea. 28 And the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them.

|| Or, *and made them to go heavily.*

‡ Heb. *ſhook off.*

* Read, *After the waters were divided.*

† Read, *For Jehovah fighteth, &c.*

EXPOSITION.

19 *And ſtood behind them.*] To protect them from the Egyptians, who, by the intervention of this cloud, quite loſt ſight of the Iſraelites, as it follows *ver.* 20.

21 *And the Lord cauſed the ſea to go back*] Whether this effect was produced by the intervention of angels, or by an immediate act of the divine Power, it is equally true that God was the author, for angels are only his miniſters. Some writers have endeavoured to explain it in a natural way. See *Euſeb. Præp. Evang. l.* ix. *c.* 27. But the ſacred hiſtory plainly repreſents it miraculous — the pillar of cloud conducting them — the ſea beginning to retire upon Moſes's lifting up his rod, and ſtanding as a heap on both ſides of the Iſraelites, while they paſſed over on dry land. And here God is ſaid to have cauſed the ſea to go back; which, whoever reads attentively will ſee, is not to be underſtood merely as he is the firſt and proper *cauſe* of all the operations of nature; for what we improperly call the powers of nature, are only the inſtruments and effects of his power, as a hammer and its ſtrokes are in the hand of the artiſt; but alſo as there appears to have been a particular interpoſition of Providence, in ſo over-ruling ſecond cauſes, as to produce this effect in ſuch a manner, and with ſuch concomitant circumſtances, as otherwiſe would not have happened; particularly in making the ſea to begin to go back by the wind upon Moſes's lifting his rod. The pſalmiſt gives a moſt lively deſcription of this miracle, by repreſenting the waters ſtruck with the ſight of God; and ſtarting back in awe of his majeſty: The waters ſaw thee, O God, the waters ſaw thee; they were afraid; the depths alſo were troubled, *Pſ.* lxxvii. 16.

By a ſtrong eaſt-wind] The LXX render it, βιαιω νοτω, *a violent ſouth-wind*: but any common map will ſhew, that a ſouth-wind blowing upon the Arabian gulf from the ocean, would only have ſwelled the ſea the higher, and rendered the paſſage of the Iſraelites more impracticable. For the ſame reaſon others are of opinion, that it could not be an eaſt-wind, for that would have driven the waves more in upon the weſtern ſhore, where the Iſraelites now were, and being directly in their faces, would have retarded their march; therefore they think it ought to be rendered a ſtrong wind in general, without any regard to the quarter whence it blew. Thus the Vulgate has, *vento vehementi & urente*, a ſtrong and hot wind: Moſes adds *hazzah*, ſtrong, to denote that it was extraordinarily vehement; for *kadim* of itſelf ſignifies a vehement wind, as *Pſ.* xlviii. 7. where the LXX have ω πνευματι βιαιω, by a vehement wind. So *Ezek.* xxvii. 26. *Job* xxvii. 21. *Jer.* xviii. 17. *Iſ.* xxvii. 8. *Jonah* iv. 8. in all which places it ſignifies a ſtrong wind, ſuch as the eaſt-wind uſes to be in Judea. Here it ſeems rather to ſignify a north-wind; for that is the only wind that could cauſe the Red ſea to *go back* in a natural way, ſo as to lay the channel bare for the Iſraelites to paſs. See *Le Clerc's Diſſert.* on

An. ante 1491. C. *on the paſſage of the Red Sea, at the end of the 1ſt Vol. of his Comment.* We may obſerve that this event was not accompliſhed inſtantaneouſly, and on the ſudden, like ſome of the other miracles recorded in the former chapter; for 'tis ſaid, *God cauſed the ſea to go back by a ſtrong eaſt wind all that night.* So that the ſea was gradually dried up, and the waters by degrees driven farther and farther back. It appears by comparing *ver.* 20 and 21, with 24, that the wind blew all night long, from ſun ſetting to ſun riſing, i. e. about 12 hours, for it was juſt after the equinox. It is alſo probable, that about the ſame time that the wind roſe, the ſea in its ordinary courſe began to ebb, and that the wind increaſed its reflux, and retarded its return. Wherein, however, the ſpecial providence of God muſt be acknowledged in ordering this particular wind to blow at this time, juſt ſo long, and no longer; and in cauſing the ſea to go back farther than was known either before or ſince. See *Le Clerc, ibid.* (A)

And the waters were divided.] The Pſalmiſt ſays, *God divided the Red Sea into parts, Pſ.* cxxxvi. 13. And from this hint the Jews alledge it was divided into twelve parts, a ſeparate path for each tribe. See *Pat.* and *Ainſw.* and *Le Clerc*'s explication of it on *ver.* 22.

22 *The waters were a wall on their right hand, and on their left.*] Philo and others explain this literally, as if the waters ſtood collected in a heap on each ſide of them. See *Pat.* and *Ainſw.* Now though it be as eaſy for God to ſuſpend water, as for a man to ſuſpend a ſtone in the air, yet had the water been really compacted thus on either ſide, what occaſion was there for the winds blowing, in order to cauſe the ſea to go back? Beſides, however tranſported the Egyptians were with blind fury, we cannot ſuppoſe them quite ſo infatuated as to have adventured into the channel of the ſea, in purſuit of the Iſraelites, had they ſeen the waters thus miraculouſly ſuſpended on either hand to give them a paſſage. This makes it probable that the expreſſion is figurative, and means no more than that there was unpaſſable water both on the right and left. For the water might remain in ſome deep pools on the left, while the greateſt part of it was driven back on the right by the wind and tide, and ſo a channel left dry in the middle. See *Le Clerc, ibid.* Thoſe, however, who underſtand the word in the more ſtrict and literal meaning, produce a parallel inſtance in the miraculous paſſage over Jordan, *Joſ.* iii. 16. Where the waters that came down from above, are ſaid to have ſtood upon an heap, and to have been cut off from thoſe that came down toward the ſea. See *Ainſw.*

24 *It came to paſs—in the morning-watch*] The Hebrews at firſt ſeem to have divided the night only into three watches, but afterwards they learned, from the Romans, to divide it into four, conſiſting of three hours each. At the beginning of each of theſe intervals, the guard of ſoldiers, who kept watch by night, was changed; (See *Judg.* vii. 19.) whence they were called watches. See *Luke* xii. 38. *Matt.* xiv. 25. *Mark* xiii. 35, and *Calmet's Diſſert. on Chronology.*

The Lord looked unto the hoſts of the Egyptians,] He looked upon them in anger, *Pſ.* civ. 32. i. e. He viſited them with marks of his diſpleaſure, by confounding and baffling their meaſures.

Through the pillar of fire, and of the cloud,] It ſeems probable, that whereas the cloudy part of the pillar had been towards the Egyptians hitherto, now it turned the other ſide toward them, and perfectly confounded them with its amazing brightneſs. See *Pat.*

And troubled the hoſt of the Egyptians.] Either a glorious light from the pillar of fire flaſhing in their faces, put them into a conſternation: or, as Joſephus explains it, (*Antiq. l.* ii. *c.* 16.) a dreadful tempeſt, with thunder, lightning, and hail-ſtones was ſhot from the *cloud*, which put them into the greateſt diſorder: a tradition which he probably had from the Egyptian prieſts, who added that their anceſtors were forced by this ſtorm to quit the purſuit of the Iſraelites, and return home; as Le Clerc gathers from Juſtin's account of it, *l.* xxvi. 11. *Egyptii domum redire tempeſtatibus compulſi ſunt.* To this Dr. Hammond refers, *Pſal.* lxxvii. 17. The clouds poured out water; the ſkies ſent out a ſound: thine arrows alſo went abroad: the voice of thy thunder was in the heaven: the lightnings lightned the world, the earth trembled and ſhook. See *Pat.*

25 *Took off their chariot wheels,*] Some of their wheels were broken by the lightning and tempeſt. See *Pat.*

That they drave them heavily:] Beſides the particular hand of providence, which we are taught to acknowledge in this ſignal event, ſeveral ſecond cauſes might concur to produce it. Strabo, Diodorus Siculus, and others, who have given a deſcription of this gulf, do all unanimouſly teſtify, that it has an extremely foul clay bottom. Theophraſtus ſays, (*Hiſt. Plant. l.* i. *c.* 8.) it abounds with aquatic plants and ſhrubs; and others teſtify, that it has ſeveral rugged rocks ſcattered up and down in it. Now we are to remember that the Iſraelites were on foot, whereas the Egyptian army conſiſted of chariots and horſemen; ſo that the Iſraelites might find eaſy enough footing, where the other could not paſs without great trouble: their horſes and chariots ſometimes ſinking in the ooze, ſometimes intangled in the clay; and no wonder if, in the fury and precipitancy of their purſuit and flight, eſpecially when it was in the night time, no wonder if they run foul of each other, ſometimes overturned their chariots, and often broke their wheels, by daſhing them againſt the rooks. See *Le Clerc. ibid.* All this is aſcribed to God, becauſe his providence was eminently concerned therein. See on *Gen.* xi. 7.

For the Lord fighteth for them,] Heb. *Jehovah fighteth for them:* and it is plain it ought to have been ſo rendered; for the Egyptians never conſi-

NOTES.

(A) The memory of this illuſtrious miracle, we find, was preſerved by the heathens: "There is a tradition among the Ichthyophagi, (ſays Diodorus Siculus, *l.* iii.) who border upon the Red ſea, which they had received from their progenitors, and was preſerved unto that time; how that, upon a great receſs of the ſea, every place of that gulf was quite dry, and the ſea falling to the oppoſite part, the bottom of it appeared green; but returning back with a mighty force, poſſeſſed again its former place." To this ſame extraordinary event, Strabo too is thought to refer in his xvith book, where he ſays: "It is recorded, that a certain wonderful event fell out on the coaſt between Tyre and Ptolemais; thoſe of Ptolemais having given Sarpedon battle, and being put to flight, the flyers were intercepted by the reflux of the ſea, which ruſhed upon them like an impetuous tide, hurried ſome of their bodies into the deep, and left others of them dead in the hollow places along the ſhore, &c." What happened in the Red ſea, he erroneouſly transfers to the Tyrian coaſt: and the word *ſar-phedon*, which ſignifies *dux-liberationis*, a champion of deliverance, an epithet very applicable, and juſtly due to Moſes, he had miſtaken for a proper name. See *Patrick*, and *Le Clerc.*

dered

dered *Jehovah* as the God of the univerſe, but only as the local deity of Iſrael. See on *ch.* v. 2. Now Moſes's words were made good, *ver.* 14, 18.

27 *The ſea returned to its ſtrength*] i. e. *To its former place*, as in the vulgar. Its force had, as it were, been checked and held back by the reins of the divine power; but now full ſcope is given to its impetuous rage. Here too the wind was the inſtrument which providence made uſe of to bring about this awful effect, *ch.* xv. 10. Thou didſt blow with thy wind, the ſea covered them. See *Ainſw.* The expreſſion intimates, that the ſea returned not leiſurely, as in ordinary tides, but ruſhed upon them precipitantly. Providence having made uſe of the contrary wind, that is, the ſouth, which in concurrence with the returning tide, brought back the waves that had been ſuſpended by the north, in a very ſhort time, and with great violence. Now if the waters had been compacted in a heap, on either ſide, what occaſion was there for a wind to bring them back. As by the divine will alone they ſtood ſuſpended; ſo upon God's withdrawing the influence of that power, they would, by their natural gravity, have ſunk down into their proper channel. See *Le Clerc.* (A) An. ante C. 1491.

And the Egyptians fled againſt it:] Which ever way they turned themſelves, the waves met them. See *Jun. & Tremel.*

28 *All the hoſt of Pharaoh that came into the ſea after them:*] Some fabulous Jewiſh writers would perſuade us, that Pharaoh alone was ſaved by the angels Michael and Gabriel; imagining, I ſuppoſe, that thoſe ſuperior beings pay the ſame courteſy to human grandeur, as they would have done. But, beſides that it is here ſaid, *there remained not ſo much as one*, Pharaoh is particularly mentioned, *ch.* xv. 19. to have periſhed among the reſt. See *Pat.*

29 But the children of Iſrael walked upon dry land in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left. 30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore. 31 And Iſrael ſaw that great * work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his ſervant Moſes.

* Heb. *hand.*

EXPOSITION.

29 *But the children of Iſrael walked upon dry land*] Or *had walked.* For they had now paſſed quite through the ſea, when Pharaoh and his hoſt were drowned. Of this miracle Aſaph ſings,

NOTES.

(A) Artapanus in Euſebius, (Præp. Evan. l. ix. c. 27.) writes, that the inhabitants of Memphis related this hiſtory of the paſſage of the Iſraelites over the Red Sea, ſo as to make it no real miracle, explaining it in the following manner: That Moſes having with great accuracy obſerved the ebb and flow of the ſea, had contrived to lead the people round about amongſt the mountains, ſo as to bring them to the ſea, and paſs them over at low water; and the Egyptians, who purſuing them came later, having at firſt enter'd the waſh ſafely, about mid-way found the waters in their flow looſening the ſands, and preventing their going farther. Hereupon they turned back, but it was too late; for the flood came to its height before they could reach the ſhore. And this account ſeems to be favoured by Joſephus (Antiq. l. ii. c. 16.) who compares the paſſage of the Iſraelites over the Red Sea, to that of Alexander over the ſea of Pamphylia.

But 1ſt. As to what Artapanus ſuggeſts upon the authority of the Memphites, that Moſes conducted the Iſraelites over the Red Sea, by his skill in the tides, this appears to be a mere fiction, which the wiſe and learned part of the Egyptians themſelves rejected: For the ſame Artapanus teſtifies, that the prieſts of Heliopolis related the affair quite otherwiſe. Their account agrees with that of Moſes, (See Euſeb. ubi ſupra) Now the Heliopolitans were always eſteemed to be the wiſeſt and moſt learned of all the Egyptians, (Herodot. l. iii. c. 3.) Therefore if Moſes's authority, or the faithfulneſs of his narration, could be queſtioned, this agreement of the Heliopolitans with him, would be of far more weight, with all reaſonable enquirers, to confirm his account, than what is ſuggeſted from the Memphites can be of, to impair the credit of it.

2d. As to the paſſage of Alexander over the ſea of Pamphylia, it bears but a ſlight reſemblance to this of the Iſraelites over the Red Sea. The fact is thus recorded by hiſtorians: Alexander was to march from Phaſelis, a ſea-port, to Perga, an inland city of Pamphylia. The country near Phaſelis, upon the ſhore of the Pamphylian ſea, was mountainous and rocky, and he could not find a paſſage for his army, without taking a great compaſs round the mountains, or attempting to go over the ſtrand between the rocks and the ſea. Arrian obſerves, that there was no paſſing here, but when the wind blew from the north. The wind had blown for ſeveral days before from the ſouth, and had been accompanied with great rains; but upon Alexander's approach, the wind turned to the north, which diſpelled the clouds, drove back the waves to the ſea, and opened a paſſage to the Macedonians. So that Alexander laying hold of the opportunity, and having ſent ſome of his army over the mountains, went himſelf with the reſt of his forces along the ſhore: but far from marching through on dry ground, as did the Iſraelites; for, notwithſtanding all theſe favourable circumſtances, they were obliged, in ſeveral places to wade through water up to the waiſt. See Freinſhemius's Supplement to Quintus Curtius, l. II. c. xi. and the authors quoted by him in the margin. Now it is evident that there was no miracle in this caſe, unleſs we call the winds blowing opportunely for Alexander's purpoſe a miracle: and Plutarch, in his life of Alexander, juſtly remarks, that Alexander himſelf thought there was nothing extraordinary in this his paſſage; and it was certainly very injudicious in Joſephus, to ſeem to compare this paſſage to that of the Iſraelites, when they are ſo little ſimilar to one another. The Iſraelites croſſed over a ſea, where no hiſtorian ever mentions any perſons but themſelves to have found a paſſage. Alexander only marched upon the ſhore of the ſea of Pamphylia, where the hiſtorians, who moſt magnified the providence that protected him, do allow, that any one may go at any time, when the ſame wind blows, which favoured him. It does not appear from any hiſtorian, that the Red Sea ebbs backward, as far as where the Iſraelites paſſed over, ſo as to leave a large tract of ſand dry in the receſs of every tide, ſix or ſeven miles in length, and three or four miles over. No one but the Iſraelites ever travelled over dry land in this place, and therefore undoubtedly, here is no dry land, unleſs when God, by an extraordinary miracle, was pleaſed to make it ſo. See *Shuckford's Connect. Vol.* II. *B.* IX. and *Le Clerc's Diſſertation* on this paſſage of the Red Sea.

An. ante C. 1491.

Pſal. lxxvii. 19, 20. O God, thy way is in the ſea, &c. See *Pat.* and *Ainſw.* They had paſſed in the morning watch, i. e. in ſomewhat leſs than twelve hours, (*ver.* 20. 21, with 24 and 27.) which they might accompliſh. For according to Strabo, l. ii. *p.* 69. Diod. Sicul. III. p. 172. Edit. Rhodom. and ſeveral modern authors, the Arabic gulf, about that place where the Iſraelites paſſed, is not quite two miles broad, only 15 furlongs. See *Le Clerc*, *ibid.*

30 *The Lord ſaved Iſrael that day*] It is computed to have been the 21ſt of Abib or Niſan, i. e. the laſt day of the feaſt of unleavened bread, which, probably with a view to this, was commanded to be kept holy. See xii. 16. 'Tis inferred from *Deut.* v. 15. that from this day the Jewiſh Sabbath began to be afterwards reckoned, in memory of their redemption out of Egypt. For in that paſſage, inſtead of the reaſon for this commandment from the creation of the world, Moſes inſerts this other, of their redemption out of Egypt. See *Pat.*

And Iſrael ſaw the Egyptians dead upon the ſea-ſhore.] Rather, *And Iſrael upon* (or from) *the ſea ſhore ſaw the Egyptians dead*; i. e. They ſaw their dead bodies floating upon the waters: Though it is likely alſo, that many of their bodies were caſt on ſhore, and became food to the beaſts and birds of prey, that frequent the neighbouring wilderneſs; which is thought to be the meaning of *Pſal.* lxxiv. 14; and that the Iſraelites had the benefit of the ſpoil, eſpecially of their arms, which they wanted. See *Pat.* Some have fancied, that the Iſraelites did not croſs over directly, to the other ſide, but after making a ſemi-circle in the ſea, returned to the Egyptian ſhore; becauſe they were in Etham in the edge of the wilderneſs, before they entered the ſea, *ch.* xiii. 20. And we find them in the wilderneſs of Etham, after they came out, *Num.* xxxiii. 8. But all that can be inferred from this is, that *the wilderneſs of Etham* was a large tract of ground, extending itſelf from the city of Etham, at the bottom of the Red Sea, to Marah, on the eaſt ſide of it, where the Iſraelites pitched, after they came out of the ſea. See *Le Clerc*, *ibid.* Nor is it any wonder if Etham gave name to a whole deſert, where hardly any other town was to be met with. See *Calmet's diſſertation on the paſſage of the Red Sea. Comment. v.* 2.

31 *And the people feared the Lord,*] It begat in them for the preſent, awful thoughts of God, and devout affections towards him; but upon the firſt preſſure of a difficulty, this religious mood changed into downright infidelity towards God, and impatient murmurings againſt their leader, *ch.* xvi. 2, 3.

And believed the Lord, and his ſervant] They believed, for the preſent, the promiſes which God had made them by Moſes, *ch.* iii. 17. of bringing them into Canaan. See *Pat.*

CHAP. XV.

THEN ſang Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea. The LORD *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and * I will prepare him an habitation; my fathers God, and I will exalt him. 3 The LORD *is* a † man of war: the LORD *is* his name. 4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red Sea. 5 The depths have covered them: they ſank into the bottom as a ſtone. 6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath daſhed in pieces the enemy. 7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble. 8 And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea. 9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall ‖ deſtroy them. 10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters.

‖ Or, *repoſſeſs.*

* I will prepare him an habitation, Read, *I will honour him.* † Man of war, Read, *a warrior.*

EXPOSITION.

1 *Then ſang Moſes*, &c.] Upon the 21ſt of Abib or Niſan, which was the laſt day of unleavened bread, according to the general tradition of the Hebrews. In alluſion to this ſong, thoſe who had gotten victory over the beaſt, are repreſented ſtanding by a ſea of glaſs, having the harp of God, and ſinging the ſong of Moſes. See *Ainſw.* (A)

NOTES.

(A) This ſong is the moſt ancient piece of poetry of which there is any memory. In what kind of meaſure it is compoſed, is not eaſy to make out. Joſephus (Ant. l. ii. c. xvi.) will have it to be in hexameter verſe; but this is one of his conceits. The more judicious of the Jewiſh writers frankly own, that the ſongs in the Bible are not artificially compoſed, as to numbers, feet, and quantity of ſyllables. But every competent judge muſt own, they have that which is more eſſential to poetry, elevation of ſentiment, and loftineſs of expreſſion. At the ſame time there is in them ſuch a proper arrangement of the words, as renders them melodious, and fit to be ſung to muſical inſtruments. Le Clerc makes it a kind of rhyming Pindaric ode. But till the true pronunciation of the Hebrew be ſettled, it will be no

Moſes and the children of Iſrael] The men ſing it firſt, and the women repeat it after them, *ver.* 20. Here Moſes is mentioned apart from the reſt of the Iſraelites, as their great prophet and leader. So 2 *Sam.* ii. 30. *The ſervants of David and Aſahel*, though Aſahel was one of them. See 1 *Kings* xi. 1. *Mark* xvi. 7. *Acts* v. 29. The ſame manner of writing is frequent in other authors; as in Ariſtophanes, ω Ζεῦ και Θεοι, O Jupiter, and ye Gods. See *Le Clerc*.

2 *My ſtrength, and ſong—and ſalvation:*] i. e. My powerful protector; the object of my praiſe; the author of my ſafety and glorious deliverance.

I will prepare him an habitation] Theſe words, according to our verſion, are thought to refer to the tabernacle which Moſes reſolved to build. But as the word has two ſenſes, to build one a comely *dwelling*, or *to honour* and *adorn*, the laſt is preferable, as it anſwers to the other member, *my father's God, and I will exalt him.* Accordingly the LXX render it δοξασω, *glorificabo*; ſo the vulgate, and many other verſions. See *Le Clerc* and *Calmet*.

3 *The Lord is a man of war:*] This is an Hebrew idiom for *a warrior*. As 1 *Sam.* xvi. 18. David is called *a man of war*, and *a man of form*; i. e. warlike and a comely perſon. See *Pat.* and *Le Clerc*. And therefore it ought undoubtedly to have been ſo rendered; for to call God a *man of war*, ſounds extremely harſh in Engliſh. The meaning is: Let other nations ſing the victories and triumphs of their heroes and warriors; we will ſing the praiſes of our God: he is our *Heroic Warrior*, our *Triumphant Leader*.

The Lord is his name.] Heb. *Jehovah is his name.* It refers to *ch.* vi. 3, 4, 6. Now God has demonſtrated how fitly the name *Jehovah* belongs to him, ſince he has given ſuch glorious demonſtrations of his power, and immutable faithfulneſs, in accompliſhing what he had promiſed. See *Pat.* and *Le Clerc*.

5 *They ſank to the bottom as a ſtone.*] Perhaps this circumſtance implies, they could not help themſelves by ſwimming, at which the Egyptians were very dextrous. See *Le Clerc*, and *Jun. & Tremel.* 'Tis ſaid elſewhere of things that are doomed to utter deſtruction, becauſe a ſtone goes to the bottom and riſes no more. *Jer.* li. 63, 64. *Rev.* xviii 21. See *Ainſw.*

6, 7 *Thy right hand, O God, is become glorious, &c.*] i. e. This, O God, was the work of thy divine power, which is magnified in the overthrow of ſuch adverſaries; and againſt which the moſt potent monarchs on earth are as little able to make reſiſtance, as the dry ſtubble before the conſuming fire.

7 *In the greatneſs of thine excellency*] Calmet renders it, *the brightneſs of thy glory*; referring to the *divine refulgence*; or, as it is explained, the lightnings which flaſhed in the faces of the Egyptians from the pillar of cloud, *ch.* xiv. 24. An. ante C. 1491.

Thy wrath which conſumed them as ſtubble.] The expreſſion is more elegant in Hebrew; for the word *haron* ſignifies *heat* as well *anger*. See *Le Clerc*. It might be rendered, thy *fiery indignation*; i. e. according to *Calmet*, the thunder and lightning, that *fire of heaven*, which teſtified the divine wrath againſt the Egyptians.

8 *With the blaſt of thy noſtrils*] A poetical expreſſion for the wind, which blew by the order of the Almighty, *ch.* xiv. 21. See *Pat.* It ſtrongly marks the power of God, as if merely by *breathing* on the ſea, he had made that unruly element fly back. In like manner all the hoſts of heaven are ſaid to have been made by the *breath of his mouth*, *Pſal.* xxxiii. 6. So *Job* iv. 9. See *Le Clerc*.

The waters were gathered together, &c.] The ſea itſelf fled to make us way; its waves gathered on each ſide, like a wall and bulwark, to defend us. See *Pyle*, and *Calmet's diſſertation on the paſſage of the Red Sea.* This is the ſenſe in which it is taken by moſt interpreters, which I ſhould prefer, as it gives one a much higher idea of this miracle. But there is this objection to it, that God is ſaid to have worked this miracle by natural means, i. e. by the wind. *The Lord cauſed the ſea to go back by a ſtrong eaſt wind all that night.* Now though it is eaſy to conceive how the wind might drive the waves back, and hold them ſuſpended on one ſide, yet that this very wind ſhould, at the ſame time produce the contrary effect, i. e. drive them back, and hold them ſuſpended on the other, is altogether inconceivable. Nor is it ſaid here, that they were gathered on either hand. To be ſure we ſhould beware of loading miracles with abſurdities, leſt, under the ſhew of doing honour to religion, we render it ridiculous, See on *ch.* xiv. 22.

9 *The enemy ſaid, I will purſue, &c.*] How did the enemy ſwell with revenge, and feaſt upon the expectation of ſatiating all their malice and fury upon us, when God, by one blaſt of his diſpleaſure, drowned them and their hopes together. See *Pyle*.

I will divide the ſpoil:] i. e. They promiſed themſelves a compleat victory; for after victory is the dividing of the ſpoil, *Luke* xi. 22. *Iſ.* ix. 3. See *Ainſw.*

10 *Thou didſt blow with thy wind,*] See on *ver.* 8.

11 Who *is* like unto thee, O LORD, amongſt the *gods? who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders? 12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them. 13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation. 14 The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina. 15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away. 16 Fear

* Or, *mighty ones.*

NOTES.

eaſy matter to fix the meaſure of their poetry. Scaliger's opinion ſeems neareſt to truth, that it is a kind of animated poetical proſe; which is alſo the opinion of Grotius, and other great men. See *Le Clerc*. Be that as it will, it is an inſtance of the true uſe to which poetry ought to be applied, to ſing the praiſes of God, and his glorious works. Poetry is a ſacred art, and ought never to be employed, but on ſuch uſeful and ſublime ſubjects. For the poet is one *cui mens divinior & os magna ſonaturum:* whoſe ſentiments are divine, and his ſtile ſublime. See *Calmet's Diſſert.*

An. ante C. 1491. and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till the people paſs over, O LORD, till the people paſs over, *which* thou haſt purchaſed. 17 Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in: *in* the ſanctuary, O LORD, *which* thy hands have eſtabliſhed. 18 The LORD ſhall reign for ever and ever. 19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry-land in the mids of the ſea.

EXPOSITION.

11 *Who is like unto thee, &c.*] O powerful Jehovah! what are all the imaginary and ſuperſtitious deities of the heathen world, when compared with thy tranſcendent and infinite perfections; exerting themſelves in effects and diſpenſations ſo glorious in their wiſdom and juſtice, ſo adorable by thy people, and terrible to thine enemies? See *Pyle.*

Amongſt the gods?] It may be alſo rendered as in our margin, *princes*, or *mighty ones:* but there is ſomewhat more grand in the other expreſſion, and it includes this laſt; beſides it agrees beſt with the next words. See *Le Clerc*, and *Calmet.*

Glorious in holineſs,] In this awful diſpenſation the holineſs of God, or his deteſtation of vice, appeared illuſtrious, by overthrowing a whole army of incorrigible ſinners. See *Le Clerc. Holineſs*, in a ſtrict philoſophical ſenſe, conſiſts in an immutable conformity of the will to the dictates of reaſon: or more preciſely, it is a love and approbation of virtue and goodneſs, or of virtuous and good diſpoſitions in whomſoever found, together with a diſapprobation of vice, and indignation againſt all manner of impurity and wickedneſs. This perfection is implied in the very notion of goodneſs; for goodneſs cannot conſiſt without a love and approbation of itſelf and of its own likeneſs: thoſe who are good themſelves cannot but reliſh goodneſs in others, and hate or diſtaſte the contrary. Therefore God, who is juſt and good himſelf, muſt needs *love righteouſneſs and hate wickedneſs; he is of purer eyes than to behold evil, and cannot look on iniquity.*

Fearful in praiſes,] i. e. According to the common interpretation, that he ought to be praiſed with the greateſt dread and reverence: but I rather think it is the *abſtract* for the *concrete; terrible in praiſes*, i. e. in or by the moſt excellent and praiſe-worthy actions; in the ſame manner as *laus* amongſt the Latins frequently ſignifies atchievements. As,

Sunt hic etiam ſua præmia laudi. Virg.

See *Pyle.* The ſame way it is uſed in Greek, *Phil.* iv. 8. *If there be any praiſe*, i. e. any thing *praiſe-worthy*; and this ſenſe agrees beſt to the paſſage before us.

12 *The earth ſwallowed them.*] It received them into its capacious boſom or channel, wherein the ocean is contained, *Jonah* ii. 6. See *Le Clerc*, and *Jun. & Trem.*

13 *Thou haſt guided them — unto thy holy habitation.*] i. e. Thou haſt redeemed them from Egyptian ſlavery, in order to conduct them into the land of promiſe, there to have thine eſpecial reſidence amongſt them. See *Pyle*, and *ver.* 17. He ſpeaks of it as already done, becauſe of the certainty of the thing. Or, *thy holy habitation* may ſignify *mount Horeb*, called the *mount of God*, ch. iii. 1. towards which they were approaching. See *Le Clerc.* God is here conſidered as a ſhepherd, leading his people in peaceful ſecurity, like a flock, to their promiſed reſt in the land of Canaan, *Pſ.* lxxvii. 20. lxxviii. 52, 53, 54. See *Ainſw.*

14, 15, 16 *The people ſhall hear, &c.*] The fame of theſe wonders ſhall go before us, ſtriking terror into all the people whoſe countries we are to poſſeſs, and into ſuch as ſhall attempt to obſtruct our paſſage thither. In vain ſhall the warlike Moabites ſeek to reſiſt; in vain ſhall the Edomites bear arms againſt God. All hearts will fail, all will be as ſtill and dead as ſtones, and ſuffer the people, choſen of heaven, to enter the inheritance prepared for them. *Pyle.* See this verified *Joſ.* ii. 10. v. 1. ix. 9. The reader will obſerve throughout, and particularly in theſe three verſes, a very noble and ſublime ſpirit of poetry, and which eminently appears even in a literal proſe tranſlation.

15 *The dukes of Edom*] See on *Gen.* xxxvi. 29, 31.

16 *The people — which thou haſt purchaſed,*] Namely, by redemption from Egyptian ſlavery: they were thus bound over to the ſervice of God by the ſtrongeſt national ties. See *Le Clerc.*

17 *Thou ſhalt — plant them*] i. e. Give them a ſettled dwelling: the ſame ſimilitude is uſed *Pſ.* xliv. 2. lxxx. 8. See *Ainſw.*

The mountain of thine inheritance,] He ſeems to refer to the mountains which ſtood within the walls of Jeruſalem, on one of which the temple was built. See *Pſ.* lxxviii. 52, 53, 54. and *Le Clerc.* Or he may mean the land of Canaan in general, which was a mountainous country in compariſon of Egypt, *Deut.* xi. 11. See *Calmet*, and *Ainſw.*

Which thy hands have eſtabliſhed.] Here again the perfect is uſed for the future, the purpoſes of the Almighty being ſo unalterably fixed, that he calls the things *that are not*, as though *they were.*

18 *The Lord ſhall reign for ever and ever.*] i.e. Jehovah hath ſhewed himſelf the everlaſting ſovereign of the univerſe, by the final overthrow of his enemies, as it follows in the next words: for God is ſaid *to reign*, or be *king*, when he manifeſts his power and goodneſs in ſubduing his enemies, and ſaving his people, *Rev.* xi. 15, 17. See *Ainſw.*

19 *The horſe of Pharaoh, &c.*] In this, which the Greeks call the *epiphonema* of the ſong, Moſes briefly comprehends the whole matter of it, and makes it end as he began. See *Pat.*

20 And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances. An. ante C. 1491.
21 And Miriam anſwered them, Sing ye to the LORD, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

EXPOSITION.

20 *And Miriam*] According to the LXX. *Mariam*, the ſame as *Mary*; as to the ſignification of the name the critics are not agreed.

The propheteſs,] She was ſo called, either becauſe ſhe had a gift of compoſing hymns in praiſe of the divine Majeſty, as the word *propheſying* is uſed 1 *Sam.* x. 5, 6. and then it will be the ſame with *poeteſs*. Thus, among the Greeks, a prophet and poet was the ſame; and among the Latins, the ſame word, *vates*, ſignifies both prophet and poet: and the reaſon is, that the firſt poets employed their art only on ſuch ſacred and divine ſubjects, as are worthy to be ſet off and recommended by the ornaments of muſick and poetry.

——— *Fuit hæc ſapientia quondam,*
Publica privatis ſecernere, ſacra profanis:
Concubitu prohibere vago; dare jura maritis;
Oppida moliri; leges incidere ligno.
Sic honor & nomen divinis vatibus atque
Carminibus venit. *Hor. Art. Poet.*

See on *Deut.* xxxi. 19. But there are alſo paſſages in Scripture, which look as if Miriam was a propheteſs in the ſtrict ſenſe of the word, and received revelations from God for the direction of the people, *Mic.* vi. 4. *Num.* xii. 2. Perhaps ſhe was delegated by God to inſtruct the women, as Moſes and Aaron did the men. See *Pat.*

The ſiſter of Aaron,] She is called the ſiſter of Aaron rather than of Moſes, probably becauſe Moſes and ſhe had not the ſame mother as Aaron had.

Took a timbrel in her hand;] See on *Gen.* xxxi. 27. It is the ſame word that is there rendered *tabret*, an inſtrument upon which they played in concert with the voice, while they ſung this divine hymn. As they uſed muſical inſtruments, ſinging and dancing, upon occaſion of civil rejoicing, *Gen.* xxxi. 27. *Jud.* xi. 34. 1 *Sam.* xviii. 6. ſo alſo to elevate their hearts in the ſervice of their Maker, *Jud.* xxi. 21. *Jer.* xxxi. 4, 13. eſpecially in celebrating the divine praiſes, which is the moſt ſpirited part of worſhip, and indeed the moſt raviſhing and exalted employment of a reaſonable being, they employed ſinging, dancing, clapping of hands, playing on all ſorts of inſtruments, and other demonſtrations and excitements of joy, as appears particularly from the book of Pſalms throughout. And it is worthy remark, that this way of praiſing God had not its original in the Moſaic inſtitution, but was derived from more ancient times. See *Pat.*

And all the women went out after her,] To join with her in the praiſes of God, as the men did with Moſes and Aaron.

21 *And Miriam anſwered them*,] The meaning ſeems to be, that after every verſe ſung by Moſes and the men, Miriam and the women interpoſed, and repeated this verſe, *Sing to the Lord, for he hath triumphed glorioufly, &c.* This way of ſinging by courſes was uſed in after-times, as appears from *Ezra* iii. 11. and *Pſ.* cxxxvi. and is repreſented as practiſed by the angels themſelves in their worſhip of the divine Majeſty, *Iſ.* vi. 3. And one cried unto another, and ſaid, Holy! Holy! Holy is the Lord of Hoſts! the whole earth is full of his glory. See *Pat.*

22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water. 23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called * Marah. 24 And the people murmured againſt Moſes, ſaying, What ſhall we drink? 25 And he cried unto the LORD, and the LORD ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them, 26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians; for † I *am* the LORD that healeth thee. 27 And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

* That is, *bitterneſs.*

† Read, *I will be Jehovah that healeth thee.*

EXPOSITION.

22 *Into the wilderneſs of Shur*:] Called the wilderneſs of Etham, *Num.* xxxiii. 8. See on *ch.* xiii. 20. and *Gen.* xvi. 7. The Arabic renders it the wilderneſs of Gefar or Mecca.

23 *They came to Marah*,] The word ſignifies bitterneſs, a name which was given it afterwards, from the brackiſhneſs of the water. They came hither after three days journey in the wilderneſs, *Num.* xxxiii. 8. It is reckoned about ſixty miles from Suez, and about half way from Suez to Sinai. See *Calmet.*

And they could not drink of the waters—for they were bitter.] Their brackiſh or bitteriſh taſte is thought to have been owing to the ſaline nitrous

An. ante C. 1491.

trous particles with which the ground thereabouts abounds. See *Calmet*, and *Le Clerc*. (A)

24 *And the people murmured*] Here we have a ſpecimen of the unbelief of this people: though they had ſo lately ſeen ſuch affecting demonſtrations of the extraordinary care of Providence towards them, yet, as ſoon as they are pinched with any difficulty, inſtead of truſting in that miraculous goodneſs which had ſo often relieved them in their ſtraits, they throw out freſh murmurs againſt Moſes, the inſtrument of their late glorious deliverance.

25 *And he cried unto the Lord,*] Moſes did what they ſhould have done, made his earneſt prayer to God to relieve him in this diſtreſs. See *Pat.*

The Lord ſhewed him a tree, &c.] What tree it was is quite uncertain: the Jeruſalem Targum calls it *ardiphne*, a tree which is ſaid to bear flowers like lilies, but exceeding bitter. So that the divine power appeared the more in making it produce a contrary effect. See *Grotius*, and *Ainſ.* Others think it was ſome tree which had a natural virtue to correct the bitter taſte of the water, which ſeems to have been the opinion of the author of Eccleſiaſticus, *ch.* xxxviii. 4, 5. See *Calmet*. But to whatever ſecond cauſe it be aſcribed, the effect appears miraculous, ſince it was produced immediately, and to ſuch a degree, as to correct the taſte of the water for many thouſands.

There he made for them a ſtatute, &c.] i. e. Upon working this comfortable miracle, Moſes in God's name interrogated them, whether they were willing to ſhake off the Egyptian yoke, and be governed by laws of their own; and having thus *proved* or tried their diſpoſitions, and found them willing to reſign themſelves up to his divine Providence, and to live up to ſuch laws as he ſhould hereafter give them, he laid before them the ſubſtance of their duty. See *Le Clerc*, and *Pyle*. It is probable, that the general form of their government, both civil and religious, was now firſt modelled. See *Calmet*.

26 *And ſaid, If thou wilt diligently hearken to the voice of the Lord thy God, &c.*] This is the ſubſtance of what he required of them: nor as yet were they loaded with that grievous yoke of ceremonies which God thought fit afterwards to lay upon them for the *hardneſs of their hearts*, i. e. becauſe they ſhewed themſelves incapable of a more liberal and ingenuous ſervice. And to this theſe words of Jeremiah ſeem to refer, *ch.* vii. 22, 23. I ſpake not to your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices, &c. The Jews have a tradition, that the ſtatute and ordinance they now received, was to obſerve the ſabbath, and to do juſtice, *Maim. Mor. Nev. P.* III. *c.* 32. See *Grotius*, and *Pat.*

I will put none of theſe diſeaſes, &c.] Either ſuch preternatural plagues as God had inflicted on the Egyptians; (ſee *Pat.*) or the diſeaſes that were peculiar to Egypt, and moſt frequent in that country, ſuch as the leproſy and other cutaneous diſeaſes. See *Deut.* xxviii. 58, 59, 60. and *Le Clerc*.

I am the Lord that healeth thee.] It ſignifies not only who healeth thy diſeaſes, but who preſerveth thee in health. See *Le Clerc*. So remarkable was their good health, that the pſalmiſt tells us there was not one feeble perſon among them, *Pſ.* cv. 37. See *Pat.* As the verb *am* is not in the original, it may be as well rendered, *I will be the Lord thy ſaviour, or the healer of all thy diſeaſes*, as it is in Jun. & Trem.

27 *And they came to Elim,*] Strabo (*l.* xvi. *p.* 511, 513.) mentions a wood of palm-trees in thoſe parts, about five days journey from Jericho, which is held in great veneration over all the country, becauſe of the ſprings of water which are there in great plenty, while all the neighbourhood is dry and barren. It is conſecrated to the gods, and guarded by a man and a woman. See *Calmet*.

Palm-trees:] They were planted here by the fountains; for the palm, as Pliny notes, *gaudet riguis, & toto anno bibere amat*, delights in watry places, and loves to drink all the year. See *Pat.*

CHAP. XVI.

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt. 2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs. 3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

NOTES.

(A) We read of no place called *Marah* in profane authors, for indeed the Iſraelites gave the place this name, becauſe the waters they found here were bitter: but the heathen writers agree, that there were lakes of bitter waters in the parts where the Iſraelites were now travelling. Diodorus (*l.* iii.) informs us, that there were ſuch waters at ſome little diſtance from the city Arſinoe. Strabo (*Geog. l.* xvii.) ſays the ſame thing. And Pliny (*Hiſt. l.* vi. *c.* 29.) carries on Trajan's river from the Nile to the *bitter fountains*; and theſe bitter fountains, and the bitter lakes mentioned by Strabo and Diodorus, and the bitter waters which the Iſraelites found at Marah, may eaſily be conceived to be the ſame: the city Arſinoe, agreeably both to Strabo's and Diodorus's poſition of it, was ſituated near the place of the preſent Suez, and not far from the neighbourhood of this place, reached Trajan's river, which was carried on to the bitter lakes; and hither the Iſraelites may be conceived to have wandered. They went from the Red Sea into the wilderneſs of Shur, they could not paſs thro' towards Canaan, for want of water, they turned about towards Egypt, where they hoped to find a plenty, and came to Marah, upon the coaſt of Suez. See *Shuckford's Connect. V.* III. *B.* x.

An. ante C. 1491.

EXPOSITION.

1 *The wilderneſs of Sin,*] *Sin* is the Scripture name for Peluſium: but as that city ſtood ſo remote from this wilderneſs, it cannot be thought to have had its name from thence; and on what other account it was called the wilderneſs of *Sin*, is quite uncertain; perhaps from ſome mire that was there, for the Syriac word *ſin* ſignifies *clay*. See *Le Clerc*. Or as others, from the many brambles that grew here. Moſes here omits the mention of one encampment, (*Num.* xxxiii. 10.) which was by the Red ſea, between Elim and Sin. See *Calmet*.

On the fifteenth day of the ſecond month,] Juſt a month after they came out of Egypt: probably they made a conſiderable ſtay at Elim, where there was plenty of water and ſome ſhade. See *Pat.*

2 *And the whole congregation of — Iſrael murmured*] This ſeems to have been a higher and more general diſcontent than the former, *ch.* xv. 24. for there it was only *the people*, but here *the whole congregation*, which includes elders and all. See *Pat.*

3 *Would to God we had died, &c.*] i. e. In plain terms, would we had died with our dear brethren the Egyptians: for they here allude to the deſtruction of the firſt-born, when a deſtroying angel, which was more than they deſerved, paſſed over the habitations of Iſrael. Is this thy gratitude to God for his late ſignal benefits? O Judah, thy goodneſs is as a morning cloud, and as the early dew it goeth away! *Hoſ.* vi. 4. Sure they might, without any high degree of faith, have truſted God, by whoſe command they had undertaken that dangerous expedition, that he would not ſuffer them to die in it by hunger or thirſt.

When we ſat by the fleſh-pots, &c.] A ſtrong picture of a moſt abject diſpoſition, that for mere bread will part with liberty, and all that is dear.

To kill this whole aſſembly with hunger.] Their fretfulneſs and impatience repreſents their condition much worſe than it was; for they had ſtill their flocks to feed upon, ſo that they were in no danger of periſhing preſently. See *Pat.*

4 Then ſaid the LORD unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out and gather * a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily.

* Heb. *the portion of a day in his day.*

EXPOSITION.

4 *The people ſhall gather a certain rate every day,*] It came down in daily ſhowers, that they might be kept in a perpetual thankful dependance on divine Providence. See *Pat.*

That I may prove them,] i. e. To give them an opportunity of ſhewing their temper, whether they will be obedient to my commands, when I let them want nothing to ſupport and encourage them in my ſervice. See *Pat.* Le Clerc refers it to the precept for obſerving the ſabbath, which was now firſt given them.

5 *On the ſixth day they ſhall prepare that which they bring in,*] Herein the ſabbath differed from other feſtivals, that they were not ſo much as to dreſs their victuals upon it, but to prepare them the evening before. See on *ch.* xii. 16. and *Pat.*

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath brought you out from the land of Egypt. 7 And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth your murmurings againſt the LORD: And what *are* we, that ye murmur againſt us? 8 And Moſes ſaid, *This ſhall be* when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur againſt him: And what *are* we? your murmurings *are* not againſt us, but againſt the LORD. 9 And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD: for he hath heard your murmurings.

EXPOSITION.

6 *At even,*] When God ſent them quails, *ver.* 13.

Ye ſhall know that the Lord hath brought you] Though they had ſuch ſenſible demonſtration of their being brought out of Egypt by the hand of God, yet they ſtill needed new miracles to convince their unbelieving hearts. See *Le Clerc.*

7 *In the morning,*] When the Manna fell down, *ver.* 13.

The glory of the Lord;] Some refer it to the bright appearance of the divine Majeſty in the cloud, mentioned *ver.* 10. See *Pat.* But that was no new thing to them. It is better underſtood of the miracle of ſending them down Manna, which ſerved not a little to illuſtrate the *glory* of God. The word glory is uſed in the ſame ſenſe *Num.* xiv. 21, 22. See *Le Clerc.*

8 *Not againſt us, but againſt the Lord.*] i. e. Not us only, or us not ſo much, as againſt the Lord; an Hebraiſm. See *Gen.* xxxii. 28. 1 *Sam.* viii. 7. *John* xii. 44. and *Ainſw.*

9 *Come near before the Lord:*] i. e. Aſſemble together before the cloud, wherein Jehovah's glorious preſence was manifeſted, *ver.* 10. See *Ainſw.*

An. ante C. 1491.

10 And it came to paſs, as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and, behold, the glory of the LORD appeared in the cloud. 11 And the LORD ſpake unto Moſes, ſaying, 12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the LORD your God.

EXPOSITION.

10 *They looked toward the wilderneſs,*] Where the cloud was in the front of their armies, *ch.* xiii. 21.

And, behold, the glory of the Lord] They were ſuddenly ſtruck with an unwonted brightneſs from the pillar of cloud. See *Pat.* This phraſe, *the glory of the Lord*, admits of various ſignifications in Scripture; ſometimes it ſignifies God himſelf, who is the *fountain of glory*, 2 Pet. i. 17. 2. The manifeſtation of God's perfections by the external exerciſe of them towards his creatures, *Iſ.* xliii. 7. 1 *Cor.* xi. 7. *Pſ.* xix. 1. *John* xi. 4. Particularly of his goodneſs, which is the moſt adorable perfection of his nature, and that wherein he chiefly delights, *ch.* xxxiii. 18, 19. *Rom.* ix. 23. *Eph.* iii. 16. 3. Any thing whereby the honour of God is promoted, and his perfections rendered illuſtrious: thus miracles are called *his glory*, Num. xiv. 21, 22. 4. The pillar of cloud, which was the ſymbol of the divine preſence among the Iſraelites: ſo 1 *Kings* viii. 11. See *Le Clerc*, and Dr. *Clarke's Sermons*, *Vol.* I. *ſerm.* xviii.

12 *At even*] Heb. *between the two evenings.* See on *ch.* xii. 6.

13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt. 14 And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar froſt on the ground. 15 And when the children of Iſrael ſaw *it*, they ſaid one to another, * It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the LORD hath given you to eat. 16 This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer † for every man, *according to* the number of your ‡ perſons, take ye every man for *them* which *are* in his tent. 17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs. 18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating. 19 And Moſes ſaid, Let no man leave of it till the morning. 20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it until the morning, and it bred worms and ſtank: And Moſes was wroth with them. 21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted.

* Or, *What is this?* or, *It is a portion.*

† Heb. *by the poll*, or, *head.*

‡ Heb. *ſouls.*

EXPOSITION.

13 *Quails*] It is not certain, that the Hebrew word ſignifies *quails*, though it is generally ſo underſtood. Ludolphus (*Ethiop. Hiſt. l.* i. *c.* 13.) offers ſeveral weighty arguments to prove, that it ought to be tranſlated *locuſts*, which he thinks anſwers beſt to the circumſtances of the narration, both here, and *Num.* xi. 31. where they are ſaid to have fallen by the camp, as it were, a day's journey on both ſides, and, as it were, two cubits high on the face of the earth: but we refer the reader to that paſſage, where the reaſons on both ſides are more particularly conſidered.

And covered the camp:] Either they fell in ſuch multitudes amidſt the camp, as to cover the ground, or they flew ſo thick, as to overſpread the camp like a cloud. See *Le Clerc.*

14 *When the dew was gone up—there lay a ſmall round thing,*] i. e. The manna lay hid under or in the dew, which being exhaled by the ſun, then the manna appeared. In reference to this is the promiſe of *the hidden manna*, Rev. xi. 17. When the ſun waxed hotter it melted, and exhaled the manna likewiſe, *ver.* 21.

A ſmall round thing,] What we tranſlate *round*, Le Clerc renders *molle*, taking it for that ſoft liquid kind of manna, which the Arabians about mount Sinai are ſaid to gather in their mountains, and lay it up in pots like honey, in order to ſell it at Grand Cairo. It is the ſame with what Hippocrates calls κεδρινον μελι, *honey of the cedar*, and other Greeks, *the dew of Lebanon.* It differs from the other manna, which is white and hard, &c. Pet. Bolon. *Obſ. l.* ii. *c.* 65. That this here is to be underſtood of the liquid manna, he gathers from *ver.* 21. where it is ſaid to have melted with the ſun.

Small as the hoar froſt] Such are the little drops of dew which thicken and condenſe into manna. See *Salmaſius's Comment. de manna*, and *Le Clerc.*

15 *It is manna:*] i. e. They took it for *ordinary manna*; (ſee *ver.* 31.) and well they might, if what Salmaſius ſays be true, that common manna anſwers to all the marks here given, namely, that it is *a ſort of congealed dew, ſmall like hail-ſtones, that falls in the morning, is melted by the ſun, and taſtes like honey*, (Salmaſius ibid.) The miracle therefore, according to him, lay not in creating any new ſubſtance, but in making it fall duly at a ſet time every day throughout the whole year, and that in ſuch plenty, as to ſuffice for feeding ſo great a multitude. As to its purging quality, he thinks that would ceaſe through uſe. But there are ſeveral other circumſtances wherein

wherein it differed from ordinary manna, which ſhall be noticed as we go along. See *Le Clerc*, and on *ver.* 20, 21. Others render the words, *What is it?* but beſides that the original will hardly bear this ſenſe, it appears plain from *ver.* 31. that our verſion takes it right.

16 *An omer for every man,*] Heb. עמר *ghomer*, a different meaſure from that mentioned *Lev.* xxvii. 16. The omer or ghomer is computed to have contained a little more than ſix pounds Roman meaſure, about three quarts Engliſh wine meaſure: a very liberal allowance for a day's ſubſiſtence. See *Cumberland's Script. Weights*, *c.* 3. *Le Clerc*, and on *ver.* 36. Not as if each was obliged to gather or uſe an omer a day, but thoſe who had a mind for ſo much, might have it. See *Calmet*.

Take ye every man for them which are in his tent.] For the old and the young, who could not go out to gather for themſelves. See *Pat.*

18 *He that gathered much, &c.*] i. e. No man had a greater quantity than ſufficed for his family, becauſe in meaſuring their gatherings before they went to their tents, thoſe who had gathered too much, gave the overplus to others, who had gathered too little. In this ſenſe the words are underſtood by the apoſtle, 2 *Cor.* viii. 14, 15. See *Pat. Le Clerc*, and *Calmet*.

19 *And Moſes ſaid, Let no man leave of it till the morning.*] God would have them depend upon his providence, and truſt him for freſh ſupplies every day. *He that kept it till the morning*, ſays one of the Jewiſh writers, *betrayed his want of faith, and feared God would ſend no more.* See *Pat.* and *Le Clerc*. An. ante C. 1491.

20 *And it bred worms and ſtank:*] This happened by the particular order of Providence, to puniſh their unbelief; for when it was laid up for the ſabbath, it neither ſtank, nor bred worms, *ver.* 24. See *Pat.* This is one circumſtance, which Salmaſius has omitted, whereby this manna was diſtinguiſhed from the common. See *Le Clerc*.

21 *And they gathered it every morning,*] Before the ſun grew hot and melted it. Here is another very conſiderable difference between the Iſraelitiſh and common manna, that whereas this laſt is gathered or ſhook from the leaves of certain trees, and is no where found on the ground, but under its own tree; that of the Iſraelites dropt down to the earth from the clouds around their tents. For whatever ſome may alledge to the contrary, our common manna is a ſort of gum that diſtils from certain trees at a certain ſeaſon of the year, and not a dew. See *Antonius ab Altomari*, a Spaniſh phyſician, and *Le Clerc*.

22 And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moſes. 23 And he ſaid unto them, This *is that* which the LORD hath ſaid, To morrow *is* the reſt of the holy ſabbath unto the LORD: bake *that* which ye will bake *to day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein. 25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the LORD: to day ye ſhall not find it in the field. 26 Six days ye ſhall gather it; but on the ſeventh day *which is* the ſabbath, in it there ſhall be none.

EXPOSITION.

22 *All the rulers of the congregation — told Moſes.*] Le Clerc remarks here, that the common people ſeem to have underſtood Moſes's law about keeping the ſabbath better than their rulers, which may appear ſtrange: but the ground of their ſurprize ſeems to have been, not that the people gathered twice as much, but that they had it to gather, that God had ſent a double quantity of manna on the ſixth day. And what they here deliver to Moſes, is to be underſtood, I think, in name of the whole people, who cannot help admiring at what they had now ſeen, notwithſtanding it had been foretold by Moſes. The ſame author gathers from this paſſage, that the Iſraelites had not obſerved the ſabbath before, otherwiſe their rulers would not have been ſurprized at the people's gathering food for the next day. But all that this ſeems to prove, is, that they had not obſerved it before, as a day of abſolute *reſt*. See the next verſe.

23 *To morrow is the reſt*] It ſeems reaſonable to conclude from this, that the *reſt* of the ſabbath was now firſt appointed: that however religiouſly they might have obſerved a day in ſeven before, in memory of the ſix days creation, yet they did not ceaſe from all labour till now; otherwiſe the rulers of the people would not need to have been informed of it. See *Pat.* But from this very text it is inferred by others, that the ſabbath was kept from the beginning; for why did the manna ceaſe on the ſeventh day, but becauſe that day had been all along kept holy by the profeſſors of the true religion, in memory of God's reſting from his works of creation.

25 *To day ye ſhall not find it in the field.*] This Moſes ſpoke on the evening, between the ſixth and ſeventh day, when the ſabbath began, before the Iſraelites knew whether there was to be any manna in the fields or not. See *Le Clerc*, and *Jun. & Trem.*

27 And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none. 28 And the LORD ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws? 29 See, for that the LORD hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day. 30 So the people reſted on the ſeventh day.

EXPO-

An. ante C. 1491.

EXPOSITION.

29 *Let no man go out of his place*] This is not to be underſtood as if they might not ſtir out of their tents, for the ſabbath was to be ſanctified by an *holy convocation*, or aſſembling of the people, *Lev.* xxiii. 3. *Acts* xv. 21. By *place* therefore is to be underſtood, the bounds of the camp. The Jews ſay, that a man went out of his place, if he went above two thouſand cubits from his dwelling; i. e. if he went beyond the ſuburbs of his city, *Num.* xxxv. 5. This they called a Sabbath days journey, *Acts* i. 12. the diſtance between mount Olivet and Jeruſalem: about a mile, or, at moſt, two Engliſh miles. See *Pat. Le Clerc*, and *Ainſw.*

31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey. 32 And Moſes ſaid, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt. 33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. 34 As the LORD commanded Moſes, ſo Aaron laid it before the Teſtimony, to be kept. 35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan. 36 Now an omer *is* the tenth *part* of an ephah.

EXPOSITION.

31 *And—Iſrael called the name thereof manna:*] Becauſe, at firſt ſight it ſeemed to be manna, and reſembled it nearly, though it was not the ſame. See *Le Clerc*. This verſe explains the fifteenth.

It was like coriander-ſeed,] In bulk, not in colour, for the colour of it was like Bdellium, *Num.* xi. 7. To which the reader is referred. The Samaritan renders it *like rice*. See *Le Clerc*, and *Ainſw.*

The taſte of it was like wafers made with honey] Salmaſius, who takes manna for what the Greeks call Αερομελι, and Δροσομελι, *aerial honey*, or *honey dew*, ſays it is the ſame called *wild honey*, *Matt.* iii. 4. So that if Ludolphus and he conjecture right, the Iſraelites in the wilderneſs lived, as did John the Baptiſt, upon *Locuſts and wild honey*. But the circumſtances of the relation abundantly ſhew, as to the manna, at leaſt, that Moſes means a quite different thing. See *Le Clerc*. In *Num.* xi. 8. it is ſaid to *taſte like freſh oil*; which doth not contradict this, for Moſes ſpeaks of it there when prepared and baked, but here when it firſt fell. Some of the Jews indeed ſay, it had all manner of pleaſant ſavours, according to mens different palates: a conceit which the author of *Wiſdom* adopts, *ch.* xvi. 20, 21. See *Pat.*

33 *Take a pot,*] A golden pot, *Heb.* ix. 4. as all the veſſels of the ſanctuary were of gold. See *Pat.*

Lay it up before the Lord,] i. e. Before the ark of the teſtimony, as *ver.* 34, called *before the Lord*, becauſe the divine glory dwelt between the cherubims which were over the ark. Hence it would ſeem that this command was given after the building of the tabernacle, and is here mentioned, only becauſe it belongs to the ſubject of the chapter. See *Pat. Le Clerc*, and *Ainſw.*

34 *Before the teſtimony,*] i. e. The ark of the teſtimony; as it is called *his ſtrength*, *Pſal.* lxxviii. 61. cv. 4. inſtead of *the ark of his ſtrength*, 2 *Chron.* vi. 41. The ark is called the *teſtimony*, becauſe it contained the two tables of the law, which are called the *teſtimony*, *ch.* xxv. 16. becauſe they teſtified God's will to the people. See *Le Clerc* and *Ainſw.*

35 *And the children of Iſrael did eat manna forty years,*] It is inferred, that theſe words could not be written by Moſes, becauſe he did not live to the end of the forty years, nor ſaw the Iſraelites ſettled in Canaan. See *Le Clerc*. They were probably added by Ezra, who compiled the canon of the Old Teſtament.

Until they came to a land inhabited:] i. e. To *Canaan*, called a land inhabited, in oppoſition to the wilderneſs, which was either very thinly, or not at all, inhabited.

Until they came unto the borders of the land] To Gilgal, in the plains of Jericho, when they had paſſed over Jordan, *Joſ.* v. 11, 12. See *Pat.*

36 *An Omer is the tenth part of an Ephah.*] The Ephah, according to B. Cumberland, (*c.* 3.) contained ſeven gallons, two quarts, and about half a pint, in wine meaſure. So that an Omer was about three quarts. See *ver.* 16.

CHAP. XVII.

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink. 2 Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? Wherefore do ye tempt the LORD? 3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this

that

that thou haſt brought us up out of Egypt, to kill us and our children, and our cattle with thirſt? An. ante C. 1491.

EXPOSITION.

1 *And pitched in Rephidim:*] They encamped firſt at *Dophkah*, then at *Aluſh*, *Num.* xxxiii. 12, 13, 14. But nothing memorable having happened at thoſe two ſtations, Moſes proceeds to record what befel them at *Rephidim*, a dry ſandy part of the deſert, within a march or two of Sinai. See *Pat.*

2 *Wherefore do ye tempt the Lord?*] Can you be ſo baſe to diſtruſt the power, the goodneſs, the faithfulneſs of God, who has ſo often and miraculouſly provided for you? *ver.* 7. *Num.* xiv. 11, 12. See *Pat.* They ought to have prayed to God for water, without queſtioning his power, or chiding his ſervants for bringing them into that parched deſert. See *Le Clerc.*

3 *And the people thirſted there for water;*] As ſoon as they came to Rephidim, finding it a dry ſandy deſert, they chide with Moſes, for bringing them into ſuch an inconvenient ſtation, *ver.* 2. And now that the water they had brought from Elim was all ſpent, they began to be oppreſſed with thirſt, and ſo fell into the murmuring here ſpoken of, from a ſenſe of their miſery, as before only out of fear of it. See *Pat.*

4 And Moſes cried unto the LORD, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me. 5 And the LORD ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go. 6 Behold, I will ſtand before thee there upon the rock in Horeb, and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael. 7 And he called the name of the place * Maſſah, and † Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the LORD, ſaying, Is the LORD among us, or not?

* That is, *Tentation.*
† That is, *chiding*, or *ſtrife.*

EXPOSITION.

5 *Go on before the people,*] Make them decamp towards mount Horeb.

Take with thee of the elders of Iſrael] To be witneſſes that thou doſt really bring water out of the rock. Concerning the elders of Iſrael, See on *ch.* iii. 16. and *Pat.*

6 *I will ſtand before thee there upon the rock*] i. e. The glory of the Lord in the cloud ſhould appear in this place, to ſtrengthen his faith, and to convince the elders and people, that this water was divinely given them. See *Pat.*

In Horeb;] See on *ch.* iii. 1.

And Moſes did ſo] i. e. He ſmote the rock, and brought water out of it, in ſuch plenty, that the Pſalmiſt ſays *it ran down like rivers*, *Pſ.* lxxviii. 15, 16. It became a continued fountain or ſtream of water, (*Pſal.* cxiv. 8.) which made this part of Arabia habitable in future ages. See *Pat.* Thoſe who have travelled theſe parts tell us, that at the foot of mount Horeb is a monaſtery, well ſupplied with a cool limpid ſtream, that flows down from the mountain. *Monaſterium aqua abundat, rivus enim ex monte defluens monachorum ciſternam replet aqua limpida, frigida, dulci, denique optima, &c.* Pet. Belonius, l. ii. c. 62. No leſs a man than archbiſhop Uſher is of opinion, that the rock out of which Moſes thus miraculouſly produced the water, followed the Iſraelites thro' the wilderneſs: and the Jewiſh Rabbins were fond of this conceit. Others ſoften the prodigy, and aſſert, that the water from the rock became a river, and was made to flow after the camp, wherever the Iſraelites journeyed, until they came to Kadeſh. The moſt ſpecious argument for their opinion, is what St. Paul ſays, 1 *Cor.* x. 4. But that is plainly to be underſtood figuratively of a ſpiritual rock, *viz.* Chriſt; who was their inviſible ſupport in the wilderneſs. See *Shuckford's Connect. V.* III. *b.* x. *p.* 15.

And Moſes did ſo in the ſight of the elders] If this hiſtory be the ſame that is recorded, *Num.* xx. many particulars are here omitted. See *Le Clerc.*

7 *And he called the name of the place Maſſah, and Meribah,*] This event gave a new name to this place; for what the neighbourhood called *Rephidim*, the Iſraelites ever after called *Maſſah*, (i. e. temptation) and *Meribah*, (i. e. chiding) to remind them of that ſhameful diſtruſt of providence they betrayed, by chiding with Moſes.

Is the Lord among us, or not?] Are we under his ſpecial providence and protection or not? See *ch.* viii. 22.

8 Then came Amalek, and fought with Iſrael in Rephidim. 9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to morrow I will ſtand on the top of the hill, with the rod of God in mine hand. 10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill. 11 And it came to paſs, when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed. 12 But Moſes hands *were* heavy, and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun. 13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

An. ante C. 1491.

EXPOSITION.

8 *Then came Amalek,*] Though this battle with Amalek be recorded after the miracle at Horeb, yet it appears to have happened before it; for it is here ſaid, *they came and fought with Iſrael in Rhephidim:* which circumſtance is cleared up by comparing this paſſage with *Deut.* xxv. 18. where we read, that Amalek met, or fell upon them by the way, and ſmote the hindmoſt of them, even all that were feeble, when they were faint and weary; i. e. when they were fainting for thirſt in their march towards Horeb. Whence it would ſeem that they had attacked them in the rear, juſt as they had decamped for Horeb. See *Jun. & Tremel.* And at the foot of this mountain they came to a general battle, xvii. 6, 10. The Amalekites inhabited ſome part of Arabia Petrea, near Rephidim, where the Iſraelites had juſt been encamped, and lay between them and Canaan. They are ſuppoſed to have hated the Iſraelites, becauſe of the birth-right Jacob had taken from Eſau; and to have made war upon Iſrael, to hinder their ſettlement in Canaan, to which, perhaps, they imagined their own pretenſions to be as good as theirs, for they were the deſcendants of Eſau, Jacob's elder brother, *Gen.* xxxvi. 12. See *Pat.*

And fought with Iſrael] They fell treacherouſly upon their rear, and cut off ſome ſtragglers that lagged behind through faintneſs and wearineſs, *Deut.* xxv. 18. See *Ainſw.*

9 *And Moſes ſaid unto Joſhua,*] He appoints him general in this war, as a perſon of diſtinguiſhed valour and conduct. Joſhua is frequently ſtiled *the ſervant of Moſes*, he formed himſelf under that great maſter in the arts of peace and war, and became qualified for leading the people after his death. See *Calmet.*

I will ſtand on the top of the hill with the rod of God in my hand.] He was to plant himſelf on mount Horeb, in view of the Iſraelites with the *rod*, the enſign of divine power in his hand, as a token of aſſiſtance from above, and as a means to ſtrengthen their faith in God, *ver.* 11. See *Pyle* and *Ainſw.*

10 *Moſes, Aaron, and Hur,*] This *Hur*, according to Joſephus, (*Antiq. l.* iii. *c.* 2.) was the huſband of Miriam, Moſes's ſiſter. He is thought to be the ſame who is mentioned, 1 *Chron.* ii. 19. A prince of the tribe of Judah, being the ſon of Caleb, the ſon of Ezron, the ſon of Pharez, the ſon of Judah. His grandſon was maſter workman to the tabernacle. See *Ainſw.* and *Calmet.*

11 *When Moſes held up his hand, then Iſrael prevailed:*] The occaſion of his *lifting up his hand* was to diſplay the *rod of God*, (*ver.* 9.) which he lifted up as their *ſtandard*; the ſight whereof inſpired them with ſuch courage, that their enemies could not ſtand before them. See *Pat.*

And when he let down his hand, Amalek prevailed.] When his hands drooped through long holding them upon the ſtretch, their ſpirits flagged, becauſe they did not ſee the rod, and ſo the enemy turned the ſcale. Perhaps they conſidered his letting down his hand, as a ſignal for them to retire.

12 *Aaron and Hur ſtayed up his hands,*] Moſes changed the rod from one hand to the other, and they ſuſtained his hands by turns. See *Pool's Synop.*

13 *And Joſhua diſcomfited Amalek and his people*] Either Amalek was the name of their prince, or if we take it collectively for the Amalekites, then *his people* muſt ſignify thoſe who were confederate with them. See *Pat.*

14 And the LORD ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for * I will utterly put out the remembrance of Amalek from under heaven. 15 And Moſes built an altar, and called the name of it ‡ JEHOVAH-Niſſi. 16 For he ſaid, ‖ Becauſe the LORD hath ſworn *that* the LORD *will have* war with Amalek from generation to generation.

‡ That is, *the LORD my banner.*

† Or, *Becauſe the hand* of Amalek is *againſt the throne of the LORD*, therefore, &c.

‖ Read, *Becauſe the hand upon the throne of Jehovah.*

EXPOSITION.

14 *Write this for a memorial in a book,*] Accordingly it is recorded by Moſes both here and *Deut.* xxv. 17. This is one argument that Moſes was the writer of the books that go under his name. See on *Num.* xxxiii. 2. and *Le Clerc's diſſert. on the Pentateuch.*

And rehearſe it in the ears of Joſhua:] That he who was to be their leader after Moſes, might never enter into any league with the Amalekites.

For I will utterly put out the remembrance of Amalek from under heaven.] That is, not one ſhall be left to be called a ſon of Amalek, or to perpetuate the name. See *Le Clerc.* Amalek being the firſt that drew a ſword againſt Iſrael, unprovoked, and having attacked them ſo ungenerouſly, *Deut.* xxv. 18. God pronounces this heavy doom upon them, to terrify others from the like malice. Balaam alſo propheſied of their utter deſtruction, *Num.* xxiv. 20. Accordingly they were partly deſtroyed by Saul, 1 *Sam.* xv. 1, 2, 3, &c. partly by David, 1 *Sam.* xxx. 17. and partly by the children of Simeon, 1 *Chron.* iv. 43. See *Pat.* This threatning God might denounce, as foreſeeing that there would be an irreconcileable enmity between the two nations, and that the Amalekites would periſh in their obſtinate hereditary oppoſition to the Iſraelites; as the Carthaginians did by the Romans.

15 *And Moſes built an altar,*] Altars were built not only for ſacrifice, but alſo as memorials of ſome ſignal event, (*Joſ.* xxii. 26, 27.) Such was this, being erected to preſerve the memory of this victory; for which purpoſe he left upon it the following inſcription. See *Pat.*

He called the name of it Jehovah-Niſſi.] i. e. *Jehovah my banner:* or, in other words, This altar is in honour of Jehovah, who fought for us, and by whom we overcame, *Pſal.* lx. 4. See *Pat.* Or who, by me, erected a banner to his people in their diſtreſs; alluding to the rod which Moſes lifted up as their ſtandard. See *Jun. & Tremel.*

16 *For*

16 *For he ſaid, becauſe the Lord hath ſworn, &c.*] This paſſage is variouſly rendered. There are two ſenſes which appear moſt plauſible. The one of them we have in our text, the other in the margin. The words are, literally, thus: *Becauſe the hand upon the throne of Jah* or *Jehovah; Chi jad gnal ches Jah.* The text conſiders it as an oath: becauſe he (Jehovah) hath lifted up his hand upon (i. e. ſworn by) his throne. So the Chaldee Paraphraſt. Others apply it to Moſes: *Becauſe I have lifted up my hand, or ſworn by the throne of God.* But the objection to this is, that there is no verb, in the original, anſwering to *lifted up.* Therefore ſome of the beſt interpreters chooſe the ſenſe of the margin. See *Pat. Le Clerc*, and *Jun. & Tremel. Becauſe his hand* (i. e. the hand of Amalek) *was againſt the throne of Jehovah*, (the verb *was* being often underſtood) *therefore Jehovah will have war with Amalek*, &c. His hand is ſaid to have been againſt the throne of Jehovah, becauſe the throne of God was then among the Iſraelites, whoſe king he was in a peculiar manner; on which account Jeruſalem is called *his throne*, *Jer.* iii. 17. Le Clerc offers a conjecture which would confirm this ſenſe, namely, that כס, *a throne*, may have been miſtaken, by tranſcribers, for דם, *a banner*, the words being ſo like each other: and then the ſenſe will be: He called the altar *Jehovah my banner, becauſe his hand was againſt the banner of Jehovah:* thus alluding to the name inſcribed on the altar; which kind of alluſions are frequent on like occaſions, *Gen.* xvi. 13. xxxii. 30. *Ex.* xviii. 3, 4. But tho' this conjecture be ingenious, and had been advanced before, it is not to be admitted without proof. See *Pool's Synop.* It is further to be noticed, that this verſe may be immediately connected with *ver.* 14, the 15th being included in a Parentheſis. See alſo *Shuckford's Connect. V.* III. *b.* x. *p.* 24. An. ante C. 1491.

CHAP. XVIII.

WHEN Jethro, the prieſt of Midian, Moſes father in law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the LORD had brought Iſrael out of Egypt: 2 Then Jethro, Moſes father in law, took Zipporah Moſes wife, after he had ſent her back, 3 And her two ſons, of which the name of the one *was* * Gerſhom (for he ſaid, I have been an alien in a ſtrange land) 4 And the name of the other *was* † Eliezer (for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh.)

* That is, *a ſtranger there.*

† That is, *my God an help.*

EXPOSITION.

1 *Jethro prieſt of Midian,*] Or prince of Midian. He appears to have been a prieſt from his offering ſacrifice, *ver.* 12. Perhaps he was both prince and prieſt, *ch.* ii. 16. Many are of opinion that the arrival of Jethro in the camp of Iſrael, is related out of its time; and that he came not till about the end of the firſt year after the *Exodus*, when the tabernacle was now ſet up, and the commonwealth of the Iſraelites formed, chiefly for this reaſon, that Moſes tells us, *Deut.* i. 9. he made this regulation, whereof Jethro is here ſaid to be the adviſer, *ver.* 13, *after God ſpake to them in Horeb*; i. e. after the law was given from mount Sinai. See alſo *v.* 12, 16. But 'tis very probable, (as biſhop Patrick ſuppoſes) that Jethro's arrival in the camp happened immediately after the fight with Amalek, as it is here ſet down; but that he did not give Moſes the advice for the better adminiſtration of juſtice, till ſome conſiderable time after, when God had delivered the law from mount Sinai. See *ver.* 8.

2 *Took Zipporah, Moſes's wife, after he had ſent her back.*] Probably he ſent her back from the inn where her child was circumciſed, (See *ch.* iv. 26.) but from what motive is uncertain. He might naturally think ſhe and her children would live more comfortably at home, with her father, than amidſt ſuch direful ſpectacles of public diſaſter in Egypt. Some of the Jewiſh writers will have it, that this *ſending her back* was a divorce; but the contrary appears from her taking the children with her, and returning to her huſband. See *Le Clerc.*

3 *Gerſhom*] *Ch.* ii. 22.

4 *Eliezer*] i. e. *My God is an help.* To remind him of his obligations to God, for protecting him from the ſword of Pharaoh.

5 And Jethro, Moſes father in law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God. 6 And he ſaid unto Moſes, I thy father in law Jethro am come unto thee, and thy wife, and her two ſons with her. 7 And Moſes went out to meet his father in law, and did obeiſance, and kiſſed him: and they aſked each other of *their* ‡ welfare, and they came into the tent. 8 And Moſes told his father in law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, *and* all the travel that had ‖ come upon them by the way, and *how* the LORD delivered them. 9 And Jethro rejoiced for all the goodneſs which the LORD had done to Iſrael: whom he had delivered out of the hand of the Egyptians. 10 And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 11 Now I know that the LORD *is* greater than all gods; for in the thing wherein they dealt proudly, *he was* above them. 12 And Jethro, Moſes father

‡ Heb. *peace.*

‖ Heb. *found them.*

An. ante C. 1491. ther in law, took a burnt-offering and ſacrifices for God: and Aaron came, and all the elders of Iſrael, to eat bread with Moſes father in law before God.

EXPOSITION.

5 *And Jethro—came unto Moſes, &c.*] From Midian, which was not far from Horeb, where the Iſraelites now were, as appears from *ch.* iii. 1.

At the mount of God.] See *ch.* iii. 1.

6 *And he ſaid unto Moſes,*] i. e. By meſſengers, who came to give him notice of his coming, as appears from *ver.* 7. Or, as others will have it, he ſent a letter to Moſes, to prepare him for his reception. For it is alledged, that the Midianites, Jethro's countrymen, had the uſe of writing very early among them. Sir Iſaac Newton even gives them the honour of having inſtructed Moſes in writing. See his *Chronol. p.* 210.

8 *And Moſes told his father-in-law all that the Lord had done to Pharaoh, &c.*] This makes it probable, that Jethro's viſit fell out in order of time as here related. For had it happened after the giving of the law, it can hardly be imagined, that Moſes would have omitted to mention that moſt remarkable paſſage, God's glorious appearance to them on mount Sinai, and the law he had delivered to them. Beſides, one would think he could not but take the firſt opportunity to viſit Moſes, and to bring him and his neareſt relations together, after he heard the news of their coming out of Egypt. See *Pat.*

9 *Jethro rejoiced*] The LXX render it, *He was in an extaſy of joy,* ἐξέστη.

11 *Now I know that the Lord is greater than all Gods:*] Heb. Now I know that *Jehovah* is greater than all Gods: i. e. Now I am convinced that *Jehovah*, the God whom the Iſraelites adore, is greater than all the Gods of Egypt, or other nations. See on *ch.* v. 2. Thus he declares himſelf a proſelyte to the Jewiſh religion.

For in the thing wherein they dealt proudly, he was above them.] The original is literally thus: *In the thing wherein they dealt proudly, above or againſt them. Baddabar aſcher zadou gnalehem.* Le Clerc explains it; *The thing wherein they dealt proudly turned againſt themſelves:* i. e. The chariots and horſes whereby they proudly attempted the ruin of the Iſraelites, turned to their own ruin. See *ch.* xiv. 25. Thus they were *enſnared in the work of their own hands.* The ſame phraſe occurs, *Nehem.* ix. 10, and is there rendered, *They* (the Egyptians) *dealt proudly againſt them* (the Iſraelites.) And I leave it to thoſe who are maſters in the Hebrew to determine, if it might not be rendered ſo here, making the particle *chi* to ſignify *even*, or *and that.* Thus, *Now I know that Jehovah is greater than all Gods, even* (or, and that) *in the very thing wherein they dealt proudly againſt them.* i. e. He ſhewed himſelf ſuperior to all Gods by confounding the Egyptians; even when, preſuming on the aſſiſtance of their gods, they proudly threatened the ruin of his people.

12 *Took a burnt-offering*] Which was to be wholly conſumed upon the altar, and none of it eat, *Lev.* i. 9.

And ſacrifices] i. e. Peace-offerings, of which the people, as well as the prieſts were to be partakers, *Lev.* vii. 15, 34. And, regularly, there never were any *burnt-offerings* made, by particular perſons, without being accompanied with *peace-offerings*; that ſo they who brought them, might alſo feaſt with God upon the ſacrifice. *Pat.* See the note on *the origin and nature of ſacrifice. Gen.* iv. 4. and *Cudworth on the Lord's ſupper.*

To eat bread] i. e. To partake of the ſacrifice that had been offered, for this comprehends the whole meal, *Gen.* xliii. 25. See *Pat.*

Before God.] Thoſe who think this hiſtory anticipated, take *before God* to ſignify before the tabernacle, the place of God's peculiar preſence. But why may it not as well ſignify, before the divine preſence appearing in the cloud. Or it may be underſtood in general, that they behaved *in a religious manner*, under impreſſions of the divine preſence; as it is ſaid of Daniel, (vi. 10.) That he gave thanks in his houſe *before God.*

13 And is came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes from the morning unto the evening. 14 And when Moſes father in law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? Why ſitteſt thou thy ſelf alone, and all the people ſtand by thee from morning unto even? 15 And Moſes ſaid unto his father in law, Becauſe the people come unto me to enquire of God. 16 When they have a matter, they come unto me, and I judge between * one and another, and I do make *them* know the ſtatutes of God, and his laws. 17 And Moſes father in law ſaid unto him, The thing that doeſt *is* not good. 18 † Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thy ſelf alone. 19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God: 20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do. 21 Moreover, thou ſhalt provide out of all the people, able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens. 22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: So ſhall it be eaſier for thy ſelf, and they ſhall

* Heb. *a man and his fellow.*

† Heb. *fading thou wilt fade.*

bear *the burden* with thee. 23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace. An. ante C. 1491.

EXPOSITION.

15 *Come unto me to enquire of God.*] i. e. To decide their controverſies according to the law of God, as it is explained *ver.* 16. For what was determined according to God's law, was the judgment of God. See *Pat.* And not only ſo, but in particular caſes he conſulted the oracle of God, and received an anſwer by an audible voice, as is gathered from *Num.* xv. 33, 34, 35. xxv. 5, 6, &c. See *Ainſw.* *By enquiring of God* may be alſo underſtood, his conſulting the eternal law of reaſon and equity, that *candle of the Lord*, whereby he *enlighteneth every man that cometh into the world.* So it is explained by St. Auguſtine, who is of opinion, that the law was not at this time given. *Quæſt.* 66. in *Exod.* See *Calmet.* The *ſentence* which a judge thus pronounceth is really *divine*, and is therefore called *God's judgment*, *Deut.* i. 17.

16 *And I do make them know the ſtatutes of God, and his laws.*] From this it is inferred, that the law was already given from mount Sinai, and conſequently that this hiſtory is anticipated; for how could Moſes ſpeak of making them underſtand the law before it was given? Nor are there wanting other inſtances where the order of time is not ſtrictly obſerved in theſe books. See *ch.* xvi. 33. xvii. 8, *Le Clerc.* But to this may be anſwered, what has been ſaid before, that by the ſtatutes and laws of God may be meant, the unalterable laws of morality and natural religion.

18 *Thou wilt ſurely wear away,*] See *Deut.* i. 9, 12.

For this thing is too heavy, &c.] 'Tis too weighty a charge. A metaphor taken from bearers of burdens. The ſame is uſed by Horace, *Epiſt.* I. 1. *Cum tot ſuſtineas & tanta negotia ſolus.*

19 *Be thou for the people to God-ward, that thou mayeſt bring the cauſes to God:*] Le Clerc renders it in plain words: *Eſto tu huic populo* interpres *apud Deum*, eorumque *negotia ad Deum referto.* "Do thou interpret the mind of God "to the people, and bring the cauſes of the peo- "ple to God." For the prophets had a double province; to reveal the will of God to the people, and to repreſent their cauſes to God; and, in ſome caſes, to aſk counſel at his oracle. See *ver.* 15. Thus Jethro deſires Moſes to confine himſelf to his proper function as a prophet.

20 *Thou ſhalt teach them ordinances and laws,*] Ordinances are commonly underſtood to concern matters of religion; and laws, civil matters of juſtice and charity.

21 *Thou ſhalt provide out of all the people,*] It would ſeem from *Deut.* i. 13. that the people choſe them, and Moſes approved them, and gave them authority. Or, at leaſt, that they preſented a good many whom they thought qualified, and out of them he appointed ſuch as he judged meet. See *Pat.*

Able men,] Heb. *Men of fortitude*; which generally ſignifies valour or military virtue; but here it ſeems to denote *firmneſs*, and *ſtrength of mind*; which, neither through fear nor favour, is capable of being turned aſide from the paths of juſtice and integrity. A qualification moſt becoming a judge! It may alſo include a habit of patience and aſſiduity, moſt requiſite to the attentive hearing, deliberate weighing, and impartial judging of cauſes. See *Le Clerc.*

Men of truth,] The Hebrew word for *truth* is ambiguous, and ſignifies either *verity* or *juſtice*, as *verum* in Latin. And indeed theſe two are ſo nearly allied, that a tribunal from which *truth* is baniſhed, muſt alſo be void of *juſtice*; which Iſaiah (lix. 14.) thus elegantly deſcribes: *Judgment is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter.* See *Le Clerc.*

Hating covetouſneſs;] Men of a diſintereſted diſpoſition: So far from being covetous, that they hate all the baſe ways of gain, and abhor bribes, which are ſaid to blind the eyes of the wiſe, and pervert juſtice, *Deut.* xvi. 19. 1 *Sam.* viii. 3. Inſtead of the characters here mentioned, it is required, *Deut.* i. 13. that they be *wiſe men, and underſtanding, and known among the tribes.* See *Pat.* and *Ainſw.*

Place ſuch to be rulers of thouſands, &c.] Moſes informs us, *Ex.* xii. 37. *Num.* xi. 21. that the Iſraelites, who came out of Egypt, were 600,000 fighting men: and taking in women and children, we may reckon as many families as fighting men. Now if every thouſand, every hundred, every fifty, and every ten of theſe, was to have a reſpective judge, the number of the whole judges muſt have amounted to 78,600, as is eaſily computed. Their ſeveral courts ſeem to have been duly ſubordinate to each other. So that cauſes which could not be decided by the *Decurio*, or judge of ten, were brought before the judge of fifty, and ſo on. Thoſe again which proved too hard for the Chiliarch, or the ruler of the higheſt denomination, were brought to Moſes, whoſe province it was to lay them before God. It appears from *Deut.* i. 13, 15, that each tribe choſe, or *nominated* its own magiſtrates from among themſelves; but whether the Chiliarchs ſat in council, and formed a ſenate, is uncertain. See *Le Clerc.* Theſe judges ſeem to have been a ſort of juſtices of peace, diſtinguiſhed from the reſt of the officers, by a ſpecial commiſſion to hear and determine certain leſſer cauſes brought before them in their ſeveral diviſions. Perhaps our old Saxon conſtitution of ſheriffs in counties, *Hundredors* or *Centgraves* in hundreds, and *Deciners* in Decennaries, were formed upon this model. See *Lowman on the Civil Government of the Hebrews.*

22 *Every great matter they ſhall bring unto thee,*] i. e. Any cauſe of great importance, which they found too difficult, they were to refer it to be heard by Moſes. See *ver.* 26. *Deut.* i. 17. For inſtance, when they did not find a law to direct them, or it was obſcure, or they could not agree about the puniſhment, all ſuch caſes were to be brought before Moſes. See *Pat.*

24 So Moſes hearkened to the voice of his father in law, and did all that he had ſaid. 25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and

An. ante C. 1491. and rulers of tens. 26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves. 27 And Moſes let his father in law depart; and he went his way into his own land.

EXPOSITION.

24 *So Moſes hearkened*] This conſtitution ſeems only to have been for a time, during their peregrination in the wilderneſs, when they were divided into certain claſſes, not into cities and villages. See *Deut.* xvi. 18. And ſo it will be different from the inſtitution of thoſe 70 elders mentioned, *Num.* xi. 16. and who were of God's own nomination, and continued to have their name, title, and authority thro' all the changes of the Jewiſh ſtate. See *Shuckford Connect. V.* III. *B.* x. *p.* 31, 32, 33.

25 *Rulers of thouſands, &c.*] See on *ver.* 21.

26 *They judged the people at all ſeaſons:*] Whenſoever they reſorted to them. For ſome Court or other ſat every day, except on their religious feſtivals, which were exempt from all civil affairs *Lev.* xxiii. 3, 7, 8, 21. See *Ainſw.*

27 *And Moſes let his father-in-law depart,*] After he had ſolicited him to ſtay longer, without being able to prevail with him, as appears from *Num.* x. 29, *&c.* See *Ainſw.*

And he went his way unto his own land.] As he was a convert to the true religion himſelf, no doubt he would take care to propagate the ſame among his children and people. Out of this country came the Rechabites, 1 *Chron.* ii. 55. whoſe virtuous abſtinence, in obedience to their father's command, is praiſed by *Jeremiah*, *ch.* xxxv. See *Pat.*

CHAP. XIX.

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai. 2 For they were departed from Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſs, and there Iſrael camped before the mount. 3 And Moſes went up unto God, and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael; 4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto my ſelf. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine. 6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

EXPOSITION.

1 *In the third month—the ſame day*] i. e. On the fifteenth day of the third month, for they came out of Egypt on the fifteenth of the firſt, as we are told, *ch.* xii. 6, 17, 18. See *Le Clerc.* Others underſtand it of the firſt day of the third month. And this ſenſe is confirmed from *ver.* 11. *Be ready againſt the third day*; which can hardly mean any thing but the third day of the month. And indeed, in order to make the fiftieth day from the day of the paſſover, anſwer to the day on which the law was given, their arrival at Sinai muſt have been on the firſt day of the third month; but the fifteenth it could not be. For from the day of the paſſover to the end of the firſt month are ſixteen days, the ſecond month makes thirty days more; which with the firſt day of the third month, make forty ſeven in all. Add to theſe the two preparation days, and the third day, when the law was given, will make the fifty. See *Jun. & Tremel.* and *Pat.*

Came into the wilderneſs of Sinai.] So called from the famous mount *Sinai*, to which it was adjoining. See *ch.* iii. 1. This was a fit time and place for them to receive their law. They had, a little before, received many proofs of the power of God, and of his care of them, which might diſpoſe them to obedience to God's law. They were in a wilderneſs, a place of receſs and leiſure. They were freed from the ſlavery of Egypt, and from the idolatrous examples of the Egyptians. On the other hand, they were ſhort of Canaan, and ſo not diverted by wars with that people, nor acquainted with their abominations, not rendred dull and ſtupid by the plenty and proſperities of that land. On all which acounts this was a moſt fit ſeaſon for this ſolemnity. As by their miraculous deliverance out of Egypt, they were obliged in *gratitude* to obedience: ſo not being yet poſſeſſed of Canaan, they were obliged by *intereſt* not to forfeit their hopes of it by diſobedience. *Kidder.*

2 *There Iſrael camped before the mount*] i. e. Mount *Sinai*, which was not far from Horeb, near to which they encamped laſt, *ch.* xvii. 6. According to Le Clerc, who places Horeb to the eaſt of Sinai, they made a compaſs about mount Horeb, and ſo came to mount Sinai, on the weſt. But others place Horeb on the weſt. See *ch.* iii. 1.

They were departed from Rephidim] They began to move from *Rephidim* towards *Horeb*, upon their murmuring for want of water, *ch.* xvii. 5, 6.

3 *And Moſes went up unto God,*] i. e. He went up unto the mount, the ſymbol of the divine preſence having reſted upon it. He who is here called *God* is ſtiled an angel, *Acts* vii. 38. The generality of Chriſtian divines underſtand it of Chriſt, the angel of the covenant. See *Gal.* iii. 17. But others are of opinion, that it could not

be Chriſt, but was only a created angel, who repreſented the Almighty, becauſe of what is ſaid *Heb.* ii. 2, 3. where the goſpel is conſidered as more excellent than the law in this reſpect, that, whereas the law was only given by angels, the goſpel was given by Chriſt *the Lord.*

Thus ſhalt thou ſay to the houſe of Jacob, &c.] God now intending to deliver to the Iſraelites a ſyſtem of laws in ſuch a manner as might ſerve beſt to affect the minds of them and their poſterity with reverential awe, and engage their obedience; firſt commands Moſes to ſummon the people, and repreſent to them in moſt pathetic terms the former miracles and deliverances God had wrought for them.

4 *And how I bare you on eagles wings,*] The eagle is remarkable for ſoaring high, even above the clouds, where neither rains nor ſnows fall, nor thunder breaks, but the air is always calm and ſerene. To this the Scripture alludes, *Jer.* xlix. 16. *Obad.* ver. 4. So the meaning is, that they had paſſed the ſea, and eſcaped the greateſt dangers from their enemies, as if they had been born aloft on eagles wings. As to that circumſtance which I find mentioned by B. Patrick, that they carry their young ones, not in their feet like other birds, but *on their wings*, I find no authority to confirm the truth of it. Some of the Jewiſh writers gather from theſe words, that the Iſraelites journeyed a hundred and twenty miles in an hour, from Rameſes to Succoth. *Credat Judæus Apella!* See *Pat.* and *Bochart. Hieroz.* P. II. *l.* i. *c.* 2.

And brought you unto myſelf.] Brought you hither to live under my peculiar care and government, *ch.* xiii. 3. *Deut.* iv. 34. *Joſ.* xxiv. 5, 6. See *Pat.*

5 *If you will obey my voice*] It appears from this, and the whole tenour of the covenant, that national virtue, and a pious obedience to the will of God, was the unalterable condition on which the divine protection and all the other national bleſſings were promiſed to the Iſraelites.

A peculiar treaſure unto me] The word which we render *peculiar treaſure*, ſignifies one's proper good, which he keepeth in ſtore for ſpecial uſe, 1 *Chron.* xxix. 3. *Eccl.* ii. 8. See *Ainſw.* So the meaning is, you ſhall be the objects of my peculiar care, as jewels and peculiar treaſure are to kings. I will eſtabliſh my kingdom among you, with ſuch laws as ſhall not only diſtinguiſh you from all other nations, but make you to excel them: (See *Pat.*) and I will exerciſe ſuch a particular providence over you, as ſhall make you always a flouriſhing and happy nation. An. ante C. 1491.

For all the earth is mine.] This is more fully explained *Deut.* x. 14, 15. The meaning is, I might have choſen any other nation as well as you, but I have ſelected you to be the objects of many national favours and privileges; you muſt therefore diſtinguiſh yourſelves by your piety and goodneſs from the reſt of the world.

6 *And ye ſhall be unto me a kingdom of prieſts,*] i. e. As ſacred, and therefore as dear to God, as if they were all prieſts, not prieſts in name, but who live ſuitably to their profeſſion. See *Le Clerc.* The next words explain it; *a holy nation*, i. e. ſhining examples of piety and goodneſs to an idolatrous and degenerate world, as prieſts ought to diſtinguiſh themſelves from others by holy living. The LXX inverts the phraſe, and renders it, a royal prieſthood. It has been obſerved before, (Note on *Gen.* xiv. 18.) that in the firſt times of the world none but perſons of high rank were prieſts; and the ſame word in Hebrew ſignifies both *prieſts* and *princes:* hence ſome tranſlate it, *a princely kingdom*, a nation honourable and *divinely free*, as being ſubject only to God, and his laws, which are a ſource of true liberty and all national felicity; hence *If.* lxi. 6. repreſents the happy ſtate of the church under this figure of mens being *called the prieſts* (or princes) *of Jehovah*, i. e. *the miniſters of God:* and in alluſion to this double ſenſe of the word, Chriſtians are ſtiled *a royal prieſthood*, 1 Pet. ii. 9. and *kings and prieſts unto God*, Rev. i. 6.

7 And Moſes came and called for the elders of the people, and laid before their faces all theſe words, which the LORD commanded him. 8 And all the people anſwered together, and ſaid, All that the LORD hath ſpoken, we will do. And Moſes returned the words of the people unto the LORD.

EXPOSITION.

7 *Called for the elders of the people,*] The principal perſons in the ſeveral tribes, *ch.* iii. 16.

8 *And all the people anſwered — All that the Lord hath ſpoken, we will do.*] They conſent to have God for their king, and promiſe to be obedient to his laws. See *Pat.* And thus by the conſent of every individual they become the ſubjects of the divine government in a peculiar ſenſe. So that here begins the theocracy, ſo famous in the Jewiſh hiſtory. We may obſerve, that this form, in which the affair is propoſed to the people, and reſolved by them, is like the form uſed in the Roman government: the propoſal of any thing by the ſenate to the people of Rome, being in ſome ſuch form of words as this: Is it your will, O Romans, and do you reſolve it? *Velitis, jubeatis, Quirites?* To which the anſwer was, We will, and reſolve it: *Volumus, jubemuſque*, or, *Uti rogas.* Thus we find the authority ſtill lodged in the people, 1 *Sam.* x. 24. The election of Saul is confirmed by their unanimous conſent, *ch.* xi. 14, 15. See alſo *Num.* xxxv. 24, 25. 1 *Chron.* xxix. 22, 23. *Joſ.* ix. 15, 21. Again, when Saul had ſentenced Jonathan to die, the people interpoſe their authority, and by their proper deed reverſe the ſentence, 1 *Sam.* xiv. 43, 45. See *Lowman's Diſſertation on the civil government of the Hebrews*, *ch.* vii.

And Moſes returned the words of the people unto the Lord.] Upon which report made to God of the people's conſent, he proceeds, after a few days preparation, *ver.* 11. to declare the laws by which they ſhould be governed, *ch.* xx. xxi. xxii. xxiii. and then in the xxiv^th^ chapter theſe laws paſs into a covenant between God and them. Upon which God orders the tabernacle to be built, that he may fix his peculiar preſence among them. We may obſerve, that Moſes here plainly acts as mediator between God and the people. See *Pat.* and *Calmet.*

9 And

An. ante C. 1491. 9 And the LORD ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the LORD. 10 And the LORD ſaid unto Moſes, Go unto the people, and ſanctifie them to day and to morrow, and let them waſh their clothes, 11 And be ready againſt the third day: for the third day the LORD will come down in the ſight of all the people, upon mount Sinai. 12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to your ſelves, *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount, ſhall be ſurely put to death. 13 * There ſhall not an hand touch it, but he ſhall ſurely be ſtoned or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the † trumpet ſoundeth long, they ſhall come up to the mount. 14 And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes. 15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives.

† Or, *cornet.*

* Read, *Let not a hand touch him.*

EXPOSITION.

9 *In a thick cloud,*] The divine voice was delivered out of the midſt of *fire*, which *burnt* the mountain: in alluſion to which God is called *a conſuming fire*, Heb. xii. 29. compared with *Deut.* iv. 11, 24. But with reſpect to the people *clouds and darkneſs were round about him:* they ſaw nothing but a *dark cloud*, out of which there iſſued awful thunders and flaſhes of lightning, *ver.* 16. See *Pat.*

That the people may hear, when I ſpeak with thee,] Though they ſaw no ſimilitude, yet they heard a voice *ſpeaking* unto Moſes, and not only a voice or ſound, but they diſtinctly underſtood the words, which were ſometimes directed to all the people, *Deut.* iv. 12. *ch.* v. 4, 5. See *Pat.* But Maimonides, and others after him are of opinion, that the people only heard the ſound of the words which God delivered to Moſes, but not ſo diſtinctly, as to underſtand what was ſaid.

10 *Sanctify them to day and to morrow,*] They were not only to purify themſelves from all moral pollution and uncleanneſs, but as preparatory thereto, they were to abſtract their minds from the world, by ceſſation from their ordinary employments, by prayer and faſting, and abſtinence from otherwiſe lawful pleaſures, *ver.* 15.

And let them waſh their clothes.] This rite is preſcribed in various other places, *Lev.* xi. 25, 28, 40. xiv. 8, 47. xv. 5, 6, 7. xvi. 26. *Num.* viii. 7. xxxi. 24. as a ſign of that moral purification with which we ought to draw near to God, *Heb.* x. 22. In all theſe places the Hebrews underſtand it of waſhing their whole bodies, becauſe, I ſuppoſe, they were to be dipp'd in water with their clothes on, or both to waſh their clothes and bathe themſelves in water, as *Lev.* xv. 5, 8, 13, 16, 18, 21, 22. In token of the ſame moral purification, Aaron and his ſons were to be waſhed with water at their conſecration, *ch.* xxix. 4. xl. 12. And from this pattern aroſe the Jewiſh practice of making proſelytes to their religion by baptiſm, i. e. by waſhing or dipping their whole body in water. See *Pat.* and *Ainſw.* This rite of ablution with water was of the earlieſt antiquity. See on *Gen.* xxxv. 2.

11 *And be ready againſt the third day:*] Thus they were to ſpend two whole days in making preparation for this ſolemn appearance before God: this is computed to be the fiftieth day after the paſſover, which was thence called pentecoſt, a Jewiſh feſtival, *Lev.* xxiii. 16. *Acts* xx. 16. See *Ainſw.* and on *ver.* 1.

For the third day the Lord will come down] The reader needs not be told, that this is not to be underſtood of the eſſential divine preſence, which is equally in all places, at all times; but of thoſe external ſigns or ſymbols whereby God was pleaſed to manifeſt his preſence to the Iſraelites. See *ver.* 18.

13 *There ſhall not an hand touch it,*] We apply it to the mountain; but all other verſions I have ſeen, refer it to the perſon who is to be put to death, *ver.* 12. *There ſhall not an hand touch him*, i. e. none ſhall go within the conſecrated bounds to drag the offender from thence, in order to put him to death, *but he ſhall be ſtoned or ſhot.* See *Le Clerc.* Or it may mean, he ſhall be ſo execrable to you, that you ſhall not touch him. See *Ainſw.* and *Jun. & Trem.* This ſevere order was given to impreſs the minds of that ſtiff-necked people with a profound veneration for the author and authority of their laws.

He ſhall ſurely be ſtoned, or ſhot through;] *Stoned*, if near at hand; or *ſhot through* with darts or arrows, if at a diſtance. This law ſeems to have taken place only for the firſt two days; for on the third day thoſe who paſſed the conſecrated bounds, were to periſh by the hand of God himſelf, *ver.* 21, 22, 24. See *Le Clerc.*

When the trumpet ſoundeth long,] The Hebrew word *tobel*, which we render trumpet, ſignifies *a cornet*, or a muſical inſtrument in ſhape of a *ram's horn* or *cow's horn.* Here by a metonymy it ſignifies the *clangor* or *trumpet-note:* for in the original it is, *when the trumpet is protracted*; the Greek, the Chaldee, and Syriac render it, *when the trumpet ceaſes*, or *is withdrawn*; the ſame word ſignifying *to defer* or *ſuſpend*, Prov. xiii. 12. Ezek. xii. 25, 28. and this ſeems to be the ſenſe, as appears from *ver.* 16, 19, 20. where, upon the trumpet's ſounding long, the people tremble, and are charged not to come up to the mount. But others explain it thus; when the trumpet ſounds loud, let them advance up to the foot of the mountain, as far as the bounds that are ſet, in order to hear their duty. See *Calmet.*

They ſhall come up to the mount.] To the foot of it, *ver.* 17. *Deut.* iv. 11. that they might more diſtinctly hear the voice of God. See *Pat.*

14 *And ſanctified the people,*] i. e. Commanded them to ſanctify themſelves both with internal and external purifications.

15 *Come not at your wives.*] In order to abſtract their minds the more from all ſenſuality and earthly

earthly affections, and render them the more fit for ſpiritual intercourſe with God, they are enjoined to abſtain even from lawful pleaſures. It is a good rule for thoſe who are ambitious of excelling in virtue, now and then to curb their inclinations in things lawful and indifferent, ſo ſhall they find it the more eaſy to ſubdue their vicious appetites and paſſions; for this reaſon ſome things were forbidden to the prieſts, which were allowed to others, *Lev.* x. 8. See *Le Clerc.*(A) An. ante C. 1491.

16 And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled. 17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount. 18 And mount Sinai was altogether on a ſmoke, becauſe the LORD deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice.

EXPOSITION.

16 *There were thunders and lightnings and a thick cloud, &c.*] The miraculous *cloud of glory* indicated ſome inviſible and majeſtic preſence; and the extraordinary commotion and perturbation in the courſe of nature, manifeſtly diſcovered his immediate interpoſition. See *Foſter's Sermons, Vol.* III. *ſerm.* xv.

And the voice of the trumpet] The heavenly miniſters who were attendants upon the divine Majeſty, ſummoned the people by a ſound reſembling that of a trumpet. See *Pat.*

18 *Becauſe the Lord deſcended upon it in fire:*] The *divine Majeſty* deſcended in a thick cloud, *ver.* 9, 16. with a glorious retinue of angels, who appeared like flames of fire: as Moſes himſelf ſeems to expound it, *Deut.* xxxiii. 2. He came with myriads of holy ones, from his right hand went a fiery law. See *Pat.*

And the ſmoke — aſcended as the ſmoke of a furnace,] The ſmoke was mingled with flame, which *went* up even *to the midſt of heaven*, Deut. iv. 11. See *Pat.*

And the whole mount quaked greatly.] This is alluded to *Pſ.* lxviii. 8. civ. 32.

19 *And — Moſes ſpake,*] We are no where told in the Old Teſtament what he ſpake; but this the apoſtle to the Hebrews ſupplies, telling us, *So terrible was the ſight that Moſes ſaid, I exceedingly fear and quake*, Heb. xii. 21. See *Jun. & Trem.*

And God anſwered him by a voice.] i. e. God anſwered him in *calm peaceful accents*, bidding him diſmiſs his fears and come up to the mount, as it follows, *ver.* 20. See *Jun. & Trem.*

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes *up* to the top of the mount, and Moſes went up. 21 And the LORD ſaid unto Moſes, Go down, * charge the people, leſt they break through unto the LORD to gaze, and many of them periſh. 22 And let the prieſts alſo which come near to the LORD, ſanctifie themſelves, leſt the LORD break forth upon them. 23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctifie it. 24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them. 25 So Moſes went down unto the people, and ſpake unto them.

* Heb. *conteſt.*

EXPOSITION.

20 *And the Lord came down upon mount Sinai, &c.*] The meaning is, *The Lord having come down* or *ſettled upon mount Sinai — called Moſes up, &c.* For he had deſcended upon it before, *ver.* 18.

And the Lord called Moſes up] He was called up to the very place where the *ſhechinah* or *divine glory* was, and entered into the midſt of the cloud, where God is ſaid to have ſpoke to him *face to face*, as a man ſpeaketh to his friend, *ch.*

NOTES.

(A) Almoſt all the eaſtern nations ſeem to have had a notion, that men were polluted by this action. What opinion the Babylonians and Arabians had of this matter, we learn from Herodotus, *l.* i. *c.* 198. Οσακις δ' αν μιχθη, &c. *Quoties cum uxore miſcetur vir Babylonius, thymiama luſtrale igni admovet, atque ex altera parte uxor idem facit. Cum vero illuxit Aurora, ambo lavantur, nullum enim vas attingere ſolent, antequam abluti fuerint. Hæc eadem faciunt etiam Arabes.* The ſame author ſays of the Egyptians, *l.* ii. *c.* 64. *Non miſceri cum fœminis in templis, neque ablutos a mulieribus templa ingredi, hi primi religioſe inſtituerunt.* And in the following words he joins the Greeks with the Egyptians. The ſame cuſtom obtained among the Romans, as appears from theſe lines of Tibullus, *l.* ii. *eleg.* 1.

Vos quoque abeſſe procul jubeo, diſcedite ab aris,
Queis tulit heſterna gaudia nocte Venus.
Caſta placent ſuperis; pura cum veſte venite,
Et manibus puris ſumite fontis aquam.

An. ante C. 1491.

xxxiii. 11. Thus it is underſtood by B. Patrick. But it would ſeem from *ch.* xx. 21. compared with *Deut.* v. 4, 5. that even Moſes was not admitted to enter within the cloud of glory, but drew near only to the thick darkneſs with which it was encompaſſed, and ſo ſtood between *Jehovah*, or the divine preſence, and the people. As to the phraſe ſpoke to him *face to face*, ſee it explained on *ch.* xxxiii. 11.

21 *Go down, charge the people,*] It would ſeem, that, upon Moſes's going up, ſome of the people thought of approaching nearer, out of curioſity, to ſee if they could diſcover more of the divine Majeſty. See *Pat.*

22 *And let the prieſts alſo*] Who theſe were is much diſputed; for Aaron and his ſons were not yet conſecrated. The general opinion is, that they were the *firſt-born*, who were devoted to God as his miniſters, *ch.* xiii. 2. and in whoſe ſtead the Levites were afterwards conſecrated to his ſervice, *Num.* viii. 14. Others underſtand the *princes*, i. e. the prime and moſt honourable perſons in the ſeveral tribes; for the word ſignifies either *prieſts* or *princes*, as has been obſerved more than once before: but the following words, *which come near unto the Lord*, ſeem to reſtrain it to thoſe who miniſtered in holy things. Others think they were Aaron and his ſons, who then officiated as prieſts, by the nomination of Moſes and choice of the people, and were afterward confirmed by divine appointment. See *Calmet.* The moſt probable opinion is, that they were ſuch perſons whom Moſes had choſe to preſide in the publick worſhip, till God ſhould order it otherwiſe: the ſame whom we find appointed to offer ſacrifices in name of the people, *ch.* xxiv. 5. See *Le Clerc.*

Leſt the Lord break forth upon them.] i. e. Leſt he ſmite them with death, 2 *Sam.* v. 20. vi. 8. See *Ainſw.*

23 *And Moſes—ſaid unto the Lord, The people cannot come up, &c.*] He thought it was needleſs to go down to reſtrain the people, having *ſet bounds about the mount*, as he was commanded, *ver.* 12. But God knowing the perverſeneſs of their diſpoſitions, is pleaſed to ſend them a ſecond charge, not willing that any of them ſhould periſh. See *Pat.* and *Le Clerc.*

24 *And Aaron with thee:*] Aaron is permitted to come up to the mount with Moſes, that he might have the more reverence from the people, when he ſhould be veſted afterwards with the high prieſthood. See *Pat.*

CHAP. XX.

AND God ſpake all theſe words, ſaying, 2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of * bondage.

* Heb. *ſervants.*

EXPOSITION.

As the fundamental principles of all religion are chiefly theſe four: 1. That there is a God: 2. That he is not any of theſe things which are ſeen; but far more excellent and tranſcendent: 3. That he is the great witneſs and judge of human thoughts and actions: 4. That he is the maker of the univerſe. So theſe four articles are ſet forth in ſo many precepts of the Decalogue. See *Grotius de Jure Belli & Pacis, c.* xx. *ſ.* 145. And it is to be obſerved, that although theſe laws were given to the Hebrew nation by Jehovah, not as the Lord of the univerſe, but as their king, who had delivered them from Egyptian bondage; yet, as they are all (that ſingle one excepted, which enjoins the ſanctification of the ſeventh-day ſabbath) eſſential branches of the law of nature, they may juſtly be conſidered in a more extended light, than that of being interwoven with a particular conſtitution, even as the everlaſting laws of the king of heaven. They were proclaimed indeed from mount Sinai with ſuch circumſtances of pomp and terror, as are rather a natural means to extort a political obedience, than to raiſe and improve a religious and moral temper; but are addreſſed to us in a way of more free and calm perſuaſion. And the author of the epiſtle to the Hebrews has expreſsly mentioned it as a mark of ſuperior excellence in the goſpel-diſpenſation, that we are not come unto the mount — that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt, and the ſound of the trumpet *of thunder*, &c. *Heb.* xii. 18, &c. See *Foſter's Sermons, V.* III. *ſerm.* xv.

1 *And God ſpake all theſe words,*] *All theſe words*, i. e. the ten commandments following, *Deut.* v. 22. *God ſpake*, i. e. a voice came from the divine Majeſty out of the midſt of the fire, *Deut.* iv. 12. v. 4, 22. for which reaſon it is called *a fiery law*, *Deut.* xxxiii. 2. It was given not immediately by God, but by the mediation of angels repreſenting the divine Majeſty, and ſpeaking in his name, *Acts* vii. 38. *Gal.* iii. 19. *Heb.* ii. 2. and none of theſe angels can be meant of Chriſt; for the writer to the Hebrews proves the goſpel a more excellent inſtitution than the law on this account, that the goſpel was given *by the Lord Jeſus*, the law by angels only, *Heb.* ii. 2, 3. See *Grotius.*

2 *I am the Lord thy God, which brought thee out of the land of Egypt,*] Theſe words are the declaration of *God himſelf*, expreſſed by the angel as his immediate inſtrument: they contain both the general and particular reaſons of obedience to the divine laws. The firſt is included in that expreſſion *I am the Lord*, or *I am Jehovah*, i. e. the one eternal ſelf-exiſtent Being, from whom all other beings, and all their happineſs is derived, and on whom they abſolutely depend. See on *ch.* vi. 3. This motive then is directed to the Jews as men, and extends equally to all other reaſonable beings throughout the univerſe, who are, and ever ſhall be bound by the law of their creation to worſhip and obey *Jehovah*, whoſe eſſential tranſcendent excellence claims their higheſt veneration, and whoſe conſtant overflowing goodneſs calls for their warmeſt love, homage, and gratitude.

Thy God,] The word God is in Scripture a relative term, and implies dominion over a perſon or nation. Now as the abſolute univerſal dominion of the ſupreme Being is implied in his being called *Jehovah*, *the Lord*, ſo his dominion over the Jews in particular is included in this phraſe *thy God*; as if he had ſaid, Though I be Lord of all the earth, yet I bear a peculiar relation to you, as having enacted a ſpecial covenant with thy forefathers, whereby they ſolemnly engaged

to

to renounce all idolatry, and to worſhip and ſerve me as their God, and I reciprocally promiſed ſpecial favour to them and their ſeed, *Gen.* xvii. 7. which covenant you yourſelves have lately renewed, *ch.* xix. 5, 8. therefore you are bound to walk in my ways, to keep my ſtatutes, and hearken to my voice. See *Barrow's Expoſition of the Decalogue.*

Which have brought thee out of the land of Egypt,] Who by a ſignal train of miracles delivered thee from the ſaddeſt oppreſſion and ſlavery, and brought thee into a ſtate of preſent liberty, and of ſure tendency toward the enjoyment of reſt and plenty, joy and comfort, in the promiſed land. Now what God in a direct and literal ſenſe thus ſpeaks to the Jews, may with parity of reaſon be applied to us: *The Lord, Jehovah,* is our Lord no leſs than theirs; he is the abſolute lord and governor of the univerſe, to whom our higheſt reſpect and obedience are due; *he is our God,* having choſen and conſecrated us to himſelf by *a new and better covenant,* eſtabliſhed upon better promiſes; and he hath *brought us up out of* a ſpiritual *Egypt,* a worſe than Egyptian bondage, having *delivered us from the power of darkneſs, and tranſlated us into the kingdom of his Son,* reſcued us from the tyranny of ſin unto the glorious liberty of the ſons of God, conducted us in the way, and given us the aſſured hope, if we be not wanting to ourſelves, of entering into the heavenly Canaan, a place of perfect reſt and inconceivable felicity. See *Barrow, ibid.* An. ante C. 1491.

After this preface follow the commandments themſelves, which may be diſtinguiſhed into two heads; our duty towards God, expreſſed in the four firſt, and our duty towards our neighbour, in the ſix laſt. They were originally delivered by God himſelf in two tables, one of which our Saviour calls the firſt and greateſt commandment, which is *the Love of God*; and the ſecond, he ſaith, is like unto it, thou ſhalt love thy neighbour as thyſelf, *Matt.* xxii. 38, 39. See Dr. *Clarke's Expoſition, &c.*

3 Thou ſhalt have no other gods before me.

EXPOSITION.

3 *Thou ſhalt have no other gods before me.*] The preface in the former verſe is conſidered by moſt interpreters as containing general motives of obedience to the whole divine law; but we may conſider it alſo as a particular motive to inforce this firſt commandment, on which all the reſt depend. *I am the Lord thy God, &c. Thou ſhalt* therefore *have no other gods before me.* See *Foſter's Serm. V.* III. *ſer.* xv.

Before me.] i. e. *In my ſight* and preſence: as God had eſtabliſhed his peculiar kingdom and reſidence among the Jews, their ſetting up other gods was an affronting God to his face. The LXX render it *beſides me:* (ſee *Le Clerc.*) It may alſo ſignify *as long as I am,* or for ever, as *before the ſun,* Pſ. lxxii. 17. is, as long as the ſun endureth, (ſee *Ainſw.*) *And in all places,* for the face of God is every where.

This commandment, like moſt of the reſt, is in form negative, but implies this poſitive precept, Thou ſhalt have me for thy God, and none but me: whereby is required, 1. That we believe and acknowledge one ſupreme God, the parent and ſovereign of the univerſe. 2. That we worſhip and adore him, as *Jehovah the Lord,* i. e. on account of the tranſcendent excellence of his nature; and alſo as *our God,* i. e. on account of the high and honourable relation which we bear to him, as his creatures and ſervants; in conſequence of which we ought to keep up in our minds a lively ſenſe of our abſolute dependance upon him, as the author and preſerver of our being, and gratefully recollect our manifold obligations to him, as our beſt friend and moſt generous benefactor. 3. Eſpecially to *have Jehovah* for *our God* implies, that we practically acknowledge him for our righteous ſovereign, judge and lawgiver, i. e. that we hearken to and obey the dictates of his will, whether made known to us by reaſon or revelation, not out of ſlaviſh fear, as if they were the arbitrary inſtitutions of a tyrant, but out of filial love and reverence, as to the directions of our wiſe and beneficent parent, who loves us, and conſults our trueſt intereſt; who enjoins us nothing but what he knows, from his perfect inſight into the conſtitution of human nature, to be the natural means and foundation of our happineſs. While we thus acknowledge Jehovah to be our God, it is both our duty and privilege to rejoice in the exiſtence which he has given us, and with perfect ſecurity to acquieſce in all the determinations of his Providence, being as confident as the divine goodneſs and veracity can make us, that our wiſe guardian, who preſides over and directs all the affairs of the univerſe, will conduct us ſafe through all the ſhifting ſcenes of this tranſitory ſtate, in proſperity or adverſity, health or ſickneſs, life or death, to our ultimate perfection and felicity. This is that worſhip and acknowledgment of God enjoined in this firſt commandment, as delivered to Moſes; and in the goſpel, the firſt and great commandment is declared to be the worſhip of the ſame God, in the name and through the mediation of Jeſus Chriſt, *Matt.* xxii. 38. *John* xvi. 23, 24. 1 *Tim.* ii. 5. *Eph.* ii. 18. See Dr. *Clarke's Expoſition.*

To this law of eternal reaſon the following errors are directly repugnant: 1. *Atheiſm,* or the diſbelief of a ſovereign mind, the ruler and ſuperintendant of the univerſe; the monſtrous abſurdity of which error is fully confuted in the diſſertation on the creation. 2. *Polytheiſm,* or the acknowledging a plurality of gods; eſpecially the ſetting up any other ſupreme God beſides Jehovah, to confront his authority, and conteſt with him the ſovereignty over the univerſe. That there is in truth but one ſuch Being, to whom our ſupreme worſhip is due, is here ſuppoſed as a thing known by the light of reaſon, and deducible from the nature and eſſence of God. He is *Jehovah,* i. e. the neceſſary and ſelf-exiſtent Being; therefore he muſt of neceſſity be but one, *Deut.* vi. 4. Accordingly Dr. Clarke has attempted to ſhew how the unity of the Deity may be neceſſarily inferred from the idea of ſelf-exiſtence. Neceſſity abſolute in itſelf, ſays he, is *ſimple* and *uniform* and *univerſal,* without any poſſible *difference, diſformity,* or variety whatſoever; and all variety or difference of exiſtence muſt needs ariſe from ſome external cauſe, and be dependent upon it, and proportionable to the efficiency of that cauſe, whatſoever it be. *Abſolute Neceſſity,* in which there can be *no variation* in any kind or degree, cannot be the ground of exiſtence of a number of beings, however ſimilar and agreeing; becauſe without any other difference, even number is itſelf a manifeſt *diſformity* or ine-

An. ante C. 1491.

quality (if I may ſo ſpeak) of efficiency or cauſality.

Again, to ſuppoſe two or more diſtinct beings exiſting of themſelves, neceſſarily, and independent from each other, implies this plain contradiction, that each of them being independent from the other, they may either of them be ſuppoſed to exiſt *alone*; ſo that it will be no contradiction to ſuppoſe the other not to exiſt, and conſequently neither of them will be neceſſarily-exiſting. Whatſoever therefore exiſts neceſſarily, is the one ſimple eſſence of the ſelf-exiſting being, and whatſoever differs from that, is not neceſſarily-exiſting; becauſe in abſolute neceſſity there can be no difference or diverſity of exiſtence. Other beings there may be innumerable, beſides the one infinite ſelf-exiſtent; but no other being can be ſelf-exiſtent, becauſe ſo it would be individually the ſame, at the ſame time that it is ſuppoſed to be different. See Dr. *Clarke's Demonſtration, &c.*

The ſame truth is evinced in an eaſier manner by the following arguments:

1. One cauſe equal to the production and maintenance of the preſent frame of things, is *as much*, in general, as is neceſſary to be ſuppoſed, and therefore as much as ought to be ſuppoſed: for one neceſſarily-exiſtent being, of immutable excellence, and poſſeſſed of infinite wiſdom, power and goodneſs, (which is the univerſal idea of the ſupreme Deity) is as capable of making the *preſent*, and all poſſible worlds, and of governing the world to the utmoſt perfection of natural or moral government, as two, three, or a thouſand ſuch beings can be ſuppoſed to be. This demonſtrates, that there can be no poſſible ground on which to imagine more than one ſupreme Deity; and whatever there is no ground in reaſon to ſuppoſe, nor any medium in nature to prove, (if it ought not to be ranked among things abſolutely impoſſible) it muſt however be madneſs to aſſert.

2. As there are evidences of one Deity, which inconteſtably prove his exiſtence, we may reaſonably infer from hence, that if there was another, there would be convincing proofs of his being likewiſe; if more than two, further evidence of this additional *plurality:* but nothing like this appears in the whole viſible conſtitution of nature; and therefore the mere ſuppoſition of a plurality of gods muſt be quite *wild* and *extravagant*. See *Foſter's Sermons, V.* III. *ſerm.* xvi.

3. This unity of God, or that there is but one infinite, eternal, omnipotent Being, who created and governs all things, appears likewiſe from obſervations on the univerſe itſelf; becauſe there is nothing to be ſeen in the external world, but unity of deſign and harmony of operation. The univerſe appears evidently to be one univerſe, governed by one law of gravity through the whole, and obſerving the ſame laws of motion every where. The conduct of the whole is every where one and the ſame, and not the leaſt ſigns or traces appear of any oppoſite, or co-ordinate power interpoſing itſelf in any of its regular phænomena. This is the uſe that the great Sir Iſaac Newton makes of theſe obſervations: This ſyſtem, ſays he, of the ſun, and planets, and comets, could not have its origin from any other, than from the wiſe conduct and dominion of an intelligent and powerful Being. And in caſe the fixed ſtars be the centers of the like ſyſtems, they that are framed by the like wiſe conduct, muſt all be ſubject to the dominion of *one Being*; eſpecially while it appears, that the light of the fixed ſtars is of the ſame nature with the light of the ſun; and that all theſe ſyſtems do mutually impart their light to one another. See his *Princ. Math. 2d edit. p.* 482, 483. and *Whiſton's Aſtronomical Principles, p.* 131, and 237. With theſe concluſions of reaſon and philoſophy the general ſenſe of mankind in all ages agrees. For altho' it appears that all nations of the world, beſides the Jews, were guilty of polytheiſm, yet they ſtill believed there was one, and but one ſupreme ſelf-exiſtent God, paramount to all other beings in the univerſe, by whom their other gods were created, and to whom they were inferior and ſubordinate. To begin with the Egyptians, that famous inſcription upon the temple at Sais makes it evident, that they did not ſuppoſe a multitude of unmade ſelf-exiſtent deities, but acknowledged one ſupreme, all-comprehending mind: the inſcription is, Εγω ειμι παν το γεγονος, ων, και εσομενον, και τον εμον πεπλον ουδεις πω θνητος απεκαλυψεν. Here the ſupreme Deity ſpeaks, and the ſenſe ſeems to be this; *I am all that was, is, and ſhall be, and the whole world is nothing but myſelf veiled; but my naked and unveiled brightneſs no mortal could ever yet behold or comprehend:* a deſcription of the Deity not unlike that which God gives of himſelf to Moſes; *Thou ſhalt ſee my back parts, but my face ſhall not be ſeen.* This one ſupreme God the Egyptians for the ſame reaſon called inviſible, incomprehenſible, He who ſeeth all things, himſelf being unſeen: they likewiſe called him, Το παν, *The God who is all, and in all*, and Χνεφις, εξηρημενος, μετεωρος — ὁ της γενεσεως και φυσεως ὁλης — αυτος θεος, That God, who is the cauſe of generation and univerſal nature, who is ſeparated, exempt from, and elevated above all the powers in the world.

In the belief of this doctrine we find the Greeks agreeing with the Egyptians; inſomuch, that Maximus Tyrius affirms this to have been the general ſenſe of all the Pagans, that there was Θεος εις, παντων βασιλευς και πατηρ, και θεοι πολλοι, θεου παιδες, συναρχοντες θεω, i. e. *One God*, the king and father of all, and many gods, the ſons of God, reigning together with God. Hence Jupiter was ſo often called by the Greeks, Πατηρ ανδρων τε θεωντε, The father of gods and men; ὁ μεγας θεος, the great God; ὁ ὑψιστος, the Higheſt; θεος θεων, the God of gods; ὁ πρωτος, the firſt of beings; ὁ δημιουργος, the Architect or maker of the world. And by the Latins, *Hominum pater atque deorum, princeps ille Deus, Deus optimus maximus, ſummum illud & æternum, neque mutabile neque interiturum, cui nec viget quidquam ſimile aut ſecundum,* &c. The Pagan theology is indeed often confounded with hiſtory and phyſiology; hence Jupiter is ſometimes taken for the air, as, *ſub Jove, ſub dio*; ſometimes Jupiter is a man, the ſon of Saturn, king of Crete, born in Crete, or as others, in Arcadia. However, it is unqueſtionable, that the more intelligent, both of the Greeks and Latins, did frequently underſtand by Zeus or Jupiter, that ſupreme unmade Deity, who was the maker of the world, and of all the inferior gods: him the Greeks call ὁ θεος, by way of eminence, αγαθον, νους, ψυχη, *God, the ſovereign good, the intellect, or ſoul of the univerſe. Him,* Plato and others call ὁ θεος ὁ τοδε παν γεννησας, θεος αγεννητος, και αυτογενης, *that God who made the whole univerſe, that unproduced, ſelf-originated God.* They ſpeak indeed of generated gods, and even repreſent Night, Chaos, and Ocean, ſenior to the gods, as appears from the verſes aſcribed to Orpheus, from Homer, Heſiod, and others; but this they are far from underſtanding abſolutely, or of all the gods without exception, as if there had been no unmade Deity but *Chaos* and *Night*; but only of the inferior mundane gods, who were generated together with the world: and though ſome of them

ſuppoſed theſe inferior Gods to have exiſted from eternity, yet it was univerſally agreed that they were all derived from one ſole ſelf-exiſtent deity, who is ſaid by them to be αιτιας κρειττων και πρεσβυτερος, ſuperior to, and older than any cauſe. See *Cudworth*'s *Intellect. Syſtem. B.* I. *c.* iv. An. ante C. 1491.

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. 5 Thou ſhalt not bow down thy ſelf to them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me: 6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

EXPOSITION.

4 *Thou ſhalt not make unto thee any graven image, &c.*] As the great deſign of the whole Moſaic inſtitution, is to reclaim and preſerve the Jews from that deep contagion of idolatry which had overſpread the nations, and to make them the depoſitories of the true religion, for the general benefit of mankind; ſo the particular deſign of this law is to bring them back to the pure, primitive, and ſpiritual worſhip of the deity, who is a ſpirit inviſible, immaterial, whoſe nature doth infinitely tranſcend our comprehenſion; and therefore not to be repreſented by any image, picture, or draught, of any creature whatever, *Iſ.* xl. 12, 15, 17, 18. *Acts* xvii. 24, &c. This is the reaſon of the prohibition aſſigned, *Deut.* iv. 12. Ye heard the voice of the words, but ſaw no ſimilitude. Hence it is that Tacitus gives the Jews that noble teſtimony, *Hiſt. l.* v. *c.* 5. *Judæi mente ſola, unumque numen intelligunt. Profanos, qui Deûm imagines, mortalibus materiis, in ſpecies hominum effingant. Summum illud & æternum, neque mutabile, neque interiturum. Igitur nulla ſimulacra urbibus ſuis nedum templis ſunt. Non regibus hæc adulatio, non cæſaribus honor.*

Of the ſin of idolatry are two ſorts; the worſhip of a falſe God, forbidden in the firſt commandment; and the worſhip of the true God under a falſe repreſentation, or through an unlawful medium, forbidden more particularly in this ſecond commandment. See Dr. *Clarke*'s *Expoſition. Pheſel*, which we render *graven image*, ſeems to be a protuberant image, or a ſtatue, whether of ſtone or wood. *Temunah*, again, which we render *likeneſs*, denotes a picture or an image repreſented in colours. From theſe words, *thou ſhalt not make to thyſelf any graven image*, the Jews, and many ancient Chriſtians, have thought, that the making any images at all, though without any intention of worſhipping them, was unlawful. But had images been abſolutely unlawful in themſelves, God had never allowed the images of the cherubims to be ſet up in the temple. The ſenſe of the commandment plainly is, only to forbid the making of images as repreſentations of God, or in any way as objects or mediums of worſhip. *Thou ſhalt not make* them, *thou ſhalt not bow down to them*; i. e. Thou ſhalt not make them, in order to bow down to them, *Lev.* xxvi. 1. See Dr. *Clarke*, *ibid.* And the reaſon annexed, *I am a jealous God*, will only ſuit with this interpretation. For thou ſhalt not proſtrate thyſelf to *images*, becauſe *I am a jealous God*; this has energy and an important meaning in it. But *I am a jealous God*; therefore thou ſhalt not make an image or picture for any purpoſe whatſoever, has neither force nor meaning. See *Foſter*'s *Sermons*, *V.* IV. *Ser.* xv. It may ſignify alſo, thou ſhalt not make or form any image or picture of God in thy heart; think not *that the Godhead is like unto gold, &c. Acts* xvii. 29. Under the prohibition we may alſo conceive this poſitive precept intended, that we ſhould frame high and worthy conceptions of God, as a being incomparably ſuperior to all things which we ſee or know, tranſcendently perfect in goodneſs, juſtice, wiſdom, and power, above what we can comprehend. And eſpecially, that in our devotions we ſhould raiſe our minds above groſs ſenſe and fancy, and *worſhip God, who is a ſpirit, in ſpirit and in truth.* See *Barrow*, *ibid.*

Any likeneſs of any thing that is in heaven above,] Worſhip not the hoſt of heaven, the ſun, moon and ſtars, or any imaginary inviſible powers in them, *Deut.* iv. 19. Neither repreſent God under the ſimilitude of any of theſe things: for the ſun is his ſun, and the whole heavens are the *work of his hands.* See Dr. *Clarke*, *ibid.* As the principal view of the legiſlator was to guard the Iſraelites againſt the ſuperſtitious and idolatrous cuſtoms of Egypt, ſo this law ſeems to point that way; for many are of opinion, that the ancient Egyptians worſhipped the ſun under the name of Oſiris, and the moon under that of Iſis, and under the figure of a woman with horns upon her head. *Any likeneſs of things in heaven* may alſo ſignify, the images of birds that fly in the air, which is often called heaven; for theſe too the Egyptians worſhipped, as the Phenix, the Hawk, the Ibis, all birds conſecrated to the ſun. See *Calmet.*

Or that is in the earth beneath, &c.] i. e. Worſhip no image of man, beaſt, or fiſh: (*Deut.* iv. 17, 18.) neither repreſent God under any of theſe ſimilitudes; as did the Egyptians and other heathens of old, and the worſhippers of the *golden calf*, and Jeroboam, who ſet up the calves in Dan and Bethel. 'Tis but a lame excuſe, that the church of Rome makes for the uſe of images in religious worſhip, that their original intention was not that the images themſelves ſhould be worſhipped. For corruptions of this kind ever grow by degrees; and the commandment was given on purpoſe to prevent their beginnings. See Dr. *Clarke*, *ibid.*

Or that is in the water, &c.] Such as the crocodile, which the Egyptians worſhipped, or the god dagon, which was the idol of the Philiſtines, *Jud.* xvi. 23. See *Calmet.*

5 *Thou ſhalt not bow down thyſelf to them, nor ſerve them:*] Thou ſhalt not uſe towards them any geſture, action, or poſture, beſpeaking religious worſhip; for under this one, all other geſtures of reverence are forbidden.

For I the Lord thy God am a jealous God,] This is the reaſon and inforcement of the prohition of every ſpecies of idolatry. God is conſidered in ſcripture, as having *eſpouſed* the Jewiſh nation; i. e. choſe them for his peculiar people. (*Jer.* ii. 2. *Hoſ.* ii. 19.) So that they were bound, by ſpecial ties, to worſhip him with ſuch unalienable affection *as a chaſte ſpouſe bears to her huſband.*

An. ante C. 1491.

huſband. Hence idolatry is often called whoredom, and *going a whoring from God.* (*Ex.* xxxiv. 15. *Deut.* xxxi. 16. *Jud.* ii. 17. *Jer.* iii. 9, 20.) And in purſuance of the ſame metaphor God is called a *jealous* God, i. e. his unalienable right to our ſervices, will not ſuffer him to bear a rival or competitor in his worſhip. See *Ainſw.* He is *jealous*, not like earthly princes, leſt their authority ſhould ſuffer any diminution; for our goodneſs extendeth not to him, nor can our wickedneſs do him any damage. But he is jealous for our ſakes; leſt by giving his honour to others, and his *praiſe to graven images*, our notions ſhould become corrupt, our underſtandings darkened, our wills and affections biaſſed, and inclined to evil. For all idolatry naturally leads to other immoralities. See Dr. *Clarke*, *ibid.*

Viſiting the iniquity of the fathers upon the children] *Viſiting*, i. e. puniſhing with ſignal judgments, *Jer. v.* 9, 29. Which is not to be underſtood as if the offending fathers were not to be puniſhed for their idolatries; the contrary is plainly taught, *Deut.* vii. 10. But the meaning is, that God will puniſh the tranſgreſſors of his laws, eſpecially the tranſgreſſors of this commandment, with ſignal judgments, in ſuch a manner, that the woful effects thereof ſhall reach even to their poſterity, and that for ſeveral generations. How then, it may be aſked, can ſuch a proceeding as this be reconciled with thoſe ſacred and irreverſible rules of *equity*, by which God's moral government muſt be ſuppoſed to be, at all times, conducted? How can it be reconciled to what God himſelf elſewhere declares, *Deut.* xxiv. 16. and to the doctrine ſo ſtrongly inculcated by *Ezekiel*, *ch.* xviii. 20. *The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon.* Of little force, in the preſent argument, is the obſervation of Maimonides and others, that this threatning is appropriated to the crime of idolatry. For if the penalty be unjuſt in itſelf, it muſt be ſo in all inſtances. Beſides, it is not true that it is limited to idolatry, for we find it extended to crimes in general, *Ex.* xxxiv. 7. Add to this, that our Saviour has aſſerted the ſame thing in ſubſtance with reſpect to other flagrant vices, particularly perſecution and murder. *Matt.* xxiii. 34, 35, 36. *Behold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city: that upon you may come all the righteous blood ſhed upon the earth—verily, I ſay unto you, all theſe things ſhall come upon this generation*; i. e. in other words, God will *viſit* the perſecutions and murders of your wicked anceſtors, as well as your own, on you their children and deſcendants. We muſt therefore defend the equity of the puniſhment here threatened, upon ſome more extenſive principle, than the peculiar character and guilt of idolatry. And the true ſolution of the caſe is this: That God here ſpeaks of *viſiting the iniquity of the fathers* on ſuch children as inherit their vices, and imitate their bad examples; the *third* and *fourth generation of them that hate me*, i. e. continue to manifeſt their contempt and hatred of me, by perſiſting in their idolatries. See *Lev.* xxvi. 39, *&c.* And this is agreeable to the general tenor of the Old Teſtament, and to every inſtance of childrens ſuffering from the immediate hand of God, (theſe being always wicked children) for the vices of their progenitors. But the prophet Ezekiel (and the ſame is to be underſtood of *Deut.* xxiv. 16.) ſpeaks, on the contrary, of ſuch of the offſpring of degenerate and corrupted parents, as were themſelves good and virtuous. So that, by this plain ſentiment, all ſhadow of a contradiction between the two ſacred writers is abſolutely removed.

But it may ſtill be objected, that if this be the import of the threatening annexed to the ſecond commandment, it amounts to very little; becauſe the wicked children of wicked parents would be puniſhed, by God, for their own offences. To which I anſwer, that this is far from being certain, if we confine our reaſoning, as the caſe obliges us, to the preſent probationary ſtate, and to external puniſhments: And that there are circumſtances ſuppoſable, in which mankind might not have been externally puniſhed *here*, if they had not been the depraved off-ſpring of degenerate anceſtors. Let us imagine, for inſtance, a ſociety to be corrupt and vicious: God may exerciſe patience towards them, as he does towards private perſons, to ſee whether they will be *reclaimed* by *gentle* methods, before he proceeds to execute vengeance, and teſtify his ſevere diſpleaſure againſt their iniquities. As the fate of a nation is a very great and important event, and its deſtruction what the moſt benevolent being, who deſires the happineſs of all his creatures, cannot delight in, he may think it becoming his infinite wiſdom not to puniſh the firſt offenders, to leave room for the ſucceeding generation to relinquiſh their fathers vices. But if they go on in the ſame track of impiety, then it may be a fit time to puniſh, to prevent the contagion from ſpreading farther, and from being tranſmitted to poſterity. See *Foſter's Serm. Vol.* IV. *Ser.* xv. Thus the eaſieſt ſenſe of this difficult paſſage is that of Theodoret, S. Jerom, Le Clerc, and others: That tho' God, full of mercy, may forbear an impious nation for three or four generations, yet he will, in time, inflict ſevere national judgments upon the poſterity of wicked parents, if they go on to imitate their impieties. The righteous judge of the univerſe defers the execution of national judgments, till the people have *filled up the meaſure of* their iniquity, *Gen.* xv. 16. *Matt.* xxiii. 32. He exerciſes patience towards the firſt offenders for ſeveral generations; but if the milder methods of his providence produce not the deſired effect, then he puts forth the ſeverity of his juſtice, calls that nation to account not only for the ſins of the preſent, but in ſome meaſure of the paſt, he puniſhes them, as I may ſay, with uſury; as happened in the caſe of Sodom and Gomorrah; and afterwards in the vengeance inflicted on the Canaanites. And the ſame may be ſaid of the final deſtruction of the Greeks and Romans, as a people and nation.

Unto the third and fourth generation] Heb. *Unto the thirds and fourths.* The word *generation* is ſupplied in the Greek, the Chaldee, the Samaritan, and other verſions, as the ſenſe requires. But then, for the ſame reaſon, it ought likewiſe to have been ſupplied in *ver.* 6. unto thouſands; i. e. thouſands of generations.

Of them that hate me:] i. e. Who diſobey my commandments: or, as in the Chaldee, *when the ſons follow the ſins of their fathers.* The beſt proof we can give of our love to God, is to obey his will, 1 *Jo.* v. 3. So the violation of his laws, is the ſtrongeſt expreſſion of hatred and diſregard to God, *John* xv. 23, 24. See *Le Clerc.* 'Tis obſerved, that the paſſions of fury, anger, indignation, jealouſy, are ſeldom or never attributed to God in the Old Teſtament, but when ſpeaking of the ſin of idolatry; and by enemies to God, and *haters* of him, are commonly meant *idolaters. Deut.* vi. 14, 15. vii. 10. xi. 16, 17. xii. 31. xvi. 22. xxxi. 29.

Num.

Num. xxxii. 21. See *Pat.* The reaſon why God expreſſes ſuch particular indignation againſt idolatry is, becauſe there is no crime attended with a greater general corruption of manners. Among the heathens, *for this cauſe*, ſays St. Paul, (for their departing from the law of nature in this point) *God gave them up unto vile affections, and to a reprobate mind.* Thus among the ſeven nations of Canaan, idolatry having taught them to ſubſtitute various rites of ſuperſtition, as an equivalent for a virtuous life, in time baniſhed from them the principles of common humanity and decency, by introducing the moſt ſhameful impurities, and human ſacrifices, quite deteſtable to human nature. In like manner the Jews, whenever they fell into any degree of this crime, immediately the conſequences became intolerable. When they had erected the golden calf, *the people ſat down to eat and drink*, and roſe up to play; i. e. to *debauch themſelves*. And Balaam tempted them to *idolatry* and *fornication* together: and then *God gave them up to worſhip the hoſt of heaven.* And, at length, they came to *ſacrifice even their children to Moloch.* To prevent theſe evils, God, at the firſt giving of the law, ſtrictly forbids all approaches to this vice. He commands that not only *actual idolatry*, but even mens *tempting* each other to it, be puniſhed with *death*, *Deut.* xiii. 5, 6. And for the ſame reaſon he here threatens, that he would *viſit the ſins of the fathers upon the children unto the third and fourth generation*; i. e. however God might defer the execution of his threatenings for a time, he would, for their national idolatry and irreligion, at length, ſend down upon them very long temporal judgments; which threatening began to be fulfilled upon them in the Babyloniſh captivity. And has ſince been more remarkably fulfilled upon them in ſuch a captivity, and ſuch a diſperſion, as never happened to any other nation upon the face of the earth. See Dr. *Clarke's Sermons*, *V.* I. *Ser.* iii.

6 *And ſhewing mercy unto thouſands*] i. e. To the *thouſand generation*; for ſo the ſenſe requires. See *ver.* 5. He would puniſh tranſgreſſors to three or four generations, but ſhew mercy to his true worſhippers for thouſands of generations, or to their lateſt poſterity. He does not ſay he will forbear to puniſh the poſterity of good men in caſe they offend; but that he will deal the more favourably with theſe in that reſpect. The conduct of providence in theſe caſes is repreſented, *Pſ.* lxxxix. 30. If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments: then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs, *my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.* Tho' he will puniſh the offending children of good men, yet their miſ-deeds ſhall not interrupt his kindneſs to the reſt of their poſterity, nor aboliſh his remembrance of their goodneſs. And this truth was verified in the conduct of providence towards Abraham and the patriarchs; in memory of whoſe pious love and obedience, God paſſed by the manifold provocations of their poſterity, nor ſuffered them, for many generations, to be involved in national ruin. See *Ex.* ii. 24. *Lev.* xxvi. 42. *Deut.* iv. 37. *Pſ.* cv. 42. 1 *Kings* xi. 11, 12, 34. xv. 4. 2 *Chron.* xxi. 7. See *Barrow*, *ibid.* and *Le Clerc.* It is upon this principle St. Paul teaches us to expect the future converſion of the Jews. For tho' concerning the goſpel, ſays he, they be enemies—yet as touching the election, they are beloved for the fathers ſakes, &c. *Rom.* xi. 28. Obſerve here the extent of the divine goodneſs, how much more he delights in mercy, than in acts of juſt ſeverity. He viſits only to three or four generations, but his mercy extends to thouſands. And indeed mercy or goodneſs is the proper emanation of the divine nature; but judgment is a thing foreign and extrinſic to it, and therefore called *his ſtrange work*; it proceeds not from any primary or original diſpoſition to puniſh, but the circumſtances of his creatures, the wiſe and good ends which it ſubſerves in his moral government, render it neceſſary. An. ante C. 1491.

And keep my commandments.] My commandments in general, eſpecially the firſt and ſecond, to which this clauſe ſeems to have a principal reference. See *Le Clerc.*

The chief ſpecies of idolatry forbidden in this commandment are theſe following:

1. The repreſenting the everlaſting and ſupreme God under any material and viſible ſimilitude. That this was intended in the commandment, appears from the reaſon by which Moſes reinforces the obſervation of it, *Deut.* iv. 15, 16. *Take ye good heed unto yourſelves (for ye ſaw no manner of* SIMILITUDE, *&c.) leſt ye corrupt yourſelves, and make you a graven image, the* SIMILITUDE *of any figure, &c.* 'Tis a ſhocking indignity offered to the boundleſs majeſty, the omnipotence, the immenſity of the divine nature, to pretend to deſcribe it, by what neceſſarily involves in the very idea of it folly, imperfection, weakneſs, and limited exiſtence. *Iſa.* xl. 12, 18. *Acts* xvii. 24, 29.

2. The worſhipping images, as containing ſymbolical repreſentations of any of the divine perfections. As if, for example, any ſhould pay religious reverence to a lion or elephant, as, on account of their ſtrength, fitted to repreſent the power of God: Or to the ſun, as the nobleſt viſible emblem of that ſupreme ſpirit, which chears and animates univerſal nature. This was the beſt defence which the heathens could make for their national idolatry, that it was conſecrated ultimately to the father of Gods and men. But it was a very lame vindication; for the emblems themſelves were inadequate to the glory and dignity of the object: and inſtead of aſſiſting the devotion of the people, ſerved to debaſe their apprehenſions, and leſſen their inward reverence, of the deity.

3. The uſing images as mediums of worſhip ultimately paid to the true God, or to idol-gods, as idol-mediators. This was the idolatry of the Iſraelites in worſhipping the golden calf. Not that they were ſo brutiſh to imagine the image itſelf, which was their own invention, their own workmanſhip, to be the very eternal ſelf-exiſtent Jehovah. Doubtleſs, they only intended it as a medium through which to preſent their ſupreme veneration to the God of Iſrael; upon which account, the day when this idol was firſt exhibited is ſtiled, *a feaſt to the Lord*, *Ex.* xxxii. 5. But notwithſtanding it is evidently deſcribed as an act of idolatry, *Pſ.* cvi. 19, 20. And the caſe is preciſely the ſame with the idolatry of the church of Rome. See *Foſter's Sermons*, *V.* IV. *Ser.* xv.

4. 'Tis likewiſe contrary to the evident ſcope of this commandment, to worſhip angels or ſaints, or to allow the character of a mediatorial deity to any being, without an expreſs warrant and authority from God. As chriſtianity teaches that there is but *one God*; ſo alſo, that there is but one Mediator, in whoſe name all our religious worſhip is to be addreſſed to God; and therefore to ſet up other interceſſors or objects of mediatorial worſhip, is downright ſuperſtition. See Dr. *Clarke's Expoſition*, and *Foſter's Serm. V.* III. *Ser.* xvi.

5. Beſides all theſe ſeveral kinds and degrees of

An. ante C. 1491.

of idolatry, literally and ſtrictly ſo called, there are alſo ſeveral other things, which, becauſe they are, in different ways and manners, a departing in ſome meaſure from God, and placing our reliance or affections upon ſome wrong object, they are therefore in Scripture *figuratively*, and by way of analogy, repreſented as idolatrous practices. Thus St. Peter deſcribes thoſe Jewiſh proſelytes, who had indulged themſelves in being preſent at the idol-feaſts of the heathens, as having *wrought the will of the Gentiles — in revellings, banquetings, and abominable idolatries*, 1 *Pet.* iv. 3. And among Chriſtians, mens taking delight in promoting corruptions of religion introduced by human power, the Scripture calls falling down and worſhipping the beaſt, *Rev.* xiii. 8, 12. paying more regard to a brutal tyrant, to the will of oppreſſive and unreaſonable men, than to the will of God. Further, becauſe men who have no right ſenſe of God upon their minds, are apt to place that truſt and reliance upon the riches and power of this world, which ought to be placed upon God alone; hence St. Paul by a very elegant figure calls covetouſneſs *idolatry*, and the covetous man, an *idolatry*; charging *them who are rich in this world* — not *to truſt in uncertain riches, but in the living God.* And our Saviour himſelf, in the ſame figure, declares, *Matt.* vi. 24. No man can ſerve (worſhip) two maſters — ye cannot ſerve God and Mammon. See Dr. *Clarke's Sermons, Vol.* I. *ſerm.* iii. So St. Paul ſpeaking of the ſenſual and voluptuous, thoſe *lovers of pleaſure* more than *lovers of God*, ſtiles them emphatically men *whoſe God is their belly.* In like manner, thoſe who, without duly acknowledging the Providence of God, reſt their chief hope and confidence upon ſecond cauſes, who, in the elegant language of Scripture, *truſt in their horſes* and *their chariots, ſacrifice to their net*, and *burn incenſe to their drag*; all theſe and the like tranſgreſs againſt the deſign and meaning of this holy law. See *Barrow, ibid.* All theſe, whatever we may think of them, are very properly conſidered under the notion of idolatry. For to beſtow upon any object a higher degree of our thought and affection, than is conſiſtent with our regard to God and our duty, is to make an idol of it: thus an huſband idolizes his wife, when he doats upon her to ſuch a degree, as upon her account to neglect the higher obligations he owes to his country, or to mankind in general. By this we ſee, that other Chriſtians, beſides Roman Catholicks, are too often guilty of ſinning againſt this commandment.

7 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltleſs that taketh his name in vain.

EXPOSITION.

7 *Thou ſhalt not take*] Some, to make this precept of a piece with the two former, conſider it in its immediate ſcope and intention, as levelled againſt the idolatrous practice of ſtiling idols by names and titles which belong only to God, and of ſwearing by idols, which is giving a vain fictitious deity the honours and prerogatives of Jehovah; rendering it thus; *Thou ſhalt not bear or tranſfer the name of the Lord thy God to a vain thing*, i. e. Thou ſhalt not aſcribe the names and attributes of the true God to an idol, or vain deity. This ſeems to be the ſenſe of the LXX. Ου λημψη το ονομα Κυριου του Θεου σου επι ματαιω; and ſo it was underſtood by ſome of the fathers. It is well known, that the heathens were wont to call their idols *Elohim*, *Baal*, *Molech*, names which properly belong to God only: and they were wont alſo to ſwear by their idols *Mehercule*, *Mecaſtor*, *Medius*, *Fidius*, &c. And whilſt they ſware by ſuch imaginary gods, no doubt they would be more emboldened to forſwear themſelves, *Wiſdom* xiv. 28. See *Spencer de Leg. Heb. l.* i. *c.* iv. *ſ.* 12. But the words are underſtood more naturally, as a general prohibition againſt falſe and vain ſwearing, eſpecially againſt the horrid vice of perjury: for the original may be thus rendered literally, *Thou ſhalt not take* or *lift up the name of the Lord thy God falſely*, or *to a lie*, i. e. Thou ſhalt not ſwear falſely; for *to lift up* is *to ſwear*, which was done with the hand lifted up to heaven. And the word which we tranſlate *in vain* ſignifies *a falſhood* or *lie*, *ch.* xxiii. 1. *Deut.* v. 20. *Pſal.* iv. 2. xii. 2. xxiv. 4. cxliv. 8. And in this ſenſe our Saviour cites this law, *Matt.* v. 33. Ye have heard that it hath been ſaid to them of old time, *Thou ſhalt not forſwear thyſelf:* ſo that the principal thing here forbidden is perjury, or making uſe of the name of God by way of appeal to him as omniſcient, and to whom belongs the final deciſion in all caſes of equity, in atteſtation and ſupport of falſhood; a crime repugnant to all our ideas of God, and utterly ſubverſive of public order. For it is an imprecation of the divine vengeance upon ourſelves, if we are knowingly and deliberately inſincere: ſo that the man who is guilty of it, if he is not a ſpeculative atheiſt, muſt be a downright monſter in nature, deriding the juſtice of the Deity, and defying Omnipotence to do its worſt. And as oaths are the principal fences of government, and the laſt determination in points of ſocial juſtice, whether reſpecting life or property, perjury manifeſtly tends to the confuſion and total diſſolution of all civil ſocieties. The drunkard, the thief, and adulterer, compared to the falſe ſwearer, are ſinners of ſome modeſty; ſo far from deſiring God to be a witneſs of their foul and atrocious crimes, they would avoid his preſence, and retire from him if they could; but perjury has this daring degree of wickedneſs peculiar to it, that it wilfully affronts even the majeſty of God, and calls upon him to ſee with what confirmed impiety they can diſhonour his name and deſy his vengeance. By way of ſupplement to this explication, ſee on *Num.* xxx. 3.

2. By parity of reaſon the prohibition may be extended to all light and vain ſwearing, all wanton and irreverent uſe of God's holy name; and this our Saviour has included in the juſt explication of this commandment, *Matt.* v. 34. *But I ſay unto you, Swear not at all*, i. e. Swear not at all in common converſation; which appears from the context to be the intention of theſe words. Whatever men may plead in excuſe for this vice, it certainly tends to leſſen that profound and humble reverence, which all creatures owe to the univerſal Creator; for it is an obvious truth, that things of the greateſt importance and uſe, by being common and familiar, grow to be leſs regarded; things of the higheſt eſtimation, by being mixed with low images, are debaſed and rendered deſpicable: but this is not all, it is in itſelf an inſtance of the groſſeſt irreverence and contempt of God. For what can be a more manifeſt token of diſreſpect, than to uſe that tremendous name, which all the hoſts of heaven adore,

adore, to embelliſh idle diſcourſe, and give an air and colour to our impertinence? If it be done for amuſement only, without any intention to hurt our neighbour, even the beſt that can be ſaid for it is, that we *make a jeſt of God.* Beſides it is one of the moſt ſenſeleſs, unnatural, and uſeleſs vices that ever was invented.—It is a rude, unmannerly, and clowniſh behaviour, to treat with a contemptuous familiarity the greateſt and beſt of Beings in the preſence of any, who have a veneration for him. Every one would naturally reſent what he thought to be an indignity offered to his father or friend; and it muſt give at leaſt equal uneaſineſs to a virtuous mind to hear the Father of the rational univerſe, and his conſtant benefactor, treated diſreſpectfully. See *Foſter's Sermons, V.* IV. *ſerm.* v.

Nor is it any juſt excuſe, when men ſwear by other things, without expreſs mention of the name of God: for ſwearing by any creature is ultimately, and in effect, ſwearing by the name of God, whoſe creature it is, and who alone can with any ſenſe be conceived to be finally appealed to, for the truth of the fact, for the ſincerity of the intention, *Matt.* xxiii. 20, 21, 22. Simplicity and plainneſs of ſpeech becometh Chriſtians, who profeſs to be void of fraud and deceit; and whatſoever is inconſiſtent with ſuch ſimplicity, proceedeth from ſome evil root. See Dr. *Clarke's Expoſition.*

For the Lord will not hold him guiltleſs, that taketh his name in vain.] This is a very awful conſideration to deter men from the violation of this ſacred law, eſpecially from perjury, which is a crime moſt odious in the ſight of God. The phraſe here uſed was not intended to denote a *ſoftening*, but rather an aggravation of the puniſhment: for it may amount to exactly the ſame, as if we were to ſay of any notorious offender, "That he ſhall not eſcape unpuniſhed," i. e. he eſpecially ſhall not eſcape unpuniſhed. See *Foſter*, and Dr. *Clarke*, *ibid.* This clauſe ſeems added, becauſe perjury is a crime which often eſcapes puniſhment from men, and therefore God threatens to take particular cognizance of it: and ſo mankind always thought, as appears by the law of the twelve tables, *Perjurii pœna divina, exitium, humana, dedecus:* the divine puniſhment of perjury is utter deſtruction, the human puniſhment is diſgrace or infamy. And Alexander Severus was ſo ſenſible of this, that he thought, *Jurisjūrandi contempta religio, ſatis Deum ulterem habet:* The contempt of the religion of an oath hath God for a ſufficient avenger. See *Patrick.* And that perjurers were eſpecially believed to be reſerved for puniſhment in the other world, appears from Homer, *Il.* xix. An. ante C. 1491.

— Ye fell furies of the realms of night,
Who rule the dead, and horrid woes prepare
For perjur'd kings, and all who falſely ſwear.

8 Remember the ſabbath-day, to keep it holy. 9 Six days ſhalt thou labour, and do all thy work. 10 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that *is* within thy gates. 11 For *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath-day, and hallowed it.

EXPOSITION.

8 *Remember the ſabbath day,*] i. e. Remember the day of *reſt*, which God hath appointed thee to obſerve; for the word *ſabbath* ſignifies properly *reſt*, as *Lev.* xxv. 2. — *then ſhall the land keep a ſabbath unto the Lord*, i. e. then ſhall the land enjoy *reſt*, as God has commanded. Hence all the Jewiſh feſtivals are called *ſabbaths*, as being days of *reſt* from all ſervile labour, *Lev.* xxiii. 7, 11, 15. Thus the weekly *ſabbath* was a day of *reſt*, it being one main end of its inſtitution, that ſervants and cattle might have reſt from their labours. Some think this word *remember* is prefixed to the fourth commandment, to denote either the importance or antiquity of it: but it rather ſeems to intimate a difference between this and the other precepts; as the other commandments carry their own reaſon along with them, they are delivered in a peremptory ſtile, but this being of poſitive inſtitution, is introduced with a *remember*; and that it might take the faſter hold of the Jews, contains in its boſom the reaſon of its inſtitution. See *Spencer de Leg. Heb. l.* i. *c.* iv. *ſ.* 10.

However, though this precept be not of moral obligation, yet it has the ſame end as the other precepts of the firſt table; for its primary deſign was the extirpation of idolatry, (ſee *Spencer, ibid.*) being deſigned to preſerve among men the memory of that fundamental article of religion, that God is the creator of the world; therefore the violation of the ſabbath implied a denial of this great article of religion, and conſequently a denial of the wiſdom, goodneſs, and eternal power of God, which are manifeſted in his works: and not only ſo, but it implied a caſting off the worſhip and adoration of the true God. See *Grot. de Jure Belli & Pacis, l.* ii. *c.* xx. *ſ.* 45. Which by the bye ſuggeſts the reaſon why the violation of the ſabbath was puniſhed with ſo much ſeverity by the law of Moſes: for the reader will obſerve, that as the decalogue in general is in ſeveral places of Scripture called God's covenant with the Jews, becauſe it contained the chief articles or conditions of the covenant, *ch.* xxxiv. 28. *Deut.* v. 2. xxix. 1. ſo this precept is in a particular manner called a covenant, becauſe their obſerving the ſabbath was a badge or ſign of that covenant, whereby they engaged to be the worſhippers of the true God, the creator of the world; and ſo were diſtinguiſhed from the idolatrous nations, *ch.* xxxi. 16, 17. *Ezek.* xx. 12, 20. Which is thought a proof, that the inſtitution of the ſabbath was owing to Moſes, and that the patriarchs were not obliged thereby, nor did practiſe it. We may obſerve farther, that the law concerning the ſabbath is mentioned apart from the body of their laws, (in the fore-cited places, and *Neh.* ix. 13, 14.) as being in nature different from the reſt: all the other precepts being of moral and neceſſary obligation, but this command, as to the determinate time and manner of performing the general duties here enjoined, being founded on no obligation

An. ante C. 1491.

obligation antecedent to the lawgiver's will. That we ſhould with grateful and joyful ſenſe reflect upon the glorious works of God, eſpecially that grand and fundamental one wherein his goodneſs, wiſdom and power, are ſo illuſtriouſly diſplayed, the creation of the world; that we ſhould not be unmindful of the ſpecial favours of God, as was that of the deliverance from Egyptian ſlavery to the Jews; that we ſhould not ſpend all our time in carking care and labour about our bodies, and the cares of this life, but ſhould aſſign a competent time for the relaxation of our minds, and for attendance to the concerns of our ſouls; that we ſhould allow ſome time of reſpite and refreſhment to thoſe of our brethren whom providence hath diſpoſed into a mean, ſervile condition; that we ſhould ſhew kindneſs even to our beaſts: All theſe are duties which reaſon and natural religion dictate, and accordingly, in all wiſe ſtates ſome proviſion hath been made for the practice of them. "The gods, ſaith Plato, (*c.* ii. *De Leg.* 11.) (*i. e.* providence adminiſtring affairs by the intervention of inferior inviſible powers) in pity to mankind, born to painful toil and labour, appointed for an eaſe and ceſſation from their toils the returns of feſtival ſeaſons, to be obſerved in honour of the gods". Thus reaſon acknowledges the ſubſtance of theſe duties. But as to the circumſtances, that a ſeventh day preciſely ſhould be aſſigned, and a total ceſſation from labour obſerved, this is plainly of poſitive ritual inſtitution, obligatory only upon the Jews, to whom it made a part of their ceremonial law, that yoke of bondage which was impoſed upon them for the hardneſs of their hearts; becauſe (as Juſtin Martyr obſerves) they were ſo prone to forget their Maker, to neglect the ſtate of their ſouls through worldly-mindedneſs, to exact intolerable labour from their poor brethren, and to uſe their beaſts with cruelty, that unleſs their Sacred Lawgiver had appointed a day wherein the whole ſociety was bound to a ſolemn obſervance of thoſe duties, there was great danger of their being totally omitted. This character of them is ſtrongly marked in the following words of the prophet *Amos*, viii. 4. *Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail; ſaying, when will the new moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat?* But that Chriſtians are diſcharged from the obſervation of this law, (as to its circumſtantial parts) is plain from theſe words of St. Paul, *Col.* ii. 16, 17. *Let no man therefore judge you in meat or in drink, or in reſpect of an holy-day, or of the new moon, or of the ſabbath-days; which are a ſhadow of things to come.* Here the word *ſabbath* muſt, in propriety of language, comprehend every ſabbath; and that the weekly ſabbath was more eſpecially intended, is highly probable, becauſe where-ever the word is uſed, it ſeldom ſignifies any thing elſe in the New Teſtament; and when in the Old Teſtament it is joined with feaſts and new moons, it is generally deſigned to ſpecify the ſeventh-day ſabbath. The moſt ſpecious objection is this: It would ſeem from *Gen.* ii. 3. that the ſabbath was inſtituted from the beginning, in order to commemorate God's works of creation. But what Moſes there ſays may only be by way of *anticipation*, and have a reference to a law that was not enacted till ſome ages afterwards. This would be eaſily underſtood by that people, for whom the writings of Moſes were originally deſigned, and the thing itſelf is conſiſtent with the ſtricteſt propriety of hiſtorical narration: for ſuppoſe that an earthly prince ſhould, at the diſtance of many years, inſtitute a feſtival in commemoration of a ſignal and grand event; the hiſtorian who writes his reign (notwithſtanding the *inſtitution* did not immediately follow the fact, the memory of which was deſigned to be perpetuated by it) may juſtly ſubjoin a general mention of it to his account of the event; tho' he intends likewiſe to inſert it in its proper place, and give it there a more minute and full deſcription. And what makes this the more probable, is, that in all the writings of Moſes before the commencement of the Hebrew polity, there is not ſo much as the moſt diſtant hint of a ſabbath obſerved or known. See *Foſter's Sermons*, vol. iv. ſer. 11. *Barrow ib. Le Clerc. in Ex* xvi. 23. But notwithſtanding theſe reaſonings prove the Jewiſh ſeventh-day ſabbath to be abrogated with the reſt of their ceremonial inſtitutions, yet as nature directs public honours and ſocial duties to be paid to the Supreme Being, and as an obligation to maintain public worſhip neceſſarily involves, in the very idea of it, an obligation to devote ſome time for that purpoſe; as the inſtitution of one day in ſeven has been found by experience not to be attended with the leaſt inconveniency to the rights and common intereſts of mankind, and is as little as can in reaſon be allowed for the improvement of our underſtandings and morals, for eaſe and refreſhment to our ſervants, for reſt to our cattle, and conſequently for ſubſerving the two grand purpoſes of *piety* and *mercy*, which are always inſeparable: laſtly, as the firſt day of the week is recommended to us for the celebration of religious offices by the apoſtles and primitive Chriſtians, and in itſelf no day could be ſo proper for the ſolemnities of Chriſtian worſhip as that of our Lord's reſurrection, that grand event on which the truth of Chriſtianity depends; on all theſe accounts Chriſtians are bound to pay a religious regard to this day, which in the New Teſtament is ſtiled the *Lord's Day*. And thoſe who refuſe to join in the religious obſervation of this day, lay themſelves under a neceſſity, in moſt places at leaſt, of neglecting public worſhip altogether; by which omiſſion they neglect the dictates of nature and reaſon itſelf, as well as the intimations of revealed religion. See *Foſter, ibid.*

To keep it holy] *i. e.* Conſecrate it to reſt or ceſſation from all ſecular employments. So it is explained, *Jer.* xvii. 21, 22, 27. *Thus ſaith the Lord, take heed to yourſelves, and bear no burden on the ſabbath day, nor bring it in by the gates of Jeruſalem. Neither carry forth a burden out of your houſes on the ſabbath day, neither do ye any work,* BUT HALLOW YE THE SABBATH DAY, *as I commanded your fathers*, &c. For the word *kadaſh*, to *hallow* or *keep holy*, does not always ſignify to ſeparate a thing to religion, as *ſanctificare* does in Latin, but is taken in a more extenſive ſenſe, for any ſeparation whatever from a common to a peculiar uſe, eſpecially when that uſe is inſtituted by God. Thus *Joſ.* xx. 7. *They appointed*; Heb. *ſanctified, i. e.* ſeparated, *Kedeſh in Galilee*, namely, for a city of refuge. So *Joel*, ii. 15. *Sanctify a faſt*; *i. e.* ſeparate and ordain the time of a faſt. So here the *keeping holy the ſabbath* is explained to mean the ſeparating or diſtinguiſhing it from other days, by *reſting* from all laborious and ſervile offices. See on *ch.* xxxi. 13.

9 *Six days ſhalt thou labour, &c.*] i. e. Six days only ſhalt thou labour, and do all thy work; but thus it is not lawful for thee to do on *the ſeventh day*, becauſe it is the ſabbath or reſt of the Lord thy God. Some conſider this not merely as a permiſſion, but as a command, that men ſhould be

be diligent, and uſefully employed in ſome worldly calling throughout the ſix days of the week: and to be ſure it is not the will of God, that men ſhould ſpend their days in idleneſs.

——Other creatures all day long
Rove idle, unemploy'd, and leſs need reſt;
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of heaven on all his ways.

Even thoſe whoſe ſtations ſet them above the neceſſity of being employed in ſervile mechanic labours, ought to be engaged in ſome way of life, whereby they may be uſeful to the ſociety, as well as improve themſelves.

10 *The ſeventh day is the ſabbath of the Lord thy God:*] i. e. It is the day of reſt ſacred to the honour of Jehovah thy God; or, it is the reſt of the Lord thy God, i. e. the day on which God reſted from his works of creation.

In it thou ſhalt not do any work,] i. e. Thou ſhalt not upon that day employ thyſelf in any ſervile labour, nor follow thy ordinary occupation: but as to works of abſolute neceſſity, for the preſervation and regular ſupport of life, and acts of charity and mercy, theſe can never be ſuperſeded by any poſitive law; theſe therefore they were, doubtleſs, at liberty to perform, for it would be moſt abſurdly rigid, and impious ſuperſtition, to make the ſabbath a contradiction to nature, and a foe to humanity, *Mark* ii. 27. *Luke* vi. 1—5. xiii. 15, 16. But with theſe neceſſary exceptions, the prohibition is not limited to thine own perſon, but reaches to all that are under thine authority or influence; to *thy ſon*, *thy daughter*, *thy man-ſervant*, and *thy maid-ſervant*; and from thoſe principles of lenity, that utter abhorrence of cruelty, which true religion always inſpires, to *thy* very *cattle*. Nor is the native Iſraelite only included, but every foreigner who is permitted by the laws to reſide amongſt you: *the ſtranger that is within thy gates*; by *ſtranger* here we underſtand not only the proſelytes of righteouſneſs, but all proſelytes whatſoever, even thoſe who were exempt from other Jewiſh rites; and not only ſo, but all ſtrangers who reſided within the territories of Judea, were obliged to ſubmit to this inſtitution, that they might not give offence to the Jews, and by their example entice them to idolatry. Thus we ſee, that the whole of the commandment itſelf relates to nothing elſe but a day of mere reſt from ſecular employment and bodily labour, without any explicit declaration, at leaſt in this moſt ſolemn exhibition of it, that it was originally conſecrated among the Jews, to any other or higher purpoſes of religion: which ought to be particularly noted, as a circumſtance of great weight, to juſtify the almoſt univerſal practice of Chriſtians in not ſolemnizing the day of the Jewiſh ſabbath. And that this is a juſt idea of the principal ſcope of the precept, is moſt evidently demonſtrated by the reaſon aſſigned as the ground of the appointment of this feſtival, as it follows.

11 *For in ſix days the Lord made heaven and earth,*] Not as if their imitation of the divine example in this particular was the reaſon of inſtituting the ſabbath, which ſome would make an argument for the ſabbath being of univerſal and unalterable obligation; but the meaning is, that by working ſix days, and reſting from labour on the ſeventh day, they might give a ſymbolical teſtimony of their belief in that God, who created the world in ſix days, and ceaſed from creating on the ſeventh. Thus the Jews, by conforming their labour and reſt to the example of God in creating the world, teſtified that they were the worſhippers of Jehovah the ſupreme Creator of heaven and earth: hence that ſaying of theirs, mentioned by Aben-Ezra, Whoſoever doth any work upon the ſabbath-day, denies the work of creation. See *Spencer de Leg. Heb. l.* i. *c.* iv. *ſ* 8. Beſides this, which was the primary end of the inſtitution of the ſabbath, namely, that it might be a commemoration of God's having created the world, and be a badge to the Iſraelites of their being the worſhippers of the true God, and of him only; there is alſo a ſecondary reaſon aſſign'd for the Jews obſervance of this day, *Deut.* v. 15. namely, that it was to be a memorial of God's goodneſs in giving them *reſt* from their intolerable burdens in Egypt; on which account they were both to *reſt* on that day themſelves, and to give their ſervants *reſt*, in remembrance that they had been *ſervants* in Egypt. And indeed this *reſt* to ſervants is ſuch a neceſſary duty of humanity, and of ſuch ſpecial regard in the ſight of God, that it is ſometimes ſpoken of as the principal end of the inſtitution of the ſabbath, *Deut.* v. 15. *Ex.* xxiii. 12. And the wiſdom of this inſtitution will be the more apparent, if we conſider with what rigour ſlaves in thoſe times were apt to be treated by their maſters: this made other legiſlators inſtitute feſtivals for the benefit of poor ſlaves, that they might enjoy a breathing-time from their hard labour; but no ſtate ever made more merciful proviſion for ſlaves than the Jewiſh. Among the Greeks and Romans they had hardly any exemption but during the Saturnalia; whereas among the Hebrews they had a releaſe every week, beſides on many other feſtivals: nor did ſlaves enjoy ſuch a compleat relaxation from work on holidays among other nations, as appears from *Virgil*, *Georg.* i. 267. An. ante C. 1491.

Quippe etiam feſtis quædam exercere diebus
Fas & jura ſinunt.

See *Le Clerc.* Again, another end of the inſtitution of the ſabbath was, that there might be a time ſet apart for public worſhip: this is inferred from other paſſages, particularly from *Lev.* xxiii. 3, 24. where the ſabbath is called *a holy convocation*, and for what other reaſon, but becauſe the people were called together on that day by ſound of trumpet to join in offering ſacrifice, and performing other religious duties, as well as in feaſting and rejoicing with their friends. It is true, there is nothing in the precept itſelf obliging to the exerciſe of religious duties on the ſabbath; for Moſes being ſent to a people groſly ignorant, and ſtrongly attached to Egyptian ſuperſtitions and idolatry, he wiſely ſtudied to reform them by degrees; and therefore all the obſervance of the ſabbath he required of them at firſt, was to reſt from all worldly labour, as a ſign that they believed and acknowledged God to have made the world in ſix days, and reſted on the ſeventh; that ſo having a ſtanding memorial before their eyes of this fundamental principle of religion, that God is the Creator of the world, and conſequently that he alone is to be worſhipped, their rude minds might be gradually reclaimed from idolatry, and tutored to the homage of the true God. The ſame was the caſe with Jeremiah, writing to a people who, during their Babyloniſh captivity, had quite fallen off from the Jewiſh religion to heatheniſh rites: he wants to bring them back to the religion of their fathers, particularly to the primitive obſervance of the ſabbath, as a ſign and profeſſion of Judaiſm; and therefore

An. ante C. 1491.

fore all that he requires of them is, to obſerve it as a day of reſt from worldly labour, *ch.* xvii. 22. But in the ſettled ſtate of the commonwealth, when paſtors and teachers were eſtabliſhed in the Jewiſh church, and the people better inſtructed in the knowledge of God, the ſabbath appears to have been ſet apart not merely for civil reſt, but alſo for religion, as may be inferred from 2 *Kings*, iv. 23. *Iſa.* lviii. 13. *Mark* i. 21. *Luke* iv. 16. *Acts* xiii. 14. xv. 21. xvi. 13. And eſpecially, 2 *Kings* xvi. 18. where we read of the *covert for the Sabbath*, which is thought to have been a kind of canopy, under which ſuch of the people as the porch of the temple could not contain, might be ſheltered from the weather, when they aſſembled on the ſabbath for the exerciſe of religion. But this was much later than Moſes's time, who ſays nothing of the religious obſervance of the ſabbath, that being left to be determined by the authority of the Jewiſh church, as might ſeem moſt expedient for promoting national piety. All that Moſes enjoins on that day, beſides a total ceſſation from ſecular employments, is the additional ſacrifice of two lambs, over and above the daily ſacrifice, *Num.* xxviii. 6, 10. In ſhort, the ſabbath was celebrated, at firſt, like other feſtivals, with feaſting, dancing, and other holiday recreations, what Philo calls ιλαρειαις επιδυμιαις; which, in time, degenerated into licentiouſneſs. Hence St. Auguſtin taxes the Jews with conſecrating the ſabbath to luxury, and the purpoſes of wicked lewdneſs. Tho' even then 'tis probable, that ſuch of the Hebrews as were more piouſly diſpos'd, devoted ſome part of the day to religion, eſpecially to contemplating the works of God, and rejoicing with God himſelf in that contemplation.

And reſted the ſeventh day:] i. e. He deſiſted, or ceas'd, from creating. See on *Gen.* ii. 1. with 1 *Sam.* xxv. 9. *Job.* xxxii. 1. where the ſame word occurs. Omnipotence could as eaſily have created the world in an inſtant, as in ten thouſand years, and ſtood in no need of *reſt* or relaxation; the exemption therefore can only mean, that God ceaſed from creating on the ſeventh day, every thing being already compleatly executed, according to the great model which his infinite wiſdom had contrived.

Wherefore the Lord bleſſed the ſabbath day, and hallowed it.] Not becauſe there was any neceſſary connection in the nature of things, between his having finiſhed the works of creation in ſix days, and the religious celebration of the ſeventh as a day of *reſt*; but to anſwer a valuable purpoſe, which might fitly take its riſe from hence, he did, by poſitive inſtitution, and an act of his ſupreme authority, bleſs the ſabbath-day, and hallow, or ſanctify it; i. e. ſet it apart from a civil to a ſacred uſe. See *Foſter, ibid.* Hence we ſee how groſly ignorant the heathen writers were, of the end and deſign for which the Jewiſh ſabbath was inſtituted, as indeed they were of moſt of their hiſtory and affairs. How ridiculous is it to ſee Plutarch gravely offering to prove, that the Jews were worſhippers of Bacchus, becauſe he fancied there was ſome affinity between the word *Sabbath* and the name of *Bacchus.* Σαββυς γαρ και νυν ετι πολλοι της Βακχης καλουσιν &c. For, ſays he, even at this day many, inſtead of *Bacchos* pronounce *Sabbos*, and utter that ſound in celebrating his rites. *Sympos. l.* iv. Others with as little reaſon conjectured, that the ſabbath was a feſtival kept in honour of Saturn, *Tacit. Hiſt. l.* v. *c.* 4. *Septimo die otium placuiſſe ferunt: quia is finem laborum tulerit, dein blandiente inertia, ſeptimum quoque annum ignaviæ datum. Alii honorem eum Saturno haberi; ſeu principia religionis tradentibus Idæis, quos cum Saturno pulſos, & conditores gentis accepimus; ſeu quod è ſeptem ſideribus, queis mortales reguntur, altiſſimo orbe & præcipua potentia ſtella Saturni feratur; ac pleraque cæleſtium vim ſuam & curſum ſeptimos per numeros conficiant.*

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

EXPOSITION.

12 *Honour thy father and thy mother:*] Next to our duty to our heavenly father, follows, in the order of nature, the duty which we owe to our earthly parents. So 'tis alſo in Pythagoras's golden verſes:

Αθανατους μεν πρωτα θεους, νομω ως διακειται,
Τιμα· και σεβου ορκον· επειθ' ηρωας αγαυους·
Τους τε καταχθονιους σεβε δαιμονας, ενομα ρεξων.
Τους τε γονεις τιμα.

i. e. "Firſt, reverence the immortal Gods, and pay religious regard to an oath. Then to demi-gods, and deify'd heroes, pay the legal honours. And next to them honour your parents." The word *honour* aptly ſerves to denote that awe and reverence, *Lev.* xix. 3. that obedience and obſervance, *Col.* iii. 20. that pious gratitude and retribution, 1 *Tim.* v. 4. that obſequious compliance with their inſtruction and advice, *Prov.* i. 8. xxiii. 22. and, in a word, all the branches of that filial love and duty which we indiſpenſably owe to thoſe who, under God, are the authors of our being, and by whoſe care and tenderneſs we have been preſerved and ſupported, in the moſt helpleſs part of our lives. Providence has ſo ordered the particular condition of man, that of all creatures living we are the leaſt able to provide for ourſelves in our infancy, and continue the longeſt in this helpleſs ſtate; as if it were on purpoſe to beget this filial obligation and endearment. Nor is this all that children owe to parents; they are eſpecially indebted to them for their education, which both affords them the means of future ſupport, and enables them to be uſeful in the world. And what ſtrengthens the obligation is, that parents do all theſe duties to their children moſt frankly, out of pure affection and benevolence, expecting no other return but the generous ſatisfaction of ſeeing their children thrive and do well. Therefore to violate theſe ſacred obligations, argues a diſpoſition not only vicious, but, I may ſay, *impious:* it intimates, that the perſon will, in like manner, be unjuſt, ingrateful, and diſingenuous to God, from whom he has received the like benefits: for if he *honour* not his earthly parents whom he hath ſeen, how will he reverence his heavenly father whom he hath not ſeen. See *Barrow's Expoſition.* Therefore, among all civilized nations, the violation of filial duty has been reckoned a mark of the greateſt depravation. Hence, by the ancient law of Athens, he that reproached his parents was diſinherited; if he ſtruck them, his hand was cut off; if he left them unburied, he loſt their eſtate, and was baniſhed his country: and another law even puniſhed this ingratitude with death. And the ground of all theſe laws was a ſenſe they had

had, that men ought to honour their parents as they did the Gods, ως εξ ισου δει τιμαν τους θεους, says Æschines. Whence Hierocles calls parents Φιοι επιγειοι, *earthly Gods*. And Philo, upon the decalogue, Θεοι εμφανεις, *visible Gods*, who, by giving life, imitate him who is the fountain of life. See *Patrick in loc.*. Now by analogy we may reduce, under this commandment, our obligation to honour all who perform towards us beneficent offices, like those which we receive from our parents, such as magistrates, supreme and subordinate, who are the *fathers* of our country; our benefactors and patrons; our pastors and teachers. See *Barrow, ibid.* and *Dr. Clarke's Exposition.* We are further to notice, that as in nature all influences and operations are mutual, so in all relations there is a duty reciprocal: Consequently 'tis to be understood, that parents are, by this commandment, required to behave as parents ought to do; i. e. to love, support, instruct, and be gentle towards their children. See Dr. *Clarke, ibid.* And indeed 'tis not so much their being the passive instruments of our being, as our constant, generous, and disinterested benefactors; the guardians of our tender years, our instructors and examples in virtue, that denominates them our parents, and chiefly constitutes our obligation to *honour*, love, and obey them.

That thy days may be long upon the land, &c.] Here is a particular promise annexed to this commandment; and St. Paul takes notice of it accordingly, as the first commandment (the only one of the ten) with promise, *Eph.* vi. 2. See Dr. *Clarke, ibid.* There seems to be a congruity in the reward promised, that they who are grateful to those from whom, under God, they received life, shall, by God's dispensation, enjoy that life long and well. But we find the same reward assigned to piety in general, *Deut.* viii. 1. and to several other duties in particular, *Deut.* xi. 9. xvi. 20. *Ps.* xxxvii. 9, 11, 29. xxxiv. 12, 16. See *Barrow's Exposition.* Le Clerc renders it, *that they*, i. e. thy parents, *may prolong thy days*, namely, by their prayers to God, that he may bless thee with long life and prosperity. Which is agreeable to the sentiment of the author of Ecclesiasticus, ch. iii. 6, &c. *He that honoureth his father shall have a long life—Honour thy father and mother, both in word and deed, that a blessing may come upon thee from them. For the blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations, &c.* The truth is, that even in the ordinary course of providence, obedience to the wise and wholsome instructions which all good parents will give their children, is the natural way to preserve health, and prolong life. Therefore Solomon thus bespeaks his son, *Prov.* iii. 1. *My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace shall they add to thee.* Whereas those who dishonour their parents, and consequently are disobedient to the counsels of wisdom and experience, forsake the guide of their youth, to pursue intemperance, sensuality and debauchery, which destroy the health, weaken the constitution, and shorten human life. We find it was the opinion of the heathens likewise, that the prayers of parents availed to prolong the lives of their children. To this purpose there is a remarkable passage in *Plato de leg. l.* xi. *p.* 682. *Edit. Ficini Genev.* where after warmly recommending filial duty, he mentions some terrible calamities which the gods had inflicted upon undutiful children, in consequence of their parents imprecations. To which he adds: *Let no one imagine that the Gods are disposed only to hear the imprecations of parents against their disobedient children: shall we not believe they are equally ready to hear the prayers which they put up in behalf of their children when dutiful?* Le Clerc.

An ante C. 1491.

13 Thou shalt not kill.

EXPOSITION.

13 *Thou shalt not kill.*] This and the four following precepts set forth our duty towards all men in general, with regard to the life, the *property*, the *reputation* of our neighbour, or whatever else may in any way affect him. The greatest and most irreparable damage one man can do another, is the taking away his life; and therefore the first of these general precepts is, *thou shalt not kill.* The words are better rendered in an old translation, *Thou shalt do no murder*; for there are many cases wherein the life of a man may be taken away without the sin of *murder*. As 1st, when a man has the misfortune to kill his neighbour by *chance*, without having any design of hurting him at all. In this case he is clear of the imputation of murder, tho' upon other accounts he may be justly blameable. Should such an accident be owing to carelessness; if a person grown to years of discretion should indeliberately sport with instruments of death, or destroy the life of another, in the execution of some wild design, he would be highly criminal on these accounts, tho' not directly chargeable with the crime of murder. And therefore to guard against this crime more effectually, God was pleased, in the law of Moses, to command, that whoever slew a man by *accident*, should be obliged *to flee to a city of refuge.* 2. A man may be forced to kill another in necessary self-defence; but then the sin is not in the slayer, but in him that is slain, *Deut.* xxii. 26. *Ex.* xxii. 2. Yet if the ends of self-preservation could have been compleatly answered, without bereaving the aggressor of life, and the party injured be hurried on to this fatal extreme by an excess of passion, he is, in proportion to the degree of his vindictive temper, involved in the guilt of murder. 3. For the same reason enemies may be slain in a just and necessary war. But wars undertaken with ambitious views, from the pursuit of false glory, are loaded with a complication of murders. And all such turbulent princes who delight in the effusion of human blood, instead of being celebrated with honour, ought to be detested, and devoted to peculiar infamy, as the pests and scourges of *human nature* and *human society.* 4. The lives of malefactors may be justly taken away, for the preservation and security of the publick. *Rom.* xiii. 4. Now from all these cases *murder* is distinguished, which is, "The killing of a man, not by *misfortune*, but with *design*; not for our own *defence* and *necessary preservation*, but out of *malice* and *hatred* towards our neighbour; not as destroying a *public enemy*, but one with whom we ought to have lived under the natural ties of *friendship* and *humanity*, or, at least, of mutual forgiveness; not as bringing a *malefactor* to execution for the preservation of the common-wealth, but as cutting off an *innocent* member to the hurt of the public." This is

An. ante C. 1491.

is a crime ſo entirely *inhuman* and *monſtrous*, that at the bare mention of it, human nature is ſtruck with horror. It was therefore righteouſly appointed by a poſitive ſanction of the Almighty, *Gen.* ix. 6. that murderers ſhould be puniſhed with death, a law perpetual and irreverſible under all forms of government. And here it may be proper to ſubjoin, that there are ſeveral ways of committing murder, beſides that of an immediate attack upon our neighbour's life: As by a falſe oath in a court of judicature, an action of complicated guilt, which adds perjury to murder. So he may be denominated a murderer, who by his cruel treatment of thoſe under his authority, brings them to an untimely death. An unnatural ſon, who, finding his inſolent carriage to be the cauſe of deep grief to his parents, will not reform, tho' he knows their life to depend upon that reformation; ſuch a man is truly a *parricide*. The caſe is the ſame of a huſband, who, forgetting his obligations, and repaying tender affection with contempt and barbarity, and adulterous violations of the ſacred marriage vow, firſt renders miſerable, and then ſhortens that life, which he ought, in duty and honour, to have cheriſhed and preſerved.

II. What hath been hitherto ſaid concerning the killing of another, muſt in proportion be underſtood likewiſe concerning ſelf-murder, which, tho' not the immediate intent of this prohibition, yet falls within the rational ſcope of it. For ſelf-murder is the killing of a man whom it would have been unlawful for any other human creature to deſtroy; and conſequently which the ſelf-murderer himſelf can have no right to deſtroy, becauſe if he had that right he might transfer it to others: And, indeed, no life can be juſtly cut off, unleſs it be expedient for the good of mankind. And any perſon judging it to be thus expedient may be as effectually warranted in being a murderer, as another can be in being a ſelf-murderer. Beſides, mankind are placed here in a probationary ſtate, which, from the condition of their nature, they are not at liberty to deſert. For a ſtate of moral diſcipline implies, in the very idea of it, that the ſupreme governor of mankind has the ſole right not only to appoint the place of this diſcipline, but to determine the duration of it. This was repreſented in the heathen philoſophy by a very ſignificant metaphor, "that of a centinel's deſerting his poſt without orders." From all theſe conſiderations, Chriſtians ſhould diſdain to imitate the puſillanimous example of thoſe who, unable to bear the ſhocks of adverſe fortune, ſhrink from under the load of human miſery, which heaven has allotted them to bear for the common good: and reſolve, for the good of mankind, and till providence itſelf cloſes the ungrateful ſcene, to ſtand our ground, as illuſtrious examples of depreſſed, conflicting, triumphant virtue; and, in a word, to wait the regular ſummons of nature, which is the only authentic call of heaven, to quit the trials of the preſent life, and enter upon the rewards and honours of immortality. See *Foſter's Sermons*, *Vol.* III. *Ser.* vi. and Dr. *Clarke's Expoſition.*

III. Another thing prohibited by this law is *duelling*, which plainly falls under the notion of murder, i. e. the taking away the life of a man without a ſufficient cauſe. For who will ſay that a haſty word, a paſſionate reflection, or even a wilful aſperſion, thrown upon the character, are crimes ſo great that nothing but the blood of the defamer can expiate? And tho' it may be alledged that in theſe inhuman revenges the ſuppoſed criminal is not abſolutely devoted to death, but that the perſon injured puts himſelf upon a level with him; yet the preſumed offence is of ſuch a nature that the life of a man ought not, upon the ſtrict principles of juſtice, to be put in any danger upon account of it. Beſides, this, inſtead of extenuating, aggravates the guilt, by inviting and, as far as in him lies, compelling the injurious to repair one injury by a greater. Add to this, that duelling is moſt repugnant to that mild, forgiving temper, which the goſpel inculcates as an eſſential part of virtue and religion: And juſtly, for the perfection of virtue conſiſts in acting conformably to the divine nature; and nothing is more godlike than that true greatneſs of mind which ſcorns to take offence at every trifling injury, and *glories in paſſing by a tranſgreſſion.* Laſtly, how can theſe men of blood-thirſty honour addreſs their prayer to God in our Saviour's words, *forgive us our treſpaſſes as we forgive them that treſpaſs againſt us*, without imprecating a curſe upon themſelves? See *Foſter*, *ibid.*

IV. Under this prohibition are included all approaches to the crime of murder, all great miſchiefs, and laſting injuries deſignedly done, which may either haſten men's death, or make their life uncomfortable. Hence our Saviour, in his excellent comment upon this law, *Matt.* v. 22. extends it to all raſh, cauſeleſs, and outragious anger; all opprobrious language, and to the retaining of grudges or ſpite in our hearts; for theſe immoralities, as they have a tendency to produce the act of murder, ſo they argue inclinations towards it, and, conſequently, in moral account, which regards not ſo much the act as the will, they are of the ſame quality with murder: Upon which ſcore St. John ſays in expreſs words: *Whoſoever hateth his brother is a murderer.* 1 *John* iii. 15.

V. Laſtly, as every prohibition ſuppoſes the contrary poſitive duty, ſo by this commandment we are obliged, ſo far as we are able, to preſerve our neighbour's life, by the exerciſe of peaceableneſs, meekneſs, goodneſs, charitableneſs, and whatever tends to the univerſal welfare and happineſs of mankind; eſpecially it obliges us to relieve our neighbour in his extreme want, and to ſuccour him in his extreme danger; for in that caſe not to ſave his life is to deſtroy it. See Dr. *Clarke's* and Dr. *Barrow's Expoſition.*

14 Thou ſhalt not commit adultery.

EXPOSITION.

14 *Thou ſhalt not commit adultery.*] This is one of thoſe crimes that ought not to have been once named amongſt chriſtians. A crime againſt which the original modeſty of human nature ought to be a ſufficient guard. 'Tis a violation of the moſt ſacred bond of all ſociety, upon which the happineſs of mankind, their moſt refined and elegant pleaſures more immediately and neceſſarily depend. It defies the firſt inſtitution of Almighty God, and is an injury to our neighbour in the rights of which he is moſt jealous; and in one of the moſt valuable branches of his property, frequently more dear to him than eaſe, plenty, honour, and even life itſelf. Therefore the adulterer may be the inſtrument of much more exquiſite and laſting miſery to the perſon whom he

injures, than the murderer himſelf: and in this reſpect his guilt is more enormous, as he wounds with inexpreſſible anguiſh the heart of one who never offended him. Nor is this all the miſchief of adultery; it renders the legitimacy of children ſuſpected, and hinders their regular and juſt education; it ſows the ſeeds of implacable diſſenſion between families; and ſcarce from any crime have reſulted more tragical effects to ſocieties in general, as well as to individuals. On all which accounts, Chriſtianity ranks the adulterers amongſt thoſe who ſhall not inherit the kingdom of God: ſo that for a Chriſtian to be guilty of this vice, is, upon his own principles, to forego all juſt hope of the favour of God and eternal life. See *Foſter's Sermons*, *V.* III. *ſerm.* xvi. There are always looſe perſons, who will pretend they cannot diſcern the immorality and heinous nature of the vices of this kind: but however unwilling they are to perceive it, when they are guilty themſelves, there are none of them but are ſenſible enough of the horrid injury, when the caſe comes to be their own. Would they but allow themſelves coolly to reflect what torment they ſhould endure in having the wife of their boſom proſtituted to another's lewd embrace, and her heart, which ſhe had engaged to him, vilely debauched, and alienated to another, he could not but ſtart back with horror from the commiſſion of ſo baſe, ſo ungenerous, ſo unſocial a crime; and if there be a caſe ſuppoſeable in nature, wherein men ought to be guided by our Saviour's golden rule of *doing to others as they would be done by*, he muſt own it is this. This crime is, indeed, ſo pernicious to ſociety, and the prevalence of it ſuch a deadly ſymptom of national depravity, that, in order to prevent it, not only the Jewiſh law, whoſe authority was derived immediately from heaven, but likewiſe the laws of ſeveral heathen nations, doomed the adulterer to be cut off by death. See on *Lev.* xx. 10. An. ante C. 1491.

Now, he who would obſerve this law in its true intent and meaning, muſt not only be free from the actual commiſſion of this crime, but regulate even his deſires and inclinations ſo as to ſuppreſs all impure appetites and carnal luſts, remembering our Saviour's comment on this law; *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her in his heart*, *Matt.* v. 28. An adulterous habit of mind, an inclination cheriſhed, an intention deliberately formed to commit this wickedneſs, can, on a moral eſtimate, fall but little, if any thing at all ſhort of the real perpetration of it: for in all immoralities whatſoever the principal guilt does not lie in the act itſelf, but in the temper and diſpoſition of the mind. Nay, a ſcheme of adultery coolly weighed and approved of, though not executed, may be more criminal than the offence itſelf, when not premeditated, but occaſioned by ſudden temptations.

Further, under this commandment muſt be underſtood to be contained the whole duty of huſbands towards their wives, and of wives towards their huſbands: whatever tends to alienate their affections from each other, that ſo their mutual fidelity may not reſt merely upon the reſtraints of fear, but upon the ingenuous tye of conjugal love. *Foſter*, *ibid.*

15 Thou ſhalt not ſteal.

EXPOSITION.

15 *Thou ſhalt not ſteal.*] The firſt and higheſt degree of the ſin forbidden in this commandment is, that of robbing by violence. 2. The next is theft, or ſtealing, not by violence, but by ſecrecy and concealment: both of them ſo infamous, that none who make any pretenſions to religion will be guilty of them; and to ſuch perſons it would be vain to offer any ingenuous motives, they are only to be wrought upon by whips and gibbets. It is the province of the legiſlature and civil magiſtrate, to take away the temptations and inlets to theft and knavery, by enacting good laws, and ſeeing to the due execution of them by diſcountenancing idleneſs, and giving all ſuitable encouragement to honeſt induſtry. The only caution needful to be given is, that young perſons eſpecially take heed of the beginnings of this ſin, of being tempted to do wrong in ſmaller matters, leſt being hardened by degrees they be ſeduced into greater, till at length they run into the greateſt and moſt capital offences. 3. The other crimes forbidden in this commandment are fraud and cheating of all kinds, *Lev.* xix. 13, neglecting to pay juſt debts, keeping back wages, extortion, taking advantage of other mens neceſſities, and giving aſſiſtance or encouragement to others to do wrong. All theſe are ſo many ſorts of theft; and if the fraud be committed in breach of truſt, which is the caſe of ſervants and others who are intruſted with other mens affairs, it is an high aggravation of the guilt, as being a breach both of juſtice and fidelity: nor is the crime leſs, when the injuſtice is committed againſt the public, but rather the greater. Though injuries of this kind in ſmaller inſtances may not be immediately felt and complained of, yet this is no diminution of the guilt: and when the public comes to be wronged by perſons of large and extenſive power, then not only the crime itſelf, but the effects of it alſo become greater and more apparent, than in the caſe of private injuſtice. Laſtly, another breach of this commandment is the theft of uncharitableneſs: charity is not a debt that may be demanded by any particular poor; but it is as ſtrictly owing to the indigent in general, as any the moſt preciſe and determinate right of claim.

The duties, on the contrary, enjoined in this commandment, are juſtice and equity, honeſty and fidelity, truth and fairneſs, in all our dealings with one another. And for the ſame reaſon that juſtice is neceſſary, reſtitution ought to be made to perſons who have been wronged; without this, all profeſſions of repentance are but hypocriſy: and becauſe thoſe who would avoid ſin, ought to avoid temptation; therefore he that would not be tempted to defraud others, will endeavour to get an honeſt livelihood by his own induſtry, *Eph.* iv. 28.

To inforce the duties here required, let it be conſidered, that juſtice is the great bond of human ſociety; take away juſtice, and mankind will no longer be diſtinguiſhed from the wild beaſts of the foreſt, where the ſtrongeſt devour the weakeſt. What inconceivable happineſs would flow from the univerſal practice of juſtice and honeſty amongſt men? It would be a fulfilling of that prophecy, *Iſ.* xi. 6. *That the wolf ſhall dwell with the lamb, and the leopard ſhall lie down with the kid, &c.* It would be an anticipation of that *new heaven and new earth, wherein righteouſneſs* is to *dwell* for ever. See Dr. *Clarke's Expoſition.*

16 Thou

An. ante C. 1491.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

EXPOSITION.

16 *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*] Next to the life and property of our neighbour, which are ſecured by the ſixth, ſeventh, and eighth commandments, there is nothing, generally, dearer to men than their reputation or good name: nay, in ſome caſes, it has been accounted more valuable than even life itſelf. We may obſerve, that though this commandment includes a prohibition of perjury, as well as the third, ſince it relates chiefly to giving teſtimony in courts of judicature, where the party is commonly upon oath, yet the two are diſtinct; for in the third the perjury alone is condemned, as an act of inſolent impiety againſt God; but in the ninth it is not the perjury that is the immediate and proper object of the prohibition, but the falſe teſtimony againſt our neighbour, whether it be upon oath or not. By our *neighbour* here we are to underſtand every man, who is within the reach of our good or bad offices: and ſo we are plainly taught in our Saviour's account of the good Samaritan, (*Luke* x. 29.) that the *love of our neighbour* is only another phraſe for the love of all mankind; and the Jewiſh law, however perverted, had the ſame large and generous views.

Of the ſin here forbidden are various degrees: 1. The higheſt is the giving falſe evidence in any court of judicature, either in criminal or other caſes; whereof ſee a notorious example in the caſe of thoſe falſe witneſſes whom Jezebel ſuborned againſt Naboth, 1 *Kings* xxi. 8, &c. 2. The next is, when in common converſation we knowingly ſpread falſe reports concerning any perſon, whether out of malice, envy, revenge, or for private intereſt. But there are ſtill lower degrees of this vice, which, as they are leſs ſcandalous, ſo there is more danger of mens falling into them: ſuch are, 3. The *careleſs ſpreading* of *accuſations*, without knowing whether they be true or falſe. 4. *Defamation* upon ſuſpicion and conjecture, as when a man's actions are capable of a good and bad interpretation, to fix on the moſt unfavourable: this is not the temper of a good man, *for he taketh not up a reproach againſt his neighbour*; this is not the ſpirit of Chriſtian charity, for *it thinketh no evil*, but *believeth all things*, *hopeth all things*. 5. *Detraction*, when we either derogate from our neighbour's general worth, or endeavour to leſſen the particular merit of his good actions: this is often done in a more refined way, by thoſe who artfully ſeek to ſhun the appearance of envy; when they cannot deny a man's virtues, they will aſcribe them to ſuch motives and principles, as diminiſh their excellence: his temperance and chaſtity to conſtitution, his devotion to warmth of temper; or they will confound his good qualities with ſimilar vices, calling his ſtrict regularity of manners preciſeneſs, his zealous piety ſuperſtition; or they will caſt an aſperſion on his general character, by reviving the memory of former miſcarriages, which he has ſincerely repented of and relinquiſhed. And we are involved in the ſame guilt, when we aggravate our neighbours faults, nor make due allowances for the univerſal infirmities of human nature, nor take notice of ſuch circumſtances, as tend to extenuate his guilt. 6. We are alſo guilty of a degree of this vice, when we bear witneſs againſt our neighbour not falſely, but needleſsly and unkindly, in ſpreading his real faults when it cannot ſerve any *public* good purpoſe: this is included in the prohibition, as appears from *Lev.* xix. 16. *Thou ſhalt not go up and down as a tale-bearer among thy people.*

If we would avoid the vices condemned in this precept, let us be candid in our opinions and diſcourſes of others, (*Matt.* vii. 1.) ingenuous, ſincere, and upright in all our converſation; eſpecially let us govern our tongue, which is an inſtrument of ſo great miſchief, (*Jam* iii. 5.) *Let us ſet a watch before our mouths, and keep the door of our lips.* "It were much to be wiſhed, (ſays a celebrated writer; ſee Biſhop *Butler's Sermons*, *ſerm.* iv.) that the giving of characters, and diſcourſing of the affairs of others, did not take up ſo great a part of converſation; becauſe it is indeed a ſubject of a dangerous nature: for any one who rightly conſiders will ſee, that he is not, as I may ſay, neutral enough to truſt himſelf with talking of the character and concerns of his neighbour." But as ſuch ſubjects will often come into converſation, let us, inſtead of dwelling upon our neighbour's imperfections, rather reſolve to change the ſtrain, and diſcourſe of his excellencies: make it our buſineſs to vindicate aſperſed innocence, to illuſtrate the dignity, beauty, and uſefulneſs of virtuous examples; this is a truly noble and generous entertainment, a pleaſure infinitely more ſolid and durable than any that can reſult from mere ill-natured offices of ſcandal; and it would withal, were it a cuſtom univerſally followed, be a ſtrong ſpur and incentive to virtue. See *Foſter's Sermons*, *V.* IV. *ſerm.* vii.

17 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

EXPOSITION.

17 *Thou ſhalt not covet, &c.*] By this commandment we are very clearly and diſtinctly informed who is *our neighbour*, in the ſenſe and right conſtruction of the Moſaic law: for, *thy neighbour*, in the intent and meaning of the precept, muſt be every man without exception; unleſs it was only criminal in a Jew to covet the wife of one of the ſeed of *Abraham*, but not the wife of a *Gentile*; which is ſo groſly an unreaſonable and partial ſcheme of morality, that none of the remains of that people, however prejudiced, will, I am perſuaded, for the honour of Moſes, think it proper to maintain it. The commandment itſelf is not ſo much the prohibition of any particular vice, as a general fence for the more effectual keeping of *all* the foregoing commandments. It is a prohibition of all unjuſt deſires or appetites, and is therefore deſigned to ſtrike at the root of all evil, i. e. corrupt diſpoſitions; for, as our Saviour obſerves, out of the heart proceed *evil thoughts*, *murders*, *&c.* *Matt.* xv. 19. From this precept it plainly appears, that all the laws of the decalogue ought not to be conſidered as political inſtitutions, ſince this

this relates to the diſpoſitions and habits of the mind, which, in the nature of things, muſt be exempted from the cognizance of merely civil laws. And here we may eaſily ſee the reaſon why Chriſt in his account of the commandments has, in the place of *thou ſhalt not covet*, ſubſtituted *thou ſhalt love thy neighbour as thyſelf*, becauſe where there are no ungoverned appetites, no criminal deſires, the current of *univerſal benevolence* will expand itſelf, and flow free and unconfined; and on the other hand, a ſincere affection to mankind in general, and concern for their happineſs, will extirpate the very ſeeds and firſt principles of every unſocial paſſion. Let us now conſider what thoſe vices of the mind are, to which the commandment peculiarly refers.

And in the firſt place, what is commonly known by the name of *covetouſneſs*, muſt be one of the principal things included. To deſire wealth as a ſubordinate good, with a becoming ſubmiſſion to the order of Providence, has nothing criminal; but when we propoſe wealth and affluence as our ultimate end, or as eſſential to our happineſs, our way of thinking is baſe and ſordid, our deſires irregular and unnatural.

2. The immoderate coveting and purſuit of pleaſure, of all animal gratification, is alſo prohibited in this commandment. When we make ſenſual indulgences the main object of our purſuit, and prefer them to intellectual and moral enjoyments. In all theſe caſes our natural appetites, which, by being well governed, might have anſwered moſt wiſe and beneficial purpoſes, become monſtrous, extremely prejudicial, and are undeniable violations of this ſacred law, *thou ſhalt not covet*.

3. This precept ſtrikes alſo at the root of *ambition*, or exorbitant coveting of diſtinction, pre-eminence and worldly grandeur. Nothing is more vain than mere *outward pomp*, and *power* is only valuable, when employed in doing good. If any one, therefore, is influenced by ambition, let the object of it be real not imaginary dignity; let him take care to improve in nobleneſs and generoſity of temper, and demonſtrate that he is truly great, by deſpiſing, inſtead of eagerly coveting the gaudy trifles of outward ſhew and oſtentation.

4. Another vice included in this prohibition is *envy*, a moſt malicious and abſolutely inhuman paſſion, raiſed and cheriſhed without any provocation: for another's merit detracts not in the leaſt from mine; I am no loſer by his enjoying happineſs; nay, a benevolent mind partakes of another's joy and happineſs. Again, as envy is unnatural, ſo it is a moſt wretched ſtate of mind, a continual torment to itſelf. As long as there are any who enjoy greater advantages, as long as there are *any appearances* of happineſs, which the envious man wants, he is ſure to be filled with anguiſh and diſquietude. Thus the whole world conſpires, as it were, againſt the peace of his mind; all mankind being intent on purſuing their own happineſs according to their ſeveral inclinations, tempers and proſpects. So that envy corrupts our reliſh of the true enjoyments of life, preys upon the ſpirits, and, in Solomon's phraſe, *is the rottenneſs of the bones*; making the body itſelf waſte and pine away through perpetual peeviſhneſs and anxiety. And the wiſdom of God is eminently conſpicuous in ſo conſtituting human nature, that ſo ignominious, baſe and miſchievous a paſſion ſhould carry its neceſſary plague and puniſhment along with it.

5. Another particular included within the ſcope of this prohibition is *diſcontent*, the parent of thoſe wild and *unlawful covetings* which are ſo injurious to our neighbour's intereſt. We are not, indeed, to affect a ſullen ſtupidity that is inſenſible of the depreſſions and calamities of life; nor are we to give way to an indolent temper that never reflects; but in every condition, however low and diſconſolate, it is our duty to maintain an honourable opinion of the conduct of Providence, and being ſatisfied that all its determinations are, upon the whole, the wiſeſt and beſt, to acquieſce in them without a repining thought or injurious aſperſion. To cure us of this diſcontent, let us remember, that there are wiſe reaſons for thoſe intermixtures of proſperous and adverſe occurrences with which life is chequered. That as thoſe eſteemed the moſt happy, meet with diſappointments of various kinds, ſo the moſt unfortunate have a greater proportion of good than others are apt to imagine, or than they themſelves, too intenſely poring on the dark ſide of their ſituation, are generally diſpoſed to apprehend. And indeed the moſt abject ſituation often enjoys ſome bleſſings far preferable to all the ſuperficial, but more glaring advantages of outward plenty and ſplendor. We ought further to conſider, that numberleſs evils we ſuffer, ſpring from our own follies and vices, and may, by the help of cool reflection and a ſteady reſolution, be in a great meaſure repaired. That it is the height of folly to repine at the unalterable laws of nature: that reſignation and truſt in God alleviate the cares of life, and are an eminent ſupport under ſufferings; whereas fretfulneſs and diſcontent are not only indecent, uſeleſs and impertinent, but increaſe the evil by the diſorder and inquietude of our minds. Above all, that how grievous ſoever our diſtreſs may be at preſent, however confuſed or intricate our condition, it may in time be altered by the general friendly courſe of nature, or however by the providence of God be over-ruled for our ſpiritual and everlaſting advantage in a future life. See *Foſter's Sermons*, *V.* IV. *ſerm.* viii. An. ante C. 1491.

The great importance of theſe moral duties to the happineſs of ſociety, and of each individual, is the reaſon why we have been ſo large in the expoſition of the decalogue. It contains the ſum of all moral virtue; and whatever ſome weak, inconſiderate people may imagine, its obligation is ſo far from being ſuperſeded, that it is inforced more ſtrongly than ever by the faith of the goſpel. For our Saviour *came not to deſtroy the law, but to fulfil it:* it was far from being our Saviour's purpoſe to weaken or diſſolve; on the contrary, it is the tendency of his whole doctrine to ſtrengthen the obligations of the moral law. He explains the duties thereof in their full latitude and ſpirituality, deſcends into the heart, and lays open the genuine ſprings of obedience; and not content with having condemned the overt acts of profaneneſs and immorality, he ſtrikes at the root of vice, and lays the foundations of virtue deep in the temper and diſpoſitions of the mind. And the anſwer he gives to the perſon who aſked him what he ſhould do to inherit eternal life, ſhews of what importance he conſidered theſe duties. Jeſus ſaid unto him,—If thou wilt enter into life, keep the commandments: he ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no murder. Thou ſhalt not commit adultery. Thou ſhalt not ſteal. Thou ſhalt not bear falſe witneſs. Honour thy father and thy mother. Thou ſhalt love thy neighbour as thyſelf, *Matt.* xix. 16. Or, as it is in the parallel place, *Luke* x. 27, 28. Thou ſhalt

An. ante C. 1491.

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thy self—This do, and thou shalt live. It is not without reason, that Solomon calls the fear of God, and the keeping of his commandments, the whole of man; it is not only the whole of his duty, but the whole of his happiness. If we hearken to the voice of God's commandments, they are all of them, as it were, urging and inviting us to *be happy*, Do this, and thou shalt *be happy*, abstain from that, and thou shalt *avoid misery*. If the wisest man on earth was to sit down and contrive how to promote the most solid, extensive and lasting felicity of his nature, even in this world; how to preserve health of body, peace and tranquillity of mind, a fullness of all intellectual enjoyments, to feast and solace his soul amidst the shifting scenes of this transitory life, and to beget the sweetest, the best-grounded hopes of futurity, he could think of no way effectual to accomplish these desirable ends, but by aspiring after that perfection of virtue, which the laws of God recommend.

18 And all the people saw the thundrings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. 19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. 21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

EXPOSITION.

18 *All the people saw the thundrings, &c.*] i. e. Perceived, and were sensibly affected therewith. See on *Gen.* xlii. 1.

They removed, and stood afar off.] They were at the bottom of the mountain while God spake to them; but now they started back for fear that the flashes of fire and lightning should consume them. See on *Deut.* v. 25, &c. where this is more largely related. *Pat.*

19 *And they said unto Moses,*] In *Deut.* v. 23. it is said, the heads of their tribes came unto Moses; so the meaning is, that the people addressed him by their elders or representatives, which is generally to be understood, when this expression occurs, *the people said unto Moses*; for it is obvious, that the whole body of the people could not address him, but a few in their name.

Speak thou with us, &c.] Accordingly God communicated to Moses alone the rest of his laws, both religious and civil, to *ch.* xxiv.

Let not God speak with us, lest we die.] They imagined it was not permitted to mortals to see or hold intercourse with God without endangering their life. See on *Gen.* xvi. 13. At least they thought, that none but persons of singular sanctity and distinguished virtue were qualified for this privilege; and being conscious of their own unworthiness, they were afraid to approach to the divine presence.

20 *For God is come to prove you,*] Not to consume you with the flames of fire which you see, but to put your obedience to the proof, to impress upon your minds an awful regard to his law, and keep you steady to your engagements to observe it.

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. 23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

EXPOSITION.

22, 23 *Ye have seen that I have talked with you from heaven: Ye shall not make with me gods of silver, neither — gods of gold.*] i. e. Ye have seen the fire out of which my voice proceeded, therefore let these plain and signal demonstrations of the divine presence, which have been exhibited amongst you, have effect to secure you and your posterity from all kinds of idolatrous worship, especially that of representing me by images, though of the most costly and splendid materials whatever. Perhaps this precept might have an eye to the Egyptians, who worshipped Osiris in the form of a golden ox. See *Pat.*

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bless thee. 25 And if thou wilt make me an altar of stone, thou shalt not * build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. 26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

* Heb. *build them* with *hewing*.

EXPOSITION.

24 *An altar of earth shalt thou make unto me,*] i. e. Of plain turfs, which could be easily come at in the wilderness, and therefore most befitting the Israelites in their itinerant state. As God intended that there should be only one tabernacle, or place of public worship, where all the males in Israel were to assemble before him once a year, so during their peregrinations he would have these occasional

occaſional altars erected to him only of earth, leſt being of durable and coſtly materials, their elegance, added to their antiquity, might have enticed away the people from the altar belonging to the tabernacle, and ſo have occaſioned a ſchiſm in the national religion. See *Le Clerc.*

And ſhalt ſacrifice thereon thy burnt offerings,] The ſacrificing of burnt-offerings was an eſtabliſhed form of worſhip in Moſes's time: therefore he ſuffers it to remain, only transfers it to the worſhip of the true God. *Maim. More Nev.* iii. 32. *Burnt-offerings* properly ſignify ſuch ſacrifices as were wholly conſumed by fire upon the altar; but it often ſignifies ſacrifices in general, or ſuch ſacrifices as were offered for ſin, *Pſ.* l. 8. *Peace-offerings* again are much the ſame as thoſe we call euchariſtical ſacrifices, or ſuch as were offered to God in gratitude for favours received. See *Le Clerc.* and on *Lev.* iii. 1.

In all places where I record my name,] Heb. *Make to record or be recorded*; i. e. In every place where I exhibit myſelf to be worſhipped and honoured: For the word which we render *record*, ſignifies alſo to worſhip or celebrate. *Iſ.* lxvi. 3. 1 *Chron.* xvi. 4. See on *Lev.* ii. 2.

I will come unto thee,] My divine preſence and bleſſing ſhall be upon your ſervices, when performed in this mean and ſimple manner, as much as if they were accompanied with the moſt pompous and coſtly preparations.

25 *If thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone:*] For the ſame reaſon it is appointed, that if they erected to God an altar of ſtone, the whole ſtructure ſhould be as plain and ſimple as they could make it. To convince a groſs people it was not the coſtlineſs of the materials, nor the external forms and modes of worſhip that God regarded, but the devotion of the mind with which it was accompanied. Beſides, as theſe altars were only occaſional, and not to continue, he would have them made of unpoliſhed ſtones laid upon one another, without much art, that they might be eaſily thrown down. Add to this, that by their being not hewn nor poliſhed, all manner of imagery was avoided. But the altar of the tabernacle being deſigned for ſtated uſe and continuance is appointed to be of Shittim wood over-laid with braſs, *ch.* xxvii. (A) An. ante C. 1491.

For if thou lift up thy tool upon the altar, thou haſt polluted it.] Not as if the application of the artiſts tool, could convey any natural or moral pollution to things deſtined to a ſacred uſe; but this inſtitution, like the reſt, ſerved to beget in the people the greater veneration towards God, and what was appropriated to his worſhip. The not allowing a *tool* to come upon the very materials of God's altar diſtinguiſhed them from common ſtones; and the violation of this prohibition had been an act of profaneneſs or *pollution.*

26 *Thou ſhalt not go up by ſteps upon mine altar, &c.*] The altar of braſs which Solomon built was no leſs than ten cubits high, 2 *Chron.* iv. 1. But the Hebrew writers tell us it was ſo contrived, as that there was no danger of their diſcovering their nakedneſs, the thing which Moſes hereby intended to prevent; for they mounted up to it by a kind of cauſeway or bridge, which roſe by little and little, till they came to the top. Spencer thinks, the thing that Moſes here forbids, is not merely the uſing altars with ſteps, for that all altars were ſomewhat raiſed, and ſo might need ſteps, (as appears from *Lev.* ix. 22. *Joſ.* xxii. 10. *Ezra* iii. 3. *Ezek.* xliii. 17.) but the building of altars very high, for pomp and ſhow, after the manner of the Gentiles, who were wont to ſacrifice on high places; 1 *Kings* xxii. 43. 2 *Chron.* xxviii. 25. 2 *Kings* xxiii. 8, 9, 15, 20. which cannot be meant of mountains, and hills, places that cannot be overthrown, but of artificial high places. Of this kind were ſeveral of the Egyptian pyramids, as ſeveral authors teſtify: Hence thoſe words of Lucan:

NOTES.

(A) *If thou wilt make me an altar, &c.* This looks more like a permiſſion of indulgence than a precept, and favours the opinion of thoſe who think their wiſe legiſlator was pleaſed to indulge the Jews in this and a multiplicity of other ritual obſervances, becauſe having been long accuſtomed to the ceremonies of Egypt, it was morally impoſſible to reclaim them at once from their ſtubborn inveterate habit, and bring them to reliſh the unadorned ſimplicity of genuine religion. But Moſes having firſt reclaimed them from the groſs polytheiſm and idolatry of the nations, by teaching them to direct all acts of ceremonial worſhip, which were become venerable thro' long uſe and cuſtom, to Jehovah, the ſupreme God of the univerſe, inſtead of addreſſing them to images, or imaginary tutelar deities; it was reſerved for a ſucceſſion of prophets, whom God was to raiſe up among them from time to time, to explain the nature and deſign of thoſe ceremonies, to give them true notions of God, and of his moſt acceptable worſhip, and ſo prepare them, by degrees, for that great and univerſal reformation which the Meſſiah was to bring about both among the Jews and Gentiles, by introducing a religion founded in the nature of things, and therefore never to be aboliſhed. To this purpoſe Dr. Spencer excellently expreſſes himſelf, L. III. c. xi. entitled, *Rationes variæ, cur aliqui gentium ritus in legem tranſlati ſunt:* "Hujuſmodi ritus, ad populum demulcendum, & eorum affectus Deo & cultui ſuo conciliandos, plurimum momenti habituros, minime dubitandum eſt. Inſitum ſcilicet omnibus & innatum eſt, ut in ritus omnes quibus longa conſuetudo gratiam conciliavit, tanquam novæ cujuſdam naturæ pondere & impetu, ferantur. Eſt itaque fidei conſentaneum, ritus aliquos diu inter gentes uſitatos, & in legem tranſlatos, illecebras & invitamenta quædam fuiſſe, quibus difficilis Hebræorum natio ad legem cultumque divinum amplectendum induceretur.——Ita nempe nati factique erant Iſraelitæ, ex Egypto recens egreſſi, quod Deo pene neceſſe eſſet (humanitus loqui fas ſit) rituum aliquorum veterum uſum iis indulgere, & illius inſtituta ad eorum morem & modulum accomodare. Nam populus erat a teneris, Egypti moribus aſſuetus, & in iis multorum annorum uſu confirmatus. 2. Hebræi, non tantum Egypti moribus aſſueti, ſed etiam refractarii fuerunt, & fræni cujuſvis impatiens populus. Quemadmodum cujuſque regionis & terræ populo ſua ſunt ingenia, moreſque proprii; ita natura gentem Hebræorum, præter cæteros orbis incolas, ingenio moroſo, difficili & ad infamiam uſque pertinaci, finxit.—— Itaque populi conditio poſtulavit, ut Deus ritus aliquos uſu veteri firmatos iis concederet, & νομικὴν λατρειαν τῃ ἑαυτων ἀσθενια συμβαινειαν, (uti loquitur Theodoretus) cultum legalem eorum infirmitati accomodatum inſtitueret. 3. Hebræi ſuperſtitioſa gens erant, & omni pene literatura deſtituti. Quam alte gentium ſuperſtitionibus immergebantur, e legibus intelligere licet, quæ populo, tanquam remedia ſuperſtitionis imponebantur Contumax autem bellua ſuperſtitio ſi præſertim ab ignorantiæ tenebris novam ferociam & contumaciam hauſerit. Facile vero credi poteſt, Iſraelitas, nuper e ſervorum domo liberatos, artium humaniorum rudes fuiſſe, & vix quicquam ſuper lateres atque allium Egypti ſapuiſſe. Quando itaque Deo jam negotium eſſet cum populo tam barbaro, & ſuperſtitioni tam impenſe dedito; pene neceſſe fuit, ut aliquid eorum infirmitati daret, eoſque dolo quodam, non argumentis, ad ſeipſum alliceret. Nullum animal ſuperſtitioſo, rudi præcipue, moroſius eſt, aut majori arte tractandum."

Votaque

An. ante C. 1491.

Votaque pyramidum celſas ſolvuntur ad aras.

So the meaning is according to him, that their altars ſhould be as ſimple as poſſible, and therefore of earth rather than ſtone; or if of ſtone, they were not to be pompous and high built, like the high places of the heathens.

That thy nakedneſs be not diſcovered] The garments worn in thoſe countries being perfectly looſe were eaſily blown aſide, ſo as to diſcover the lower parts of the body. Therefore to prevent this inconveniency, and that no indecency might intermix with the ſervice of God, this precaution was neceſſary. And for the ſame reaſon the prieſts were afterwards appointed to wear breeches, which were worn by none of the people beſides, *Exod.* xxviii. 42. The ſame regard to *decorum* produced a law among the Romans, which Aulus Gellius mentions from Fabius Pictor, namely, that the prieſt of Jupiter was not to go up more than three ſteps, for fear of diſcovering the lower parts of the body. See *Le Clerc.*

CHAP. XXI.

NOW theſe *are* the judgments which thou ſhalt ſet before them. 2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing. 3 If he came in * by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him. 4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her maſters, and he ſhall go out by himſelf. 5 And if the ſervant † ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free: 6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door-poſt: and his maſter ſhall bore his ear through with an awl; and he ſhall ſerve him for ever.

* Heb. *with his body.*

† Heb. *ſaying ſhall ſay.*

EXPOSITION.

1 *Now theſe are the judgments, &c.*] The chief heads of the moral law, reſpecting God and our neighbour, being thus ſolemnly given, Moſes was directed to preſcribe them ſeveral other particulars; ſome whereof are only enlargements upon the foregoing precepts, others relating to the ceremonial manner of worſhip under that diſpenſation. See *Pyle.* By judgments are meant, ſuch judicial or political laws as reſpected the civil government, and the rights between man and man: as the ordinances about God's worſhip and ſacrifices are commonly called *ſtatutes* or *decrees*, *Ex.* xii. 24, 43. xxvii. 21. xxix. 9. *Lev.* iii. 17. vi. 18. 22. See *Ainſw.* Of the firſt kind is all that is ſaid from this to *ch.* xxiii. 10. and from thence to *ver.* 20. relates to eccleſiaſtical polity. See *Jun. & Trem.* Tho' it be true, that theſe judicial laws were given to the Hebrews only; and that other nations muſt be governed by the laws of their ſeveral countries; yet ſuch is the juſtice and equity on which they are founded, as to render them worthy the imitation of other ſtates and kingdoms. And it is not without reaſon alledged, that many of the laws of Sparta, Athens, Rome, and other commonwealths were borrowed from the Moſaic inſtitutions, as ſhall be more particularly noticed in the following expoſition.

2 *If thou buy an Hebrew ſervant,*] Sometimes malefactors were ſold for ſlaves by a Judge, *Ex.* xxii. 3. Sometimes inſolvent debtors were ſold to their creditors, 2 *Kings* iv. 1. *Matt.* xviii. 25. And often perſons ſold themſelves thro' poverty, *Lev.* xxv. 39. *Deut.* xv. 12. Of all theſe none could be detained in ſlavery longer than ſix years. See *Le Clerc.*

Six years ſhall he ſerve,] Provided the year of jubilee did not intervene. See *Lev.* xxv. 40. *Jer.* xxxiv. 14. But this is to be underſtood only of the men-ſervants, for as to bond-maids it is otherwiſe provided, *ver.* 7. Beſides, thoſe ſervants were not all upon the ſame footing; for ſuch as had ſold or hired themſelves thro' poverty, were not ſo properly ſlaves as hirelings, and might hire themſelves for a certain term of years, and not wait for the ſeventh year. And thoſe who were bound over for debt were free at the year of releaſe, *Deut.* xv. 2. See *Le Clerc.*

In the ſeventh year he ſhall go out free for nothing.] i. e. He ſhall not be bound to ſerve beyond ſix years. See *Jer.* xxxiv. 14.

3 *If he came in by himſelf, &c.*] i. e. If he was a ſingle man without a wife, he ſhall then go out free by himſelf; but if he was a married man when ſold, his wife and children were to depart with him, *Lev.* xxv. 41. See *Pat.*

4 *If his maſter have given him a wife,*] i. e. If, during his ſervice, a wife were procured him by his maſter, only to breed ſlaves by, then, at leaving his ſervice, he ſhall leave the wife and children as the maſter's proper goods and poſſeſſions. See *Pyle.* This is to be underſtood of a wife who was not a Hebrew, otherwiſe ſhe enjoyed the ſame privilege with her huſband. See *Le Clerc.* And it appears from *Lev.* xxv. 44, that they were not allowed to make perpetual ſlaves of any but heathens. And ſuch they might buy for life, and leave as an inheritance to their children.

5 *And if the ſervant ſhall plainly ſay, &c.*] i. e. If from affection to his maſter, or love to the ſaid wife and children, he ſignify his fixed reſolution to ſtay in his ſervice, then, in the preſence of a magiſtrate, his ear ſhall be bored, in token of a laſting ſervitude, and he ſhall be his ſlave *for ever*; i. e. till the year of jubilee ſets him free of courſe, (*Lev.* xxv. 40.) or till his maſter's death. See *Pyle*, and on *Gen.* xiii. 15. Thus it is that Grotius, and moſt interpreters, explain this law: but ſome think, that ſuch ſervants, diſclaiming the benefit of the jubilee, muſt of conſequence become ſlaves for life, which is the meaning of *for ever*, 1 *Sam.* i. 22. See *Le Clerc*, and on *Lev.* xxv. 30.

6 *His maſter ſhall bring him unto the judges:*] The original word for *judges* is *Elohim*, Gods; that

that deſignation being given to magiſtrates and judges, as being cloathed with authority, and being God's repreſentatives in the exerciſe of their office, *Pſal.* lxxxii. 1, 6. The LXX render it, πρὸς τὸ κριτηριον θεου, *To the judgment of God*, meaning perhaps the oracle.

Shall bring him unto the door,] Not to the gates of the city, as ſome underſtand it, but to the door of his houſe, as *Deut.* xv. 16, 17.

Shall bore his ear] This ceremony of *boring the ear* denoted his obligation to *hearken*, and conſtantly attend, to his maſter's orders. This cuſtom laſted a long time after in Syria and Arabia, as appears from *Juv. Sat.* I. 102. who makes a Syrian ſlave thus ſpeak: An. ante C. 1491.

Cur timeam, dubitemve locum defendere, quamvis
Natus ad Euphratem, molles quod in aure feneſtræ
Arguerint, licet ipſe negem.

And Petronius ſays, *Pertunde aures, ut imitemur Arabes*, ſupple *ſervos:* For 'tis of ſlaves he is ſpeaking. This cuſtom is alluded to *Pſal.* xl. 6. *Mine ears haſt thou opened or bored.* See *Beckart. Hierez. p.* I. *l.* iii. *c.* vi.

7 And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do. 8 If ſhe ‖ pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he * let her be redeemed: To ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her. 9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters. 10 If he take him another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh. 11 And if he do not theſe three unto her, then ſhall ſhe go out free without money.

‖ Heb. *be evil in the eyes of*, &c.

* Read, *He ſhall ſet her free.*

EXPOSITION.

7 *She ſhall not go out as the men ſervants do.*] After comparing this paſſage with others, and carefully examining what the critics have ſaid upon it, I take the ſenſe to be this: If a father be, through extreme poverty, reduced to the hard neceſſity of ſelling his daughter for a maid ſervant, (which, according to Maimonides, could only be done when ſhe was under age) ſhe ſhall not be treated upon the footing of other ſervants, or maids, who have either been ſold by the judges for ſome crime, or voluntarily ſold themſelves. *She ſhall not go out as they do*; i. e. ſhe ſhall not be diſmiſſed from her ſervitude in the ſame manner as they are; ſhe ſhall obtain her liberty on eaſier terms: which terms are mentioned, *ver.* 9, 10, 11. Thus the paſſage is not to be underſtood of Hebrew maids in general, who were ſold for ſervants, but only of ſuch as were ſold by their parents. The not attending to this diſtinction, occaſions no ſmall confuſion among the interpreters of this paſſage. For as to other maids who ſold themſelves voluntarily, whatever the Rabbins may pretend, as to the privileges they enjoyed above the men ſervants, the law of Moſes appears to be the ſame for both. An Hebrew woman might be ſold to ſerve ſix years, as well as an Hebrew man, and the ſeventh ſet them both free, *Deut.* xv. 12. And if ſhe did not chooſe to accept her freedom at the end of the ſix years, ſhe might have her ear bored, and be bound to perpetual ſervitude, as well as ſlaves of the other ſex, as appears from *ver.* 17. of that chapter.

8 *If ſhe pleaſe not her maſter who hath betrothed her to himſelf*, &c.] Here is a various reading which makes ſome difference in the ſenſe: for inſtead of לֹא, *jegnadah*, which is in the text, the margin has לֹו, *jegnadah*, where the ſound is the ſame, but the ſenſe different. According to the former the ſenſe is: "If her maſter diſlike her perſon or manners, and betrothe her not to himſelf, then he ſhall let her be redeemed." This ſenſe is followed by the Samaritan and ſome other verſions. Thoſe who contend for this reading alledge, that a Hebrew maid was never ſold but on this condition, tacit or expreſſed, that her maſter or his ſon ſhould marry her; at leaſt, take her for his concubine, or ſecondary wife. But though it might be thus as to maids, who were ſold by their parents, and though it might often happen, that a maſter, after he had found his maid diligent and virtuous, would chooſe to marry her; yet it does not appear that he was tied by any law ſo to do. Therefore the other reading, which is that of the margin, is preferred by the LXX, the Chaldee, our verſion, and moſt others of note: according to which the ſenſe is: "If her maſter, after having betrothed her to himſelf, take a diſlike to her perſon or manners, he ſhall let her be redeemed, &c." What determines this to be the true reading is, the clauſe in the end of the verſe, *ſeeing he hath dealt deceitfully with her*; i. e. ſeeing he hath fruſtrated her expectation, after having betrothed her to himſelf, and given her a promiſe of marriage.

He ſhall let her be redeemed:] It appears from *Deut.* xv. 12. that he was not obliged to ſet her free before the ſeventh year, if no marriage, or promiſe of marriage, intervened. But if he had betrothed her, or lain with her, and afterwards took a diſlike to her perſon, he was to *let her be redeemed*; i. e. put it in the option of herſelf, or her relations, to buy out her freedom. Or rather, he ſhall preſently *ſet her at liberty*, for ſo the word is rendered by the LXX, the Vulgate, and Chaldaic.

To ſell her to a ſtrange nation, &c.] Heb. *Strange people*, whereby muſt be meant an Iſraelite of another family, or tribe. For it was unlawful, in any caſe, to ſell a Hebrew, whether male or female, to thoſe of other nations. In ſhort, it means no more than what we call *other people*; for the word *nichri* ſometimes ſignifies *another*; as *Gen.* xxxi. 15. *Pſ.* lxix. 8. *Eccl.* vi. 2. Thus the word *ſtranger* is uſed for one of another family, or tribe, in contradiſtinction from the prieſts of the tribe of Levi, *Lev.* xxii. 10.

Seeing he hath dealt deceitfully with her.] i. e. Fruſtrated her hope of marrying her.

9 *If he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.*] i. e. He ſhall portion her as one of his own daughters.

10 *If he take him another wife, her food, &c.*] If

An. ante C. 1491.

If after the ſon had married her, he took another wife beſides, he was ſtill to perform to this all the duties of marriage, viz. give the food and raiment, and at certain times (which were determined by law in ſome countries) cohabit with her as her husband. See *Pat.* and *Le Clerc.*

11 *And if he do not theſe three to her,*] i. e. If he withhold from her food and raiment, and deny her the due benevolence of a husband, ſhe ſhall bring her complaint before a judge, who ſhall ſet her free. See *Le Clerc.*

She ſhall go out free without money.] She ſhall pay nothing for her freedom; on the contrary, he was to give her a gratuity as appears from *Deut.* xv. 12, 13, 17. See *Pat.*

12 He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death. 13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee. 14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

EXPOSITION.

12 *He that ſmiteth a man, that he die, ſhall ſurely be put to death.*] This is only a renewal of the law given to Noah, *Gen.* ix. 6. Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed. The Rabbins, however, except not only Gentiles but proſelytes of the gate, whom an Iſraelite might kill without incurring capital puniſhment. How much more juſtly has honeſt Plato determined, that in the caſe of murder the ſame laws ſhould be for ſtrangers and for citizens. See *Pat.* And that the law before us ought alſo to be ſo underſtood, appears from *Lev.* xxiv. 17. where the ſame law is thus expreſſed, *He that killeth any man*, which cuts off all partial diſtinction. To which he ſubjoins, as a further explanation of his meaning, that remarkable paſſage, *ver.* 22. Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country; for I am the Lord your God. Which looks as if it had been made of purpoſe to prevent thoſe wrong-headed caſuiſts from thus ſhamefully perverting the meaning of theſe laws in their own favour.

13 *But God deliver him into his hand:*] As the ſcripture teaches us to acknowledge God in every thing that falls out, ſo when a man is killed by mere accident, and without any intention of the agent, he is ſaid to have been delivered into his hand by God, without whoſe divine foreſight and ſovereign permiſſion, the event could not have happened. An example of this is ſet down, *Deut.* xix. 5. The Rabbins explain it of one whom divine juſtice puniſhes in that way, for ſome crime he had committed with impunity. But thoſe on whom the tower of Siloam fell, were not worſe than their neighbours, *Luke* xiii. 4. See *Le Clerc.*

Then I will appoint him a place whither he ſhall flee.] Namely, cities of refuge, which, when they came to Canaan, were appointed for this purpoſe. *Num.* xxxv. 6, 11, 12. *Deut.* xix. 2, 3. In the mean time the altar ſeems to have ſerved for a place of refuge, as the following words intimate. See *Le Clerc*, and *Ainſw.*

14 *Upon his neighbour,*] However the Hebrew doctors might underſtand by neighbour only an Iſraelite, or a proſelyte of righteouſneſs, it was undoubtedly the intent of the law of God, that every man ſhould live among them ſafe and ſecure from being murdered. See *Pat.* And ſo our Saviour juſtly teaches us to underſtand by neighbour every man with whom we may have any commerce. *Luke* x. 29, 30, &c.

Thou ſhalt take him from my altar,] To make the altar a place of refuge for voluntary crimes, would be to make piety a ſcreen for wickedneſs, and God a patron of iniquity. Moſes therefore orders, in God's name, that the murderer be taken by the judges and proper officers from the moſt ſacred place of refuge, even from the altar itſelf, and forthwith be brought to tryal and execution. Compare *Deut.* xix. 11, 12. For, as Maimonides juſtly obſerves, Mercy ſhewn to ſuch wicked men is cruelty to the reſt of mankind. See *Pat.* According to this law Solomon acted in the caſe of Joab, 1 *Kings* ii. 28, &c. See *Jun. & Tremel.* We ſee, by this, how contrary to the law of God thoſe perſons act, who make their conſecrated places a ſanctuary for crimes.

15 And he that ſmiteth his father or mother, ſhall be ſurely put to death. 16 And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death. 17 And he that * curſeth his father or his mother, ſhall ſurely be put to death.

* Or, *revileth.*

EXPOSITION.

15 *He that ſmiteth his father, or his mother, ſhall be ſurely put to death.*] 'Tis remarkable that Moſes ſays nothing of parricide, a crime ſo monſtrous, that he would not ſuppoſe human nature capable of it. Agreeably to this, the ancient Perſians held, that no man ever put his father or mother to death: and that thoſe whom hiſtory brands with the name of parricides, muſt either have been ſpurious children, or foundlings. See *Herodot. l.* I. *c.* cxxxviii. So ſacred and inviolable is that reverence which children owe to parents, that by the law of God it was death not only to attack the perſon, but to curſe or outrageouſly revile the character of a parent, *ver.* 17. and *Matt.* xv. 4. *Mark* vii. 10. The reaſon of this law is, that ſuch crimes are a ſign of moſt audacious wickedneſs, and a ſubverſion of that domeſtic order which is the prime part of good government. See *Pat.* It appears, however, from *Deut.* xxi. 18, &c. that children were not preſently to be dragged to capital puniſhment for one ſuch outrage, but if, after repeated admonitions from their parents, they ſtill perſiſted in their undutiful carriage, without hope of a reformation; then upon the parents accuſation, they were to be put to death. See *Le Clerc.*

16 *And he that ſtealeth,* &c.] In order to ſell him, as it is explained, *Deut.* xxiv. 7. This crime

crime was death, both by the Athenian and Roman laws. See *Le Clerc*. And indeed moſt juſtly, for it is depriving the community of one of its members, and robbing a man of his liberty, which is often dear to him as life itſelf. An. ante C. 1491.

17 *He that curſeth, &c.*] See on *ver.* 15.

18 And if men ſtrive together, and one ſmite * another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed: 19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him* be quit: only he ſhall pay *for* † the loſs of his time, and ſhall cauſe *him* to be throughly healed.

* Or, *his neighbour.*

† Heb. *his ceaſing.*

EXPOSITION.

18 *And if men ſtrive together,*] Whoever wounds another in a private unpremeditated quarrel, ſo as to confine him to his bed, ſhall, upon his recovery, pay all charges, for loſs of time, for the pain he has endured, and for the cure, as the magiſtrates, upon hearing of the caſe, ſhall determine. See *Pyle.*

20 And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely § puniſhed. 21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money.

§ Heb. *avenged.*

EXPOSITION.

20 *If a man ſmite his ſervant—and he die under his hand, &c.*] i. e. Whoever beats a ſervant, or ſlave, (tho' a Gentile) ſo as he die on the ſpot, while he is beating, he ſhall be treated as a murderer. See *Pyle*, and *Le Clerc*. Here again the Jewiſh doctors groſly miſinterpret this law of humanity, by reſtricting the word *ſervant* only to a Hebrew ſervant, whoſe murder was to be puniſhed with death; but not that of the uncircumciſed ſlave. But why this diſtinction? Is God the God of the Jews only? Is he not the God of the Gentiles alſo? Did not he who made the one, make the other too? And hath not one God formed both in the womb? As Job reaſons in this very caſe, *ch.* xxxi. 15. The law is delivered in the moſt general terms, *Gen.* ix. 6. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed:* And a reaſon is added; *For in the image of God made he man*; which extends to every man, whether bond or free, Pagan or Jewiſh. See *Calmet*. And the law thus interpreted in its genuine ſenſe, is truly worthy of God, and ſhews Moſes to have been guided by a higher ſpirit than even ſome of the wiſeſt of the heathens. For they allowed maſters an abſolute, unlimited power over their ſlaves. Thus it was among the Romans, the Lacedemonians, Athenians, and others. And Plato, even in his republic, the laws whereof he wanted to form on the juſteſt model, gives his ſanction to the ſame practice: Δηλον οτι ας εκειτο μεν, καθηρασθω, &c. i. e. "He who kills his own ſlave ſhall be acquitted; whoſo, in anger, kills another's, ſhall pay double the price of him." However, it muſt be owned to the honour of many of the heathens, that they did not act up to the rigour of theſe laws. Plutarch records it to the praiſe of Cato the cenſor, that he would not put any of his ſlaves to death, unleſs he was judged worthy of death by his fellow ſlaves. See other inſtances to the ſame purpoſe in *Calmet*.

21 *If he continue a day or two, he ſhall not be puniſhed:*] Becauſe it might be preſumed he did not die of thoſe ſtrokes; and his maſter was ſufficiently puniſhed by loſing the benefit of his ſervice. See *Le Clerc* and *Pat*.

He is his money] Hence ſome interpreters infer, that a Gentile ſlave is here meant, becauſe they alone were the maſter's money, or his perpetual property. See *Lev.* xxv. 44. and *Le Clerc*.

22 If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow: he ſhall be ſurely puniſhed, according as the womans huſband will lay upon him; and he ſhall pay as the judges *determine*. 23 And if *any* miſchief follow, then thou ſhalt give life for life,

EXPOSITION.

22 *And yet no miſchief follow:*] i. e. *If the woman die* not, as appears from the next verſe.

He ſhall be ſurely puniſhed, according as the woman's huſband will lay upon him, and, &c.] i. e. He ſhall pay the husband ſuch a reaſonable fine, both for the loſs of his child, and the hurt or grief of his wife, as the judges ſhall inflict upon him. The word which we render *puniſhed*, ſignifies amerced or fined in a ſum of money, *Deut.* xxii. 19. See *Ainſw.*

23 *Thou ſhalt give life for life,*] The LXX and others take the ſenſe of this and the former verſe thus: If the woman miſcarry, and the child was μη εξεικονισμενον, *not yet formed*, then the man who occaſioned the miſcarriage ſhall pay a fine. But if the child was formed and alive, then life ſhall be given for life. See *Pat.* and *Le Clerc*.

24 Eye for eye, tooth for tooth, hand for hand, foot for foot. 25 Burning for burning, wound for wound, ſtripe for ſtripe.

EXPOSITION.

24, 25 *Eye for eye, tooth for tooth, &c.*] Theſe expreſſions are underſtood by ſome interpreters to be proverbial, importing, that puniſhments are to be proportioned to crimes. Thus the Targums

An. ante C. 1491.

Targums have, *the price of an eye for an eye, the price of a tooth for a tooth, the price of a hand for a hand.* But the parallel place, *Lev.* xxiv. 20. makes for the literal ſenſe. For it is there ſaid, *If a man cauſe a blemiſh in his neighbour; as he hath done ſo ſhall it be done unto him: breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done unto him.* Yet there ſeems to be a great deal of reaſon, at leaſt, in moſt caſes, to admit of a compenſation; for the ſame member is far more valuable to one man than to another: as in that caſe mentioned by Diodorus Sic. *l.* xii. where the one-eyed man complains of the rigour of this law, as it took place among the heathens: for if he loſt his other eye, he ſhould ſuffer more than the man whom he injured, who had ſtill one eye left. So the right hand of a ſcribe or painter cannot be ſo well ſpared as that of a ſinger. Therefore the Lex Talionis in the twelve tables made this exception: *Si membrum rupit ni cum eo pacet, talio eſto:* i. e. Unleſs he agree with the perſon injured to make him ſatisfaction, and to redeem the puniſhment, he was to ſuffer in the ſame kind. See *Pat.* and *Le Clerc.* That in like manner the law of Moſes allows all theſe puniſhments to be redeemed by money, except that of *life for life*, is gathered from *Num.* xxxv. 31. *Ye ſhall take no ranſom for the life of a murderer*; which ſeems to intimate, that ſmaller perſonal injuries might be redeemed. And ſo it is explained by Maimonides and others. See *Ainſw.* Let it be obſerved farther, that tho' Moſes might think it neceſſary, for preſerving the peace and order of the community, to permit this revenge of injuries: yet it is not to be doubted but many of the pious Jews were far from making uſe of this permiſſion, and even practiſed higher degrees of ſocial virtue than the letter of the law required. Juſt as good men are no where found to have divorced their wives, tho' the law allowed them to do it.

26 And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eyes ſake. 27 And if he ſmite out his man-ſervants tooth, or his maid-ſervants tooth; he ſhall let him go free for his tooths ſake.

EXPOSITION.

26 *If a man ſmite the eye of his ſervant, &c.*] The reaſon of this law ſhews, that it extends to all ſervants, to Gentiles as well as Jews. See *Pat.* The Targums underſtand it principally of Gentile ſlaves; probably becauſe they were moſt liable to be ill uſed. See *Le Clerc.*

27 *And if he ſmite out his man-ſervants tooth, &c.*] To check the cruelty of tyrannical maſters, the legiſlator mercifully ordains, that a maſter ſhould loſe the ſervice of his ſlave, not only for depriving him of the loſs of an eye, but even of a tooth. And, doubtleſs, the ſame is to be underſtood of other members of the body, the loſs of which is of more conſequence than of a tooth. See *Le Clerc.*

28 If an ox gore a man or a woman, that they die: then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit. 29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death. 30 If there be laid on him a ſum of money, then he ſhall give for the ranſom of his life, whatſoever is laid upon him. 31 Whether he have gored a ſon, or have gored a daughter, according to this judgment ſhall it be done unto him. 32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter thirty ſhekels of ſilver, and the ox ſhall be ſtoned.

EXPOSITION.

28 *And if an ox gore a man, or a woman, that they die, then the ox ſhall be ſtoned,*] Partly that no more lives might be in danger from him, and partly as a puniſhment to the owner of the ox, who was hereby admoniſhed to look better after his cattle. For which reaſon alſo the ox was not to be eaten. The example was alſo of uſe to make others more cautious. See *Bochart. Hieroz. p.* I. *l.* ii. *c.* xl. The word might perhaps be better tranſlated *a bull*, for oxen are not apt to be miſchievous. The Romans uſed to mark goring oxen or bulls with hay twiſted about their horns; to which Horace alludes, *Sat.* I. 4, 34. *Fœnum habet in cornu, longe fuge.*

And his fleſh ſhall not be eaten] It ſhall neither be eaten by you, nor be ſold to an alien. Not only that the owner might loſe all benefit by it, but alſo to impreſs the people more ſtrongly with an abhorrence of murder, the puniſhment of which, in ſome ſort, reached even to beaſts. See *Gen.* ix. 5. By parity of reaſon this law extended to other animals, that any man kept, whether beaſts or birds. See *Pat.*

29 *But if the ox were wont to puſh, &c.*] In the former caſe the owner was only puniſhed with the loſs of his ox. But if the ox had been known to be vicious, and he had been told of it, yet took no care to prevent further miſchief, then not the ox only but the owner too was to be put to death; and moſt juſtly, it being entirely thro' his neglect that the perſon loſt his life. See *Le Clerc.*

30 *If there be laid on him a ſum of money, &c.*] As the foregoing law might, in many caſes, prove too rigorous, *e. g.* if the ox puſhed being provoked, broke looſe when tied up, or was let go by the negligence of a ſervant; therefore the legiſlator gives a permiſſion to the judges to accept of a ranſom, as they ſaw cauſe. See *Bochart Hieroz. ubi ſupra.*

Whatſoever is laid upon him,] No fine could be too high for ſo great a damage as that of a man's

man's life; and therefore it was but juſt he ſhould ſubmit to it, whatſoever it was: this ranſom was given to the heirs and relations of him who was killed. See *Bochart, ibid.*

31 *Whether he have gored a ſon, or have gored a daughter, &c.*] i. e. The law ſhall be the ſame whether for a free-man or a free-woman; for that ſuch are here underſtood, appears from the following words. See *Le Clerc.*

32 *If an ox ſhall puſh a man-ſervant or a maid-ſervant;*] If the perſon ſo killed be not free, but a ſlave, the beaſt ſhall be put to death, and the owner ſhall pay the price of the ſlave to his maſter, namely, thirty ſhekels of ſilver, (ſomewhat more than three pounds) which, according to Maimonides, was half the price of a free-man. We may obſerve, that Chriſt, who took upon him the form of a ſervant, was ſold by Judas for this mean price of a ſlave, *Matt.* xxvi. 15. See *Bochart, ibid.* An. ante C. 1491.

33 And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein; 34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them; and the dead *beaſt* ſhall be his.

EXPOSITION.

33 *And if a man ſhall open a pit, &c.*] For underſtanding this law we are to know, that in thoſe countries it was cuſtomary to dig for ſprings, or to make ciſterns for receiving the rain-water, which, if left uncovered, cattle might eaſily fall into them, and periſh. See on *Gen.* xxi. 19. It is plain that this is to be underſtood not of a man's digging a pit in his own ground, where other people's cattle had no right to feed, but of ſome public paſture, where the cattle uſed to graze in common. See *Le Clerc.*

35 And if one mans ox hurt anothers that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide. 36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox, and the dead ſhall be his own.

EXPOSITION.

35, 36 *And if one mans ox hurt anothers, &c.*] Where one beaſt kills another by pure unforeſeen accident, they ſhall be both valued, and the loſs made equal between the two owners: but if it be done by a beaſt known for a miſchievous one, (as in *ver.* 29.) the owner ſhall take the dead one, and pay the full price of it. See *Pyle.*

CHAP. XXII.

IF a man ſhall ſteal an ox or a * ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep. * Or, *goat.*

EXPOSITION.

1 *Or a ſheep,*] The word ſignifies a young ſheep or young goat: ſee on *ch.* xii. 3. and *Deut.* xiv. 4.

He ſhall reſtore five oxen for an ox, and four ſheep for a ſheep] Unleſs it be found alive in his poſſeſſion, *ver.* 4. The caſes here mentioned refer to crimes perſiſted in till the offender be legally convicted: for if the offender came voluntarily, and acknowledged his crime, of which no body convicted him, the law was more moderate. See *Lev.* vi. 4. We may obſerve here, that theft of no kind is made capital by the Jewiſh law: and indeed it has very reaſonably been queſtioned by ſeveral great men, whether the puniſhing of theft by death be juſt in itſelf; for what proportion is there between a few ſhillings ſtole, or pence perhaps, and the life of a man? How abſurd is it to puniſh a pickpocket with the ſame ſeverity as a murderer. If by the Moſaic law, which was ſo rough and ſevere, as being a yoke of bondage laid on a ſtiff-necked, untractable nation, men were only fined, and not put to death for theft, we cannot imagine, that under the goſpel, which is an inſtitution of the greateſt mercy, in which God treats us with the tenderneſs of a father, he has given us a greater licence to ſeverity than he did the Jews. The moſt ſpecious argument on the other ſide of the queſtion is, that the good of the public makes it neceſſary to puniſh theft and robbery with death; for if even death is not ſufficient to reſtrain from theſe crimes, a mitigation of the puniſhment would only be giving them greater encouragement: but the truth is, it is not ſevere laws alone will prevent the commiſſion of crimes; unleſs the ax be laid to the root of the evil, unleſs proper methods be taken for reſtraining idleneſs and luxury, unleſs due care be taken to educate the members of the community to a love of virtue and induſtry, and to an abhorrence of every thing baſe and diſhoneſt, even capital puniſhments will avail but little. Beſides, as the law now ſtands, it may be queſtioned whether it does not produce more harm than good; ſince it robs the community of ſeveral lives, that by proper regulation might be rendered uſeful to it in a way of mechanic labour. Our Saxon anceſtors were in this particular more equitable than we; for theft, among them, was for a long while not puniſhable with death; and after it was made capital, it was redeemable with money. See *Rapin's Hiſt. V.* I. *Diſſert. on the Government of the Anglo-Saxons.* See alſo Sir *Thomas Moore's Utopia.*

It is to be obſerved, that other thefts were puniſhed only with the reſtitution of double; but here a fourfold and fivefold reſtitution is required: for which this reaſon is given; that money,

An. ante C. 1491.

ney, garments, jewels, &c. are better guarded, and not ſo eaſily ſtolen as cattle, which feeding in the open field, would be oftener made a prey to robbers, did not a ſeverer ſanction reſtrain them. For this reaſon, ſays Trogus Pompeius, (*Juſt. l.* ii.) no crime was more ſeverely puniſhed among the Scythians than theft: *Quippe, ſine tecto, munimentoque, pecora & armenta habentibus quid ſalvum eſſet, ſi furari liceret?* For, ſays he, while their flocks and herds are quite open and expoſed, how could property be ſecured, if theft was not ſuppreſſed?

Another thing obſervable is, that a ſmaller ſatisfaction is required for a ſheep than for an ox; the reaſon of which ſeems to be, that an ox was of greater value, being the companion of man in his rural labour, and uſeful to ſo many purpoſes in huſbandry; ſo that the ſtealing of this animal juſtly deſerved a ſeverer puniſhment. This is much more equal than Plato's conſtitution, which for all thefts required the ſame puniſhment, which was paying double. See *Bochart. Hieroz. P.* I. *l.* ii. *c.* 40.

2 If a thief be found breaking up, and be ſmitten that he die, *there ſhall* no blood *be ſhed* for him. 3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him; *for* he ſhould make full reſtitution: if he have nothing, then he ſhall be ſold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double.

EXPOSITION.

2 *If a man be found, &c.*] i. e. To kill a houſe-breaker in the very fact, provided it be in the night-time, ſhall be eſteemed no murder, but ſelf-defence: it being preſumed, that ſuch an audacious felon comes with a murderous as well as a thieviſh intention. See *Pyle.* Add to this, that the crime is really greater to attack a man's houſe by night, when his doors are lock'd, and his family a-bed, and he cannot ſo eaſily come at the aſſiſtance of neighbours. However, St. Auguſtine rightly obſerves, that though the law is wiſe in not puniſhing ſuch homicides, yet in the tribunal of conſcience the perſon who uſed this permiſſion was not intirely blameleſs, unleſs he either acted on defence of his own life, or under a ſtrong preſumption that the thief had a deſign upon his life; for that this alone could juſtify a perſon in taking away the life of another by his own private authority. See *Calmet.* With this the law of Solon, quoted by Demoſthenes, and of the twelve tables, agreed: *Duodecim tabulæ nocturnum furem quoquo modo, diurnum autem, ſi ſeſe telo defenderit, interfici impune voluerunt.* It was one of Plato's laws alſo, that if a thief entered a man's houſe by night, he might innocently kill him. See *Pat. Le Clerc,* and *Grotius de Jure Belli & Pacis, B.* II. *c.* i. *ſ.* 12.

Breaking up,] Grotius and others render it, *cum perfoſſorio inſtrumento,* with an inſtrument for houſe-breaking, as the ſame word is underſtood by ſome of the moſt learned Hebrew interpreters in *Jer.* ii. 34.

3 *If the ſun be riſen upon him, there ſhall be blood ſhed for him;*] The reaſon is, that he might then be known, and more eaſily be purſued and taken; and ſuch a one might be preſumed to come only with a deſign to ſteal.

He ſhall be ſold for his theft.] For ſix years, ſee on *ch.* xxi. 2. *Deut.* xv. 12. Thus the laws of the twelve tables ordained, that a thief ſhould be delivered to him whom he robbed, to be his ſlave.

4 *If the theft be certainly found in his hand alive, &c.*] The law makes a great difference between a man who kills and ſells after he has ſtole, and one on whom it is found alive: the former is puniſhed four or five-fold, *ver.* 1. the other only double; the reaſon is, the former concealed his theft with more induſtry, and ſeemed to leave no hope of making reſtitution. There was a law of Solon much of the ſame nature; whereby it was ordained, that if the owner recovered what had been ſtole, the reſtitution ſhould be double; if not, it was ten-fold. See *Bochart, ibid.*

5 If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution. 6 If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding-corn, or the field be conſumed *therewith*; he that kindled the fire, ſhall ſurely make reſtitution.

EXPOSITION.

5 *Of the beſt of his own field—ſhall he make reſtitution.*] This law the Jews, by parity of reaſon, extend to all ſimilar caſes, that men ſhould make ſatisfaction for the wrong done to their neighbours in any kind, with the beſt of what they poſſeſſed of that kind. See *Pat.* The law of the twelve tables in this caſe was more ſevere: *Qui frugem aratro quæſitam pavit, ſecuitve; pubes, Cereri ſacrator; impubes, prætoris arbitratu, verberator, noxamque duplionem præſtato;* i. e. If any one has cut down, or let his cattle eat another's corn field, if he be of age, he ſhall be conſecrated to Ceres; if under age, he ſhall be beaten as the prætor ſhall order, and make double reſtitution. See *Calmet.*

6 *If fire break out, &c.*] This law was intended to make men cautious of doing miſchief, even in caſes of accidental danger. The Romans alſo had a law of the ſame nature: *Siquis in — ſpinam — ignem immiſerit, & ulterius evagatus — alienam ſegetem vel vineam læſerit, requiramus num imperitia ejus, aut negligentia id accidit. Si die ventoſo id fecit culpæ reus eſt. In eodem crimine eſt qui non obſervavit ne ignis longius procederet. At ſi omnia quæ oportuit obſervavit, vel ſubita vis venti longius ignem produxit, caret culpa.* i. e. He who lights a fire among thorns, and the fire ſpreading farther, do damage to another's ſtanding corn or vineyard, enquiry is to be made whether it happened through his ignorance or neglect. If he did it on a windy day, he is guilty, &c. See *Le Clerc.*

7 If

7 If a man ſhall deliver unto his neighbour money, or ſtuff to keep, and it be ſtolen out of the mans houſe; if the thief be found, let him pay double. An. ante C. 1491.
8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbours goods. 9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour. 10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:* 11 *Then* ſhall an oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good. 12 And if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof. 13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

EXPOSITION.

8 *If a man ſhall deliver unto his neighbour, &c.*] If goods ſtolen from one who had them in truſt, cannot be diſcovered, the owner ſhall have an action againſt the truſtee, and the judges muſt determine whether they were loſt thro' his want of care or not. See *Pyle.*

9 *Whom the judges ſhall condemn, he ſhall pay double*] i. e. He who pretended to have depoſited the goods, ſhall pay double, if he brought an unjuſt action againſt his neighbour; or he with whom the goods were depoſited, ſhall pay the ſame fine, if it appeared he had dealt fraudulently. See *Grotius*, and *Pat.*

11 *Then ſhall an oath of the Lord be between them both,*] If there was no other way to diſcover the truth, then he to whom they were delivered, was to purge himſelf by oath. See *Pat.*

12 *And if it be ſtolen from him, he ſhall make reſtitution*] i. e. If he be not able to clear himſelf by oath, and it appears to be ſtolen from him with his knowledge or privity. That this muſt be underſtood, is plain from the foregoing words, whereof the ſenſe is, that upon his taking an oath to clear his innocence, he ſhall be acquitted. See *Le Clerc*, and *Calmet.*

13 *If it be torn in pieces, &c.*] i. e. He ſhall bring that which is torn, or the remains of it. Theſe words ſhew, that this paſſage is chiefly to be underſtood of ſhepherds, as moſt of the ancient Hebrews were, truſted with their maſters flock, or who might frequently have occaſion to truſt the keeping of their flocks to other ſhepherds in their abſence.

14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good. 15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire.

EXPOSITION.

14 *And it be hurt, or die, the owner thereof not being with it; he ſhall ſurely make it good.*] The ſenſe of theſe words, and thoſe in the beginning of *ver.* 15. is: That if the owner was with the thing that was lent, at the time of its hurt or death, it was to be preſumed he would do his beſt to preſerve it, and ſee it was not ill uſed, and ſo muſt bear the loſs; but if he was not preſent at that time, then the contrary was preſumed, that the borrower was in fault, and therefore bound to make it good. See *Pat.* The intention of this law was to make men exceeding careful of another's goods.

15 *If it be an hired thing,*] He who hired a horſe, for inſtance, was not obliged to make it good, though it came to any damage, even in the abſence of the owner, provided he uſed it well, for, doubtleſs, that is underſtood; becauſe it was a hired thing. But if he paid no hire, and the owner was abſent, when the damage happened, then he was bound to make it good, becauſe of the generoſity of the lender. See *Le Clerc.*

It came for his hire.] i. e. The thing lent was lent for hire, and the owner muſt ſtand to the loſs in conſideration of that hire; provided however, that the borrower did not abuſe his truſt; for this muſt always be underſtood. See *Le Clerc.* But the words may be rendered, *If he be a hireling, it ſhall come for his hire*, i. e. The value ſhall be deducted out of his wages. So Grotius after the LXX.

16 And if a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife. 17 If her father utterly refuſe to give her unto him, he ſhall * pay money according to the dowry of virgins.

* Heb. *weigh.*

EXPOSITION.

16 *If a man entice a maid that is not betrothed,*] There are two laws relating to virgins not betrothed; one is *Deut.* xxii. 28, 29. which treats of a virgin deflowered by force; the other is that before us, which ſpeaks of a virgin ſeduced by artifice. The former is juſtly puniſhed with greater ſeverity; for he was both obliged to marry the damſel, and to pay a fine to the father,

An. ante C. 1491.

ther, and he is debarred from the privilege of divorcing her on any conſideration whatſoever. But in the caſe before us, where the maid is ſeduced by artifice, he is obliged to pay a fine only, in caſe the father will not conſent to his marrying her. See *Grotius*.

Not betrothed,] For to lie with a betrothed maid was death, *Deut.* xxii. 24, 25.

He ſhall endow her to be his wife.] i. e. He ſhall be obliged to marry her, if ſhe and her father inſiſt upon it: that this is the ſenſe, appears from the next verſe. Le Clerc renders it, *eam ſibi uxorem ducere properet, let him marry her forthwith*, to ſave her infamy as much as poſſible.

17 *If her father refuſe to give her — he ſhall pay, &c.*] He ſhall pay fifty ſhekels, as the dowry of a virgin, to her father. See on *Deut.* xxii. 29. As to the ancient manner of portioning maids, ſee on *Gen.* xxix. 18. and *Le Clerc*.

18 Thou ſhalt not ſuffer a witch to live. 19 Whoſoever lieth with a beaſt, ſhall ſurely be put to death. 20 He that ſacrificeth unto *any* god, ſave unto the LORD only, he ſhall be utterly deſtroyed.

EXPOSITION.

18 *Thou ſhalt not ſuffer a witch to live.*] The original word, which we tranſlate *a witch*, is *mechaſchephah*, from the verb *chaſchaph*, which ſome interpret, to juggle or delude the ſenſes with falſe appearances of things, and thence derive the Greek *baſcaino*, and the Latin *faſcino*. Le Clerc tranſlates it *ſagam*, a female ſoothſayer or diviner; one who with uncommon *ſagacity* penetrates into the ſecrets of futurity: for he obſerves, that the word is generally joined with other kinds of *ſoothſayers*, as in *Deut.* xviii. 10, 11. *Dan.* ii. 2. But he adds, that though this be the proper ſignification of the word, it is not to be confined intirely to one who practiſes divination; for the diviners pretended to other acts beſides that of divination: they boaſted their great ſkill in the art magic, and to be able to do mighty feats in the way of inchantment and wonder-working. Hence the *mechaſchephim* are ranked among the Egyptian magicians, who vied with Moſes in working miracles, *ch.* vii. 11. The word here is of the feminine gender, becauſe women are ſuppoſed to be moſt addicted to this crime; but, under this name, *ſorcerers* or *men-witches* are probably included. The LXX render it, φαρμακους, *poiſoners*, and the Vulgate, *maleficos*: of this kind were the Pharmaceutriæ in Theocritus and Virgil, Circe and Medea among the Greeks, and Horace's Canidia.

The true reaſon of this ſevere prohibition, *thou ſhalt not ſuffer a witch to live*, ſeems to be, that all witches, whether real or pretended, did openly profeſs and practiſe idolatry. Now the very profeſſion of having received from idols a power of doing things ſupernatural, was an act of high-treaſon againſt the Jewiſh conſtitution, i. e. ſubverſive of its very frame; for the great deſign of that inſtitution was to eſtabliſh the worſhip of the one true God in oppoſition to idolatry: this was not only the chief principle of their religion, but the principal maxim of their *ſtate*; for they were properly a body of people formed into a ſacred polity under God, not only as the great *governor* of the world, as he is to the reſt of mankind, but as in a ſpecial ſenſe their *king* and governor, who had been pleaſed to enter into a peculiar relation to them to this purpoſe, whom they had by ſolemn covenant acknowledged and recognized as ſuch, and to whom they had promiſed and vowed obedience. This was the fundamental of their polity, the *original contract* upon which their ſtate was founded. Their poſſeſſion of the land of *Canaan*, and all the advantages and privileges promiſed them, abſolutely depended by covenant upon their perſevering in the worſhip of the true God: ſo that *idolatry*, or the worſhipping of other gods, beſides the common guilt inſeparable from it, as it is a very criminal breach of the law of nature, was in that conſtitution an act of rebellion againſt their rightful, acknowledged ſovereign, and a diſſolving the original fundamental contract that lay at the foundation of their whole conſtitution, and by which it ſubſiſted. See *Leland's Divine Authority, &c.* and *Lowman's Diſſertation on the Hebrew Government*.

19 *Whoſoever lieth with a beaſt, &c.*] And by parity of reaſon all monſtrous luſts are prohibited under the ſame ſanction, *Lev.* xviii. 22. xx. 13. It appears from *Lev.* xviii. 24. that this infamous vice was common among the heathens in old times, and probably ſprung from ſome of their abominable ſuperſtitions, perhaps proſtitution to ſacred animals under the notion of religion; which made it the more neceſſary to be prohibited to the Jews, not only as being a high diſhonour to human nature, and to the author of nature, but alſo as a foul excreſcence of idolatry. This ſhews the ground of its connection with the following prohibition.

20 *He that ſacrificeth unto any god, &c.*] Sacrifice being the principal act of worſhip in thoſe days, includes in it all other acts of worſhip, which the Iſraelites were bound by ſolemn covenant to pay to Jehovah alone: and indeed the reaſon of the thing obliged them to it; for Jehovah alone has the juſt title to our worſhip and adoration. See on *ch.* xx. 2, 3. But the puniſhment of idolatrous worſhip was not enacted till now. See this more fully treated of on *Deut.* xiii. 1. xvii. 2—7.

Shall be utterly deſtroyed.] i. e. Shall be devoted to death; as the word ſignifies *Iſ.* xxxiv. 2. *Deut.* xiii. 15. xvii. 2, 5. See on *ver.* 18.

21 Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt. 22 Ye ſhall not afflict any widow, or fatherleſs child. 23 If thou afflict them in any wiſe, and they cry at all unto me: I will ſurely hear their cry; 24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs. 25 If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury. 26 If thou at all take thy neighbours raiment to pledge, thou ſhalt deliver it unto him by

that the ſun goeth down: 27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? And it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious. An. ante C. 1491.

EXPOSITION.

21 *Thou ſhalt neither vex a ſtranger, nor oppreſs him:*] By ſtranger here is to be underſtood not only a Gentile proſelyte to the Jewiſh religion, as ſome underſtand it, or one whoſe fixed reſidence was among the Iſraelites, but any one of another nation and religion who happened to ſojourn among them, or to be occaſionally travelling through their country. For as to thoſe Gentile *ſtrangers* who embraced their religion, and had left their friends and country to dwell among them, there was no difference to be made between them and the native Iſraelites. *Lev.* xix. 33, 34. In ſhort, it is a precept enjoining them to a ſtrict obſervance of the duties of hoſpitality, which have always been held ſacred in every civilized nation, (ſee *Le Clerc in loc.*) and were in a peculiar manner obligatory upon the Jews: for ever ſince their father Abraham left his native home, he and the other patriarchs had been pilgrims and ſtrangers, wandering from one country to another; depending under Providence on the hoſpitality of other nations; particularly in Egypt they had ſojourned for many generations. So that they knew *the heart of a ſtranger*, and ought to have a fellow-feeling with them, as knowing what tenderneſs belongs to people in that condition, who are the greater objects of pity as being at diſtance from their friends and kindred. Therefore the reaſon enforcing this precept is exceeding ſtrong, *Neither vex, nor oppreſs the ſtranger, for you were ſtrangers in the land of Egypt*, i. e. deal by ſtrangers as you yourſelves wiſhed to be dealt by, when their caſe was yours. Uſe them not with thoſe harſh, oppreſſive meaſures, whereof you ſo loudly complained when you were in their condition, but with that kindneſs and humanity which you were then ſo ſenſible you ſtood in need of.

22 *Ye ſhall not afflict any widow, or fatherleſs child.*] As ſtrangers, ſo widows and orphans are more helpleſs and unbefriended than others, therefore Providence takes their caſe into particular conſideration: hence God is ſtiled in Scripture, *the Father of the fatherleſs, the Judge and Helper of the widows, He who executes the judgment of the fatherleſs and widow, and loveth the ſtranger.* That compaſſion which he has implanted in our breaſts, what is it, but a call upon us from our benevolent Creator to relieve the fatherleſs, the widow, the ſtranger, and all who are in diſtreſs?

23 *If thou afflict them—and they cry—unto me, &c.*] A child has his father, and a wife her huſband, to whom they may have recourſe when burdened with ſorrow and affliction; but the widow and the fatherleſs, who are bereaved of theſe tender and endearing relations, have often none but God himſelf to judge and vindicate their wrongs. In that caſe, when they make their ſolemn appeal to him, he promiſes to be their powerful patron, to redreſs their wrongs, and take ſevere vengeance on thoſe who injure and afflict them. See *Pat.* and *Le Clerc.*

I will ſurely hear their cry;] No civil puniſhment is appointed for the oppreſſors of the widow and orphan, this God reſerves to himſelf; and is therefore ſtiled the Judge of the widow and fatherleſs, *Pſ.* lxviii. 5. *Deut.* x. 18.

24 *Your wives ſhall be widows, and your children fatherleſs.*] Here God threatens the Iſraelites in caſe they were guilty of ſuch oppreſſions, with *meaſure for meaſure*, to bring ſuch national calamities upon them, as ſhould make their wives widows, and their children fatherleſs, reduce the offenders to circumſtances as ill or worſe than thoſe of the poor objects whom they oppreſſed.

25 *If thou lend money to any of my people, &c.*] This law forbids uſury, or the taking of intereſt for the uſe of money or goods lent, by one Iſraelite to another: but whatever ſome caſuiſts of the Romiſh church may pretend, (ſee *Calmet*,) there is nothing abſolutely unlawful in the nature of the thing; for how then could it have been permitted towards a Gentile, as it is *Deut.* xxiii. 20. And in a trading commonwealth, where the induſtrious merchant may make great advantage by the uſe of money, ſo as to receive perhaps a profit of more than *cent. per cent.* in that caſe, where is the hardſhip or injuſtice to make him pay *five* or *ſix per cent.* for the uſe of that money, which the proprietor might have turned to account by uſing it himſelf. Now it is ſuch perſons that are principally meant in that explication of this law, *Deut.* xxiii. 20. which gives a permiſſion to the Jews to take uſury of the ſtranger, i. e. of the Philiſtines, Sidonians, Tyrians, and others who uſed to trade in their country: But the Iſraelites being moſtly ſhepherds and huſbandmen, and inhabiting an inland country, where there was but little trade, they are therefore prohibited from taking uſury of one another, that they might not be liable to be oppreſſed with an accumulated load of debt, and ſo be forced in time to ſell their lands or liberty to their rich brethren, as has been the caſe in other ſtates, particularly at Rome, where the poor not being ſufficiently paid for their military ſervices, were forced to borrow money from the rich, and not being able to pay it, their lands were ſold to ſatisfy their creditors; or if the principal and intereſt exceeded the value of their lands, ſlavery or impriſonment were the conſequence. Now to prevent ſuch public miſchiefs was the merciful deſign of this law: and at the ſame time the legiſlator would thereby familiarize them to the exerciſe of mercy and diſintereſted virtue towards one another; and by the ſame means make proviſion for the relief of the honeſt induſtrious members of the commonwealth when fallen into decay, (for of ſuch *poor*, not of ſuch idle drones as had rather beg than work, the precept muſt needs be underſtood) who being furniſhed with money *gratis*, might recover again to a better condition. It is likewiſe plain, that this law, which ſpeaks only of a poor Iſraelite, (ſee *Lev.* xxv. 35, 36.) forbids not the taking of intereſt of one who was rich and well able to afford it; it being unreaſonable, that he ſhould increaſe his wealth by the uſe of his neighbour's money, and yet allow him no conſideration for that uſe. See *Pat.* In ſhort, this law is to be conſidered as deſigned for the comfort of the poor in the Jewiſh commonwealth, as are alſo many others which occur in theſe books; *e. g.* the laws which relate to Hebrew ſervants or ſlaves, to the taking of pledges, the gleaning of the fields, &c. For it was expected of the Jews, that, being peculiarly

An. ante C. 1491.

culiarly related to God, and to one another, they ſhould practiſe towards their brethren not only thoſe offices of humanity which are due to all men, but alſo many peculiar acts of charity ariſing from their nearer relation to each other; but ſuch laws are binding upon others only ſo far as they coincide with the law of nature. When, therefore, in *Pſ.* xv. 5. and *Ezek.* xviii. 8. we find it mentioned as one of the characters of a good man, that *he taketh not uſury*, nor *putteth forth his money to uſury*, it is to be underſtood of his acting therein towards his Jewiſh brethren, agreeably to the tenor of the Moſaic law, and towards others according to the general rules of charity and benevolence. See *Le Clerc in loc. Patrick*, and *Grotius in Luke* vi. 35.

Thou ſhalt not be to him as an uſurer,] As an exacting creditor, that is rigidly urgent to have his own: ſo this word is uſed 2 *Kings* iv. 1. *Pſ.* cix. 11. *Neh.* v. 7, 10, 11.

26 *If thou at all take thy neighbours raiment*] The meaning is, if thou take in pawn for money lent him, any part of his raiment or *bed-clothes*, which he cannot part with without great inconveniency, you ſhall let him have them every night. The ſame is to be underſtood, by parity of reaſon, of all other things whereof he hath preſent uſe, eſpecially things whereon a poor man's livelihood depended; therefore the law ſpecifieth in the mill-ſtone which grindeth corn, that it ſhould not be taken to pawn, *Deut.* xxiv. 6. See *Ainſw.* It is plain that Moſes is here ſpeaking only of the poor, as alſo *Deut.* xxiv. 12, 13. And therefore, if any one had taken a pledge from his neighbour, who could ſpare it without any inconveniency, this law does not hinder but he might keep it longer, even till it was redeemed. So Joſephus rightly underſtands it, *Ant. l.* iv. *c.* 18. See *Le Clerc.* We may infer from *Cant.* v. 3. that the richer Hebrews uſed beds and bed-clothes, and ſtript themſelves to go to bed, as we do; but it is probable that the poorer ſort, eſpecially in Moſes's days, had often no other bed but the earth covered with ſtraw or leaves, and no covering but their wearing apparel. See *Le Clerc*, and *Calmet.*

27 *For that is his covering, &c.*] i. e. To deprive him of the only thing he has to keep him warm in his bed, would be ſuch a piece of inhumanity, as your good and merciful God cannot fail ſeverely to puniſh. See *Pyle.* In the daytime they could go almoſt naked in that warm climate, but the cold damps of the night required that their bodies ſhould be covered.

For I am gracious.] See on *ch.* xxxiv. 6.

* Or, *judges.*
† Heb. *thy fulneſs.*
‡ Heb. *tear.*

28 Thou ſhalt not revile the * gods, nor curſe the ruler of thy people.
29 Thou ſhalt not delay *to offer* † the firſt of thy ripe fruits, and of thy ‡ liquors: the firſt-born of thy ſons ſhalt thou give unto me. 30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me. 31 And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

EXPOSITION.

28 *Thou ſhalt not revile the gods*,] Joſephus, Philo, and others, underſtand it as a prohibition againſt blaſpheming the gods of other nations, leſt the Gentiles ſhould take occaſion from thence to blaſpheme the true God. But though this may be a good rule in certain conjunctures, yet the following words ſhew it to be underſtood of judges, princes, or magiſtrates, who are called Elohim, *ver.* 8, 9. and in many other places. The expreſſion both points out to themſelves the office they were deſigned for, namely, to judge and rule as God's repreſentatives; and to their people it points out the reverence that ſhould be paid them, as the conſtituted vice-gerents of the Almighty. And indeed the peace and good order of ſociety requires, that all due deference, both in words and actions, be paid to magiſtrates, governors, and officers, in their reſpective ſtations; and we ought eſpecially to be careful not to *revile* or ſpeak diſreſpectfully of them, leſt they become the objects of contempt and hatred to the people.

29 *Thou ſhalt not delay to offer the firſt of thy ripe fruits, &c.*] The words in the original ſignify, *the firſt and beſt of thy fruits, and thy tear*, i. e. the firſt fruits of thy wine and oil, which, when preſſed, drop as tears. See *Ainſw.* This is to be underſtood of the tenths of their fruits, which every Iſraelite was to conſecrate to God, *whoſe tenants they were*, as an acknowledgment of his divine bounty and providence in giving them ſo good a land to poſſeſs, *Deut.* xxvi. 1, 9. *Num.* xviii. 27. *Lev.* xxv. 23. See *Le Clerc*, and *Pat.* (A)

The firſt-born of thy ſons, &c.] To wit, by paying their ranſom, *Num.* xviii. 15, 16. See on *ch.* xiii. 2, 12, 15. where the reaſon of this law is given.

30 *On*

NOTES.

(A) The heathens following the dictates of natural religion, were in like manner careful to offer the *firſt-fruits* to the gods, as is intimated by Horace:

——— *Dulcia poma,*
Et quoſcunque feret cultus tibi fundus honores,
Ante larem guſtet venerabilior lare dives.
L. ii. Sat. 5, 12.

And Pliny (*Hiſt. l.* xviii *c.* 2) ſpeaking of the primitive Romans, ſays expreſly, *Ne deguſtabant quidem novas fruges aut vina, antequam ſacerdotes libaſſent:* They did not ſo much as taſte of their wines, or new fruits, till the prieſts had offered a libation to the gods. To which purpoſe we have a fine paſſage in Cenſorinus, (*c.* i. *de die Natali.*) which ſhews in what light the wiſer among them conſider'd this religious ceremony; *Illi enim (majores noſtri) qui alimenta, patriam, lucem, ſe denique ipſos deorum dono habebant; ex omnibus aliquid diis ſacrabant, magis adeo ut ſe gratos approbarent, quam quod deos arbitrarentur hoc indigere. Itaque cum perceperant fruges, antequam veſcerentur, diis libare inſtituerunt: & cum agros atque urbes, deorum munere, poſſiderent, partem quandam templis ſacelliſque, ubi eos colerent, dicavere:* i. e. "Our anceſtors being perſuaded, that they owed themſelves and all that they had to the bounty of the gods, conſecrated to them a part of all their poſſeſſions; not that they thought the gods ſtood in need of this, but as a teſtimony of their pious gratitude. Therefore, before they

30 *On the eighth day thou ſhalt give it*] i. e. It is not to be offered till it be at leaſt eight days old; for it might be older, though not beyond a year. See on *ch.* xii. 5. Therefore it might be better rendered, *on the eighth day thou mayeſt offer it.*

31 *And ye ſhall be holy men unto me:*] As you are a nation particularly ſeparated from others for my worſhip and ſervice, you ſhall be punctual in obſerving all rules preſcribed, in order to keep up that diſtinction: therefore you muſt diſtinguiſh yourſelves even in your food from other people. Le Clerc explains it, *ye ſhall be all holy men*, i. e. ye ſhall all conſider yourſelves as *ſo many prieſts*, or men peculiarly conſecrated to God: and he conjectures, that amongſt the neighbouring nations their public prieſts alone abſtained at all times from whatever died of itſelf. It is well known, that the Egyptian prieſts abſtained from many kinds of food, which were allowed to others: and Diogenes Laertius tells us, that Pythagoras, who imitated thoſe prieſts in moſt things, taught that thoſe who would duly qualify themſelves for the worſhip of the gods, ought, among other things, *to touch no dead body, to abſtain from venereal pleaſure, from fleſh torn of beaſts, and from that which dies of itſelf.* An. ante C. 1491.

Neither ſhall ye eat any fleſh that is torn of beaſts in the field:] Both becauſe it was not clear of the blood, and therefore not to be eaten on the ſame account that they were forbidden to eat blood, and chiefly becauſe to eat of it after the beaſts, was a diſparagement to the dignity of their ſacred character. As if he had ſaid, It is not fit that you who are *a holy nation, ſhould taſte of that which hath before been taſted of by wild beaſts.* We ſee ſome of the heathens had the ſame averſion to eating the fleſh of animals torn by beaſts, as appears from theſe lines of Phocylides:

Μηδε τι θηροβορον δαιση κριας, αργιποσι δε
Λειψανα λειπε κυσι, θηρων απο θηρες εδονται.

Eat not of the fleſh that has been torn by beaſts; leave thoſe remains to the dogs; let the beaſts feed on beaſts. *Calmet.*

CHAP. XXIII.

THOU ſhalt not * raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs. 2 Thou ſhalt not follow a multitude to *do* evil; neither ſhalt thou † ſpeak in a cauſe, to decline after many, to wreſt *judgment:* 3 Neither ſhalt thou countenance a poor man in his cauſe.

* Or, *receive.*

† Heb. *anſwer.*

EXPOSITION.

1 *Thou ſhalt not raiſe a falſe report:*] Many underſtand this of judges, that they are not to be prepoſſeſſed with any falſe or flying report in criminal cauſes, that come before them; for that the word which we tranſlate *raiſe*, ſignifies *to take up.* But the following words ſhew that it relates to witneſſes, that they ſhould not calumniate any man, nor give a falſe evidence in any public trial. See *Pat.* Among the Egyptians and Athenians defamers ſuffered the ſame puniſhment which the defamed would have ſuffered, had they been caſt in judgment; (ſee *Le Clerc*) which is agreeable to the law of God, *Deut.* xix. 16, 19. See *Ainſw.*

Put not thine hand with the wicked] i. e. Join not with an unrighteous man to promote a bad cauſe, by being a falſe witneſs. See 1 *Sam.* xxii. 17. 2 *Sam.* iii. 12.

2 *Thou ſhalt not follow a multitude to do evil;*] If any one appears innocent, it is our duty to defend him to our power, though never ſo many have condemned him before us. *Nihil magis præſtandum eſt*, ſays Seneca, *quam ne pecorum ritu ſequamur antecedentium gregem, pergentes non qua eundum eſt, ſed qua itur.* See *Le Clerc.* i. e. There is nothing we ought more to beware of, than that of following the multitude that goes before us, like a flock of ſheep, which go on, not where they ought to go, but where others have gone before them." As the former verſe concerns witneſſes, ſo this ſeems to have a peculiar reſpect to judges; that they ſhould beware of being biaſſed by the opinion and example of others, to give judgment either for abſolving or condemning, contrary to their own inward perſuaſion. See *Pat.* But by *rabbin*, which we tranſlate *a multitude*, and *many*, ſeveral underſtand *great and rich men*, whom a judge is not to reſpect in judgment, no more than the poor; and ſo it will be oppoſed to *ver.* 3. See on *Lev.* xix. 15. And indeed the ſenſe is much the ſame, for the multitude generally ſide with the rich and the great. See *Jun. & Trem.*

3 *Neither ſhalt thou countenance a poor man*] This is the other extreme; for as the multitude are wont to favour the rich, ſo thoſe who from ambitious views ſeek to ingratiate themſelves with the populace, are too apt to give ſentence for the plebeians againſt the nobles: of which we find many examples in the Roman hiſtory. See 1 *Sam.* xxii. 2. 2 *Sam.* xv. 2. and *Le Clerc.*

4 If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again. 5 If thou ſee the aſs of him that hateth thee, lying under his burden, ‡ and wouldſt forbear to help him; thou ſhalt ſurely help with him.

‡ Or, *wilt thou ceaſe to help him?* or, *and wouldſt ceaſe to leave* thy buſineſs *for him; thou ſhalt ſurely leave* it to joyn *with him.*

NOTES.

they eat of the fruits of the earth, which they had reaped, they took care to preſent an offering to the gods in their temples, as an acknowledgment that the lands and cities which they enjoyed, were their gifts." And indeed this appears to have been a practice introduced from the beginning of the world, *Gen.* iv. 3, 4. To which purpoſe are the following words of Ariſtotle, *(l.* viii. *ad Naumachum.)* Αι αρχαιαι θυσιαι και συνοδοι, &c. The ancient ſacrifices and aſſemblies for religion were after the carrying in the harveſt, when they offered the firſt fruits, μαλιστα γαρ εν τουτοις ισχολαζον τοις καιροις, for they chiefly relaxed themſelves at thoſe ſeaſons. See *Patrick* on *Lev.* xxiii. 10. and *Calmet* on this verſe.

EXPO-

An. ante C. 1491.

4 *If thou meet thine enemy's ox, &c.*] This is one of those offices of common humanity, to which all men, even enemies, have an undoubted right. And therefore in *Deut.* xxii. 1. the precept runs thus: Thou shall not see thy *brother's* ox, or his ass, go astray, &c. as if it had been on purpose to teach the conceited Jews to look upon all men, even enemies, as brethren, having the same common original, and bearing the image of the same God. See *Pat.* Consequently, tho' private injuries may excuse me from treating a man as a friend, a familiar, or bosom companion; yet he can never lose his right to common offices of charity and kindness, so long as he retains the same nature with myself.

Thou shalt bring it back to him again.] If the owner happened not to be known, it was to be kept till inquiry was made after it. *Deut.* xxii. 2. See *Ainsw.*

5 *If thou see the Ass of him that hateth thee,*] This shews who is meant by *enemy* in the former verse; namely, one who hates us, and has done us an ill office out of malice or malignant intention. The ass is mentioned as the common beast of burden among the ancient Hebrews. But oxen and other such like creatures are also intended, as appears from the former verse. Compare *Deut.* xxii. 4. He must be extremely resentful indeed who could see a poor animal groaning under its burden, and not help to relieve it, merely because it belongs to his enemy.

And wouldest forbear to help him; thou shalt surely help with him.] What is the sense of these words we learn from the parallel place, *Deut.* xxii. 4. *Thou shalt not see thy brother's ass, or his ox, fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.* But how to make this sense out of the Hebrew words in the passage before us is no easy matter. Literally they run thus: *When thou shalt see the ass of thine enemy lying under his burden, and shalt cease from leaving (the ass) to him, leaving thou shalt leave (the ass) with him:* which makes a contradiction; enjoining both *to leave him* and *not to leave him.* To reconcile which, costs the critics no small labour. Bochart solves it by reading לא, *not*, instead of לו, *to him:* Capel and others having long since observed, that לו and לא are often put for each other. According to this solution the words will run thus: *Thou shalt cease from leaving; leaving thou shalt not leave him with him:* i. e. Thou shalt by no means leave the owner with the ass, to lift him up as he can, without concerning thyself about him. The precept is doubled, the more strongly to inforce a duty so contrary to the depraved inclinations of men. See *Bochart Hieroz. p.* I. *l.* ii. *c.* xl. Le Clerc renders it thus: *Annon vacabis ei? cum eo sublevando jumento* vacabis. Shalt thou not leave other business for him? *In order to help* with him, thou shalt surely leave it. Taking the *vau* interrogatively, as it is used elsewhere, particularly 1 *Sam.* xxv. 11. and rendring לו, *for him*, ל being often used in the sense of *propter*. See *Lev.* xix. 28. *Num.* vi. 7. The LXX, the Vulgate, and other ancient versions, give the general sense of the place, without regarding the meaning of every particular word. And our English has copied them in rendering עזב, *to help:* in support of which sense we are referred to *Neh.* iii. 8. iv. 2. where the same word signifies to *fortify*, *repair*, or *help*.

6 Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked. 8 And thou shalt take no gift: for the gift blindeth the † wise, and perverteth the words of the righteous.

† Heb. *the seeing.*

EXPOSITION.

6 *Thou shalt not wrest the judgment of thy poor*] As a judge should beware lest, through motives of compassion, or an affectation of popularity, he be biassed in favour of the poor: so, on the other hand, he must not despise a man because he is poor and unbefriended, he must not take advantage of his indigence, to misrepresent his cause, to refuse to give him an impartial hearing, to strain a point of equity in his prejudice, or pass sentence wrongfully against him. There is an emphasis in the expression *thy poor*, importing, that they were still members of their body though poor. See *Pat.*

7 *Keep thee far from a false matter:*] i. e. From a false or iniquitous judgment; for it is still to judges that he is speaking.

For I will not justify the wicked.] i. e. Such a wicked unjust judge. See *Pat.* Or we may consider it thus: As God himself will not justify the wicked, so neither ought he to be acquitted before a human judge, who, as God's representative, should imitate his example. See *Le Clerc.*

8 *For the gift blindeth the wise,*] i. e. Bribes cast a mist before the eyes, and bias the judgment and affections even of those who are otherwise wise and discerning. See *Pat.* Besides, a habit of taking bribes will, in time, quite extinguish the light of reason, and destroy the sense of right and wrong. See *Eccl.* vii. 7. and *Le Clerc.*

Perverteth the words of the righteous.] i. e. The words or sentence of those who would otherwise be righteous. Le Clerc understands it of those quirks, and subtile, intricate distinctions, to which corrupt judges are fain to have recourse, in order to put a fair face upon a bad cause, or to justify an iniquitous sentence. For this he takes to be the proper signification of the Hebrew word *Salaph*, as it is used, *Prov.* xi. 3. The impartial administration of justice, makes the observance of this precept so necessary, that the twelve tables punished the transgressors of it with death. *Judex qui ob rem dicendam, pecuniam accepisse convictus est, capite punitor.*

† Heb. *soul.*

9 Also thou shalt not oppress a stranger: for ye know the † heart of a stranger, seeing ye were strangers in the land of Egypt.

EXPOSITION.

9 *Also thou shalt not oppress a stranger:*] This is still addressed to the judges, which makes it a distinct precept from that, *ch.* xxii. 21. which is directed to the Israelites in general. Compare *Deut.* xxiv. 17, 18. xxvii. 19.

For

For ye know the heart of a ſtranger,] Ye know, by experience, what a diſtreſſed friendleſs condition that is. There is a great beauty in the expreſſion, *ye know the heart of a ſtranger*. His heart is eaſily depreſſed, and very unable to bear repulſes. An. ante C. 1491.

10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof: 11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy ‖ olive-yard.

‖ Or, *olive trees.*

EXPOSITION.

10, 11 *And ſix years, &c.*] After your ſettlement in Canaan, as a teſtimony of your conſtant truſt and reliance upon the bounty of providence, and out of charity to the poor, and mercy to your very beaſts, you ſhall, every ſeventh year, let your lands go untilled, to produce a ſelf-ſown crop, and let your fruit-trees be in common for the poor, as well as the owners themſelves. The whole year's product ſhall be free to all alike, for the reſt and refreſhment of man and beaſt. And this ſhall be no hindrance, at laſt, to the advantage of particular owners. See *Lev.* xxv. 20, *&c. Pyle.* This regulation ſerved many excellent pupoſes: It put them in mind that the earth brought forth not of itſelf, but by the fructifying influences of the divine power; and conſequently ſerved to beget in them truſt in God, and his providence. Therefore God promiſed to command his bleſſing upon them in the ſixth year, and to make the earth bring forth triple increaſe, *Lev.* xxv. 20, 21. It was a curb to avarice, and habituated them to the exerciſe of humanity to their ſlaves and beaſts, and of mercy and liberality to the poor. And Philo obſerves it was likewiſe a political contrivance to let the earth reſt, in order to recruit its ſtrength, that it might bring forth more plentifully: and, indeed, ſo much is intimated in that expreſſion, *Lev.* xxv. *'Tis a year of reſt unto the Land.* See *Pat.* This ſabbatical year was alſo ſubſervient to religion, for the people were then to be inſtructed in the law of God, which was appointed to be read this year in the audience of all Iſrael, men, women, and children, when they aſſembled before God at the feaſt of Tabernacles. *Deut.* xxxi. 10, 11, 12. See *Ainſw.* This law related only to the times of the peaceful poſſeſſion of the promiſed land. We ſeldom read of its being obſerved, and it appears from *Lev.* xxvi. 34, 35, that the neglect of it was one of the ſins which brought judgments upon them, particularly that of the Babyloniſh captivity, 2 *Chron.* xxxvi. 21.

11. *That the poor may eat, &c.*] i. e. That the poor, as well as the owners and their ſervants, may eat that which groweth of its own accord in the ſeventh year, *Lev.* xxv. 5, 6. Maimonides tells us, that whoſoever locked up his vineyard, or hedged in his field in this year, brake the commandment. See *Ainſw.*

12 Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

EXPOSITION.

12 *On the ſeventh day thou ſhalt reſt:*] He would not have them imagine they ſhould reſt leſs on the ſeventh day this year than in any other: tho' the whole year ſhall be a time of reſt from tillage and pruning, both to man and beaſt; the ſabbath ſhall be all the while obſerved, with its uſual and peculiar regard. See *Pyle.*

13 And in all *things* that I have ſaid unto you, be circumſpect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.

EXPOSITION.

13 *Make no mention of the names of other gods,*] This ſeems to be a proverbial phraſe, importing, that they were to have no more intercourſe with the religion of other nations, than if they did not know the names of their Gods. The ſame expreſſion occur, *Pſal.* xvi. 4. Their drink-offerings of blood will I not offer, nor take up their names into my lips; i. e. I will be ſo far from worſhipping other Gods, that I will not ſo much as mention their names. We may obſerve, however, that the Hebrew word often imports, to commemorate with honour, or pay homage and reſpect to. See *Chap.* xx. 24. and *Lev.* ii. 2. on the word *Memorial.*

14 Three times thou ſhalt keep a feaſt unto me in the year. 15 Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee in the time appointed of the month Abib: for in it thou cameſt out from Egypt: and none ſhall appear before me empty: 16 And the feaſt of harveſt, the firſt-fruits of thy labours, which thou haſt ſown in the field: and the feaſt of in-gathering, *which is* in the end of the year, when thou haſt gathered in thy labours out of the field. 17 Three times in the year all thy males ſhall appear before the LORD God.

EXPOSITION.

14. *Three times thou ſhalt keep a feaſt*] i. e. Three ſolemn feſtivals, wherein the whole body of the nation were to aſſemble; *viz.* at the *Paſſover*, *Pentecoſt*, and at the *Feaſt of Tabernacles*, as it follows. The end of their inſtitution was to pay a ſolemn national thankſgiving to God, for the good things which they poſſeſſed by his bounty, and to offer up prayers for the continuance of thoſe bleſſings. And by obliging all the males to meet together at the ſame place of public worſhip, the ſeveral tribes had an opportunity of ſeeing and converſing with each other, of contracting and renewing friendſhips: eſpecially this was an excellent expedient for ſecuring the inter-

An. ante C. 1491.

nal peace and harmony of the ſtate, ſince nothing ſtrengthens union in ſociety ſo much as union in religion. See *Joſ. Antiq. l.* iv. *c.* 8. and *Le Clerc.* It would ſeem from *Chap.* xxxiv. 24. that they were not bound to obſerve this precept of appearing three times in the year before the Lord, till they were ſettled in Canaan.

15. *Thou ſhalt keep the feaſt of unleavened bread:*] See *ch.* xii. 17. xiii. 6, 7.

None ſhall appear before me empty:] Heb. *None ſhall ſee my face empty*; i. e. None ſhall be accepted by God, unleſs they bring ſome preſent with them. Not that ſuch offerings of themſelves availed any thing in the ſight of God; but they were accepted as ſigns and teſtimonies of homage and dependence, according to the faſhion of thoſe times. *Jud.* iii. 15. 1 *Sam.* x. 27. 1 *Chron.* xviii. 2, 6. 1 *Kings* v. 21. Beſides, theſe offerings were partly deſigned for the maintenance of the prieſts, who being miniſters of the public, had a right to be maintained by the public; and partly for the people to feaſt upon together. See *Deut.* xvi. 15. Therefore this precept relates to all the three feaſts here mentioned, as appears *Deut.* xvi. 16. The ſeveral oblations are ſpecified elſewhere. At the *Paſſover*, when harveſt began, they were to bring *a ſheaf of the firſt-fruits of their harveſt*, *Lev.* xxiii. 10. Nor were they to eat new corn till this was done, *ver.* 14. At *Penteceſt* they brought *two loaves* as the ſecond firſt-fruits of their wheat-harveſt, *Lev.* xxiii. 17. And at the feaſt of *Tabernacles* the firſt-fruits of wine and oil. Beſides theſe there were free-will offerings which were limited to no time. See *Pat.*

16 *The feaſt of harveſt*,] Called alſo the feaſt of Weeks, *ch.* xxxiv. 22. becauſe it was ſeven Weeks after the Paſſover, *Lev.* xxiii. 15, 16. whence it has the name of *Penteceſt*, which, in Greek ſignifieth *the fiftieth*, becauſe it fell upon the fiftieth day after the Paſſover. It is here called *the feaſt of harveſt*, not becauſe their harveſt then began, but becauſe it was finiſhed about that time, as Fuller ſhews, *Miſcel. l.* iii. *c.* 11.

The firſt-fruits of thy labours,] It ought to be rendered, *With the firſt-fruits*; i. e. Thou ſhalt keep the feaſt of harveſt with the firſt-fruits, &c. They paid firſt-fruits of ſeven ſorts of fruits: wheat, barley, grapes, figs, pomegranates, oil, and dates, which were the productions of Canaan, *Deut.* viii. 8. Here we are to underſtand *two loaves of fine flour*, which were offered at Penteceſt as the ſecond firſt-fruits of their wheat-harveſt. *Lev.* xxiii. 16, 17. See *Le Clerc.*

And the feaſt of in-gathering,] Called alſo the *Feaſt of Tabernacles*, *Lev.* xxiii. 34.

Which is in the end of the year,] Whence it appears, that their civil year began in the month *Tiſri*, anſwering to part of September and part of October. See *ch.* xii. 2.

When thou haſt gathered in thy labours out of the field.] When thy harveſt is compleated, and thou haſt gathered in thy corn and wine. This was a time of great rejoicing amongſt the Jews; they kept this ſolemn feaſt for ſeven days, during which time they dwelt in booths, or tents, erected in the fields, or on the tops of their houſes; on which account it was called the feaſt of Tabernacles. See on *Deut.* xvi. 13, 14, 15.

17 *Three times in the year all thy males ſhall appear before the Lord God.*] *Before the Lord*; i. e. in the place where his glorious majeſty ſhall ſettle, which was firſt in the tabernacle, and afterward in the temple. Here *the males* only were bound to appear, tho' the females are not excluded. And it appears that ſome carried their whole families with them, as *Elkanah*, 1 *Sam* i. 3, 7. And *Deut.* xxxi. 12. Moſes ſuppoſes men, women, children, and ſtrangers, to be all gathered to appear before the Lord at the feaſt of tabernacles. See *Pat. Le Clerc* and *Calmet.* While the Jews were in the wilderneſs, they were to eat no meat but that whereof they had firſt ſacrificed to God at the tabernacle, as appears from *Lev.* xvii. 4, 5. Which command was afterwards diſpenſed with, when they came to be ſettled in Canaan, and their dwellings remote from the tabernacle, *Deut.* xii. 21. Only inſtead thereof every male was to come up at three ſet times in the year, and *ſee God* at his tabernacle, and eat and drink before him; which ſacrifice was wont to be called *a ſacrifice of ſeeing*. See Dr. *Cudworth*'s *True notion of the Lord's Supper*, at the end of his *Intell. Syſtem.*

18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread, neither ſhall the fat of my † ſacrifice remain until the morning.

† Or, *feaſt.*

EXPOSITION.

18 *Thou ſhalt not offer the blood of my ſacrifice, &c.*] i. e. Of the paſchal lamb, as appears from *ch.* xxxiv. 25. and ſo it is rendered by the Chaldee. See *ch.* xii. 15. It is called God's ſacrifice by way of eminence, becauſe it was of a moſt ſolemn nature.

Neither ſhall the fat of my ſacrifice remain until the morning.] See *ch.* xii. 10. The fat of the Paſſover as of other ſacrifices, was the Lord's, to be burnt upon his altar, *Lev.* iii. 15, 15, 16. 2 *Chron.* xxxv. 14. See *Ainſw.*

19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. Thou ſhall not ſeethe a kid in his mother's milk.

EXPOSITION.

19 *The firſt of the firſt-fruits*] There were ſeveral *firſt-fruits*, which were all to be offered in their time, as has been already obſerved. But as this precept ſeems chiefly to reſpect the feaſt of Pentecoſt, the *firſt-fruits* here meant will be the two loaves or cakes made of their new wheat, which were to be offered at this feaſt. *Lev.* xxiii. 17. See *Le Clerc.* Some refer this, as well as the former verſe, to the feaſt of Paſſover, and ſo underſtand the firſt-fruits of the ſheaf of barley which was then waved before the Lord by the prieſt, *Lev.* xxiii. 20. See *Calmet.* Perhaps it may be as reaſonably underſtood as a general precept, enjoining them to be forward in rendring this teſtimony of their gratitude to God; that they ſhould embrace the firſt opportunity to offer their firſt-fruits. Theſe firſt-fruits were to be offered with a verbal acknowledgment of the mercies of

God to the Jewiſh nation, *Deut.* xxvi. 5, 7, 9, 10. They were paid therefore as a kind of quit-rent, in acknowledgment that they held of Jehovah as his *tenants*, and that the tenure of all their eſtates was of his gift and donation.

Thou ſhalt not ſeethe a kid in his mother's milk.] Some take this for a prohibition againſt offering any animal in ſacrifice, when it is milky and unformed, i. e. before it be eight days old, till which time it was to be left with its dam, *ch.* xxii. 30. (See *Jun. & Trem.*) Some take it to relate to the paſſover, that Moſes here prohibits to offer the paſchal lamb or kid while it is in its mother's milk, or not weaned. But this cannot be the ſenſe; for the paſchal lamb was to be roaſted, not boiled. Others, not without probability, think it contains a prohibition againſt a ſuperſtitious rite in uſe among the ancient idolaters, who were wont, it ſeems, when they had gathered in all the fruits of the earth, to ſeethe a kid in its mother's milk, and *to ſprinkle the trees and fields and gardens with the broth after a magical manner, to make them more fruitful for the following year.* Theſe are Dr. Cudworth's words, which he quotes from an ancient Karaite, whoſe comment he had ſeen upon the Pentateuch. See his treatiſe on the *Lord's ſupper*. This ſenſe ſhews the connection of this precept with the foregoing; for having mentioned the offering of the firſt-fruits of harveſt, it was natural to forbid the uſe of any ſuch ſuperſtitious rites as were practiſed at that time. See *ch.* xxxiv. 26. and *Deut.* xiv. 21. where the connection is the ſame. Add to this, what we learn from Virgil and other authors, that it was an ancient cuſtom to ſacrifice goats or kids to Bacchus, becauſe they browzed the vine, his ſacred tree, which ſacrifice appears to have been offered in the time of harveſt: and they fancied this ſacrifice derived fruitfulneſs to their fields and vineyards. Now ſome of the people in the neighbourhood might perhaps obſerve a ceremony of the ſame kind, and with this additional circumſtance of ſeething the kid, for ſacrifice, in its mother's milk. Much the ſame interpretation is given by Bochart, *Hieroz. P.* I. *l.* ii. *c.* 52. Maimonides too conjectures, that it refers to ſome ſuperſtitious rite in uſe among the Zabians, though he owns he had found no account of it in their books. *More Nev. P.* III. *c.* 48. The rabbins tell us, that as this precept is thrice repeated, here, *ch.* xxxiv. 26. and *Deut.* xiv. 21. the firſt is to be underſtood literally, the ſecond and third allegorically. That by the ſecond they are prohibited to eat butter with meat: by the third, that they are not to eat butter and meat off the ſame plate, nor to cut them both with the ſame knife. Ceremonies which they ſtill obſerve. An. ante C. 1491.

20 Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my Name *is* in him. 22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and * an adverſary unto thine adverſaries. 23 For mine Angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

* Or, *I will afflict them that afflict thee.*

EXPOSITION.

20 *Behold, I ſend an angel before thee*] Many Chriſtian writers conclude that this angel was Chriſt; but as he has no ſuch diſtinguiſhing character here given him, as that in *Mal.* iii. 3. *The angel of the covenant*, the judicious biſhop Patrick thinks it may be dangerous to call Chriſt ſimply an angel: it is ſafer to underſtand one of the angels of the heavenly retinue, eſpecially ſince God who ſends, and the angel who is ſent, are ſo plainly diſtinguiſhed *ver.* 22. See *Pat.* and *Pyle.* Some of the fathers were of opinion, that Moſes here means Joſhua his ſucceſſor, who conducted the Iſraelites into Canaan. See *Calmet.* Le Clerc is of opinion, that this is the ſame hiſtory briefly touch'd upon, which is related at greater length, *ch.* xxxiii. and xxxiv. and that Moſes does not deliver the laws in the ſame order as he had them from God, but in his own manner.

21 *He will not pardon your tranſgreſſions, &c.*] Though but a miniſter of heaven, he acts by my authority, and will not fail to puniſh your wilful breach of his commands: for that is the meaning of *he will not pardon.* See *ch.* x. 17.

23 *Unto the Amorites, &c.*] See on *Gen.* x. 16. Here the Girgaſites, one of the ſeven nations, are omitted, as alſo *Deut.* xx. 17. whence ſome have conjectured, that they were ſubdued and ſwallowed up by the Amorites, the moſt powerful nation of the ſeven.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images. 25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee. 26 There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil. 27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their † backs unto thee. 28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee. 29 I will not drive them out from before thee in one year; leſt the land become deſolate, and the beaſt of the field multiply againſt thee. 30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land. 31 And I will ſet thy bounds from the Red ſea

† Heb. *neck.*

An. ante C. 1491.

ſea even unto the ſea of the Philiſtines, and from the deſert unto the river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee. 32 Thou ſhalt make no covenant with them, nor with their gods. 33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

EXPOSITION.

24 *Thou ſhalt utterly overthrow them,*] Though this might be underſtood of the people themſelves, as appears from *Deut.* vii. 16, 24. yet the following words ſhew, that it relates rather to the images of their gods.

25 *Thy bread, and thy water:*] i. e. All thy proviſions, *bread* denoting any kind of meat, and *water* any kind of drink, 1 *Sam.* xxv. 11.

26 *The number of thy days I will fulfil.*] Thou ſhalt not be cut off by an untimely death, but live to an old age. The *number of days* or boundary of human life in general, ſince Moſes's days, is between ſeventy and fourſcore years, *Pſ.* xc. 10. Thoſe who arrive at this period are ſaid to live out their days, and thoſe who come ſhort of it, to die before their time, *Pſ.* lv. 23. See *Le Clerc.*

27 *I will ſend my fear before thee,*] Strike a terror into the inhabitants of Canaan, which ſhall facilitate the conqueſt of them, *Joſ.* ii. 9, 10. This is confirmed by the old inſcription in Procopius, (*l.* ii. *de reb. Vandal.*) not far from Tangier, which imported, that the ancient inhabitants of that country had fled from the face of Joſhua the ſon of Nun. See *Selden de jure N. & G. l.* vi. *c.* 13.

28 *And I will ſend hornets before thee,*] Thus Joſhua (*ch.* xxiv. 12.) obſerves, that the Amorites were driven out, not by the ſword and bow of the Iſraelites, but by the ſting of theſe hornets, which are a kind of waſps, only bigger and fiercer than the ordinary waſp. Some explain the word *hornet* metaphorically, *I will ſend my terror before thee as a hornet*, (See *Jun. & Trem.*) It appearing to them improbable, that a parcel of inſects ſhould drive out a nation. But they are fully confuted by Bochart, *Hieroz. P.* II. *l.* iv. *c.* 13. who produces many inſtances of nations being forced to leave their country by theſe and ſuch like contemptible creatures. That author hath ſhewn, that by theſe very creatures, *waſps* and *bees*, people have been driven from their country, as Herodotus, Appianus and Strabo teſtify; and he particularly obſerves, that the ſting of this ſort of waſp, called a *hornet*, is of all other the moſt pernicious; for it ſeldom ſtings, as *Pliny* ſays, (*l.* xi. *c.* 21.) without throwing men into the rage of a fever. See *Patrick*, and *Le Clerc.*

29 *I will not drive them out, &c.*] The cautions before mentioned were the more neceſſary to be repeated upon them, becauſe thoſe nations were not to be expelled all at once; the Iſraelites being not numerous enough to people all the land immediately. See *Pyle.* Providence had likewiſe other ends in view in ſuffering ſome of the Canaanites to remain in the land, *Judg.* iii. 3, 4.

And the beaſt of the field multiply] The wild beaſts from Arabia Deſerta made frequent inroads into Canaan in queſt of their prey, and were not to be driven out but by continual hunting.

30 *Until thou be increaſed, and inherit the land.*] It appears from *ver.* 31. that by *the land* is to be underſtood not merely *Paleſtine*, properly ſo called, lying between the river Jordan and the Mediterranean ſea; for the Iſraelites, conſiſting of about three millions, ſeem to have been ſufficiently numerous to fill that land alone; but by the land muſt be underſtood that ſpacious tract of country bounded by mount Lebanon on the north, the Mediterranean on the weſt, the Nile and Arabia on the ſouth, and the Euphrates on the eaſt; for all thoſe countries, except Idumea and the land of the Ammonites and Moabites, the Iſraelites were free to invade. See *Le Clerc.*

31 *And I will ſet thy bounds, &c.*] See on *Gen.* xv. 18.

From the Red ſea unto the ſea of the Philiſtines,] i. e. From the Red ſea on the ſouth eaſt to the Mediterranean ſea on the north weſt.

And from the deſert unto the river:] i. e. From the deſert of Arabia or the wilderneſs of Shur on the weſt, to the river Euphrates on the north eaſt, which is called *the river* by way of eminence.

32 *Thou ſhalt make no covenant with them,*] i. e. With the people of Canaan, for with other Gentiles they might make covenants. And Maimonides is of opinion, that even with reſpect to the ſeven nations it is to be limited to ſuch of them, as would not renounce their idolatry: for that law in *Deut.* xx. 10. requiring them to ſend a ſummons to every city before they beſieged it, he extends even to them, grounding his opinion on *Joſh.* xi. 19, 20. What confirms this opinion is the ſtory of Rahab, and the practice of Solomon, who only put the remainder of theſe nations under tribute, 1 *Kings* ix. 20, 21. See *Pat.* and alſo *Selden de jure N. & G. l.* vi. *c.* 13.

Nor with their gods.] i. e. Thou ſhalt give no toleration to idol-worſhip, nor ſuffer it to be introduced into thy territories. Thou ſhalt make no league with them either civil or religious. Compare *ch.* xxxiv. 13, 14, 15, 16.

33 *They ſhall not dwell in thy land,*] Unleſs they renounce their idolatry, which is plainly underſtood: for upon their becoming proſelytes to the Jewiſh religion they might dwell among them, and were called *the ſtrangers.* See *Pat.*

It will ſurely be a ſnare unto thee.] Bring great calamities upon thee, and at laſt be thy ruin. See *ch.* x. 7. compar'd with *Joſ.* xxiii. 13. See alſo *Num.* xxv. 1. *Judg.* ii. 1. For inſtead of being driven out, they brought Iſrael under their yoke, and grievouſly oppreſſed them, as we read in that hiſtory. See *Pat.* Or it may ſignify, leſt they inſnare thee in their idolatry; for a *ſnare* in Scripture ſignifieth both the deceit whereby men fall into ſin, *Deut.* vii. 16, 25. xii. 30. and the deſtruction that followeth upon it, *Prov.* xii. 13. *Eccl.* ix. 12. *Iſ.* viii. 15. xxviii. 13. See *Ainſworth.*

CHAP.

CHAP. XXIV.

AND he ſaid unto Moſes, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off. 2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh, neither ſhall the people go up with him. An. ante C. 1491.

EXPOSITION.

1 *And he ſaid*] The meaning is not that God ordered Moſes then to come up to the mount; for he was there already; but while he is yet upon the mount, God inſtructs him, before he returns to lay before the people all thoſe laws, which we have from the xx^th^ to the xxiv^th^ chapter; he inſtructs him, I ſay, what he ſhould do at his next coming up, namely, that after having ratified the covenant with the people, he ſhould come up again to the mount, and bring with him Aaron, Nadab, Abihu, Joſhua, and ſeventy of the principal elders of Iſrael, who might approach nearer the cloud of glory than the reſt of the people; yet ſo as with becoming reverence to wait at a proper diſtance, while Moſes alone ſhould draw near to the top of the mount. See *Le Clerc*, *Calmet*, and *Jun. & Trem.* They were called up probably to be witneſſes of Moſes's immediate intercourſe with God, and that they themſelves might be poſſeſſed with a greater reverence towards the laws to be received from him. See *Pat.*

Nadab and Abihu,] Aaron's eldeſt ſons, and deſtined to the prieſthood, *ch.* xxviii. 1.

And ſeventy of the elders of Iſrael:] Of the heads or chiefs of families, ſuch as thoſe the Latins call *magnates* or *optimates:* and ſo they are called the nobles of Iſrael, *ver.* 11.

2 *And Moſes alone ſhall come near the Lord*] He now came nearer than he had done before, *ch.* xx. 21. for he went into the midſt of the cloud, *ver.* 18. See *Pat.*

Neither ſhall the people go up with him.] Maimonides, (*More Nev. P.* II. *c.* 32.) ſpeaking of the degrees of prophecy, obſerves that Moſes was placed in the ſupreme degree of familiarity with God, below him was Aaron, next Nadab and Abihu, then the ſeventy elders, and below them the reſt of the people.

3 And Moſes came and told the people all the words of the LORD, and all the judgments: and all the people anſwered with one voice, and ſaid, All the words, which the LORD hath ſaid, will we do.

EXPOSITION.

3 *And Moſes came and told the people all the words of the Lord, &c.*] He came down from the mount and Aaron with him, *ch.* xix. 24. and laid before them all thoſe laws which he had received for their good government in the xxi^st^, xxii^d^ and xxiii^d^ chapters. As for the ten commandments the people heard them ſpoken by God himſelf. See *Pat.*

And all the people anſwered] Probably Moſes delivered his meſſage to the elders, who laid it before the people, and returned to him their anſwer: for thus it was before, *ch.* xix. 7. See *Pat.*

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael. 5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD. 6 And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the LORD hath ſaid, will we do, and be obedient. 8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold, the blood of the covenant, which the LORD hath made with you concerning all theſe words.

EXPOSITION.

4 *And builded an altar*] There were two ways of making covenants anciently: firſt, by ſprinkling ſome of the blood of the ſacrifice on both parties; ſecondly, by their eating together ſome part of the ſacrifice, *Gen.* xxvi. 30. xxxi. 54. Both theſe rites are here obſerved, the firſt *ver.* 6, 8. and the other *ver.* 11. Here then Moſes erects an altar to repreſent God the one party, and twelve pillars or heaps of ſtones to repreſent the twelve tribes the other party. See on *Gen.* xxxi. 46.

5 *And he ſent young men of the children of Iſrael,*] The Jewiſh interpreters take them for ſome of the firſt-born, who were conſecrated to God, *ch.* xiii. and officiated in the prieſthood, till it was reſtrained by the law of Moſes to the family of Aaron. But Spencer, (*de Leg. Heb. l.* i. *c.* vi. *ſ.* 11.) and after him biſhop Patrick and others are of opinion, that theſe *young men* were choſen indiſcriminately from among the tribes, men of youthful vigour and comely perſonages, who were the fitteſt for miniſtring to God, eſpecially

An. ante C. 1491.

cially for offering ſacrifice, which required ſtrength and activity: therefore ſuch were alſo appointed to divine ſervice among the heathens; hence we read in Homer,

Κυδεϊ μεν κρατησας ἱπποδαιτο.

And in the ſtory of Jaſon, Apollonius Rhodius obſerves, (*Argon. l.* i. *v.* 407.) that the ſacrifices were led to the altar by the *young men* of his company, i. e. men of the greateſt ſtrength and beauty. For the ſame reaſon, even after the prieſthood was confined to Aaron's family, no man was permitted to ſerve at the altar after he was fifty years of age, i. e. when he was paſt the ſtrength of his years, *Num.* viii. 25. See *Pat. Le Clerc*, and *Calmet*. We may obſerve however, that *young men* in Hebrew does not always mean men young in years, but ſuch as are fit for ſervice: and therefore Joſhua, Moſes's miniſter, and other ſervants are often called *young men*, *Ex.* xxxiii. 11. *Gen.* xiv. 24. xxii. 3. 2 *Sam.* xviii. 15. 1 *Kings* xx. 14. See *Ainſworth*. And indeed theſe young men here ſeem not ſo properly to have officiated as prieſts, as Moſes's miniſters, who brought up the victims to him, and killed them by his order; but he himſelf performed the proper functions of the prieſthood, as appears from *ver.* 6. See *Calmet*.

Burnt-offerings, and — peace-offerings] See on *ch.* xx. 24.

Peace-offerings of oxen] Though theſe are only mentioned, yet other creatures were alſo ſacrificed, as *Heb.* ix. 19, 20.

6 *And half of the blood he ſprinkled on the altar*] The altar repreſenting God, this blood ſprinkled upon it ſignified God's coming under an engagement to be faithful to his part of the covenant, to perform all the promiſes he had made them, *ch.* xxiii. 25, 26, 27. To ſprinkle the blood belonged to the prieſts only, but any one elſe might kill and offer the victim, *Lev.* i. 3,15. iii. 2. iv. 24, 25. See *Le Clerc*.

7 *And he took the book*] Wherein he had enter'd on record all the words of the Lord, *ver.* 4. The apoſtle to the Hebrews, *ch.* ix. 19. ſaith, he ſprinkled *the book* as well as *the people*, which is here only ſuppoſed. See *Pat.*

And read in the audience of the people:] As demanding their conſent to theſe laws, whether or no they would have them to be enacted. Thus God deals with them as a free people, not impoſing his laws upon them, as a maſter upon his ſlaves, but propoſing them as a matter of choice, and inviting their obedience by ample rewards. See *ch.* xix. 5. *Le Clerc.*

8 *And ſprinkled it on the people,*] Either on the twelve pillars that repreſented the people, or on the elders their repreſentatives, (ſee *Lev.* iv. 15. *Deut.* xxi. 2.) in token that they were the other party engaged in the ſame covenant. See *Pat.* and *Jun. & Trem.*

Behold, the blood of the covenant] i. e. That blood, by the effuſion of which the covenant is ratified. It ſeemed to import, that as the victim's blood was ſhed, ſo ſhould every one's blood be ſhed who broke the covenant. See *Livy, l.* i. *c.* 24. *Le Clerc.*

9 Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael. 10 And they ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſapphire-ſtone, and as it were the body of heaven in *his* clearneſs. 11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink.

EXPOSITION.

10 *They ſaw the God of Iſrael:*] i. e. *They ſaw his glory*, as it is in the Chaldee, or *the place of the God of Iſrael*, as in the LXX. they had ſome glimpſes of that viſible majeſty which was on the top of the mount. That this is the meaning, appears from what follows. The Jewiſh religion, as well as the Chriſtian, teaches that God is of a ſpiritual and inviſible nature. See *ch.* xxxiii. 20. *Deut.* iv. 15. And therefore the only way how they could ſee God, was by apprehending his preſence with the mind: what appeared to bodily eyes, was only the ſymbol of the divine preſence. See *Maimon. in More Nev. P.* I. *c.* 4.

And there was under his feet,] Some have imagined, that this glorious ſymbol of the divinity had the form of a man, but this is contrary to *Deut.* iv. 15. Therefore by *his feet* is meant only the lower part, which reſted, as it were, upon a glittering pavement. See *Pat.*

As it were the — work of a ſapphire-ſtone,] Shining as with ſapphires, which are of a celeſtial blue, reſembling the azure firmament.

And as it were the body of heaven in his clearneſs.] Clear as the pureſt ſky when ſpangled with ſtars. It ſeems to denote, that the glory of the Lord appeared like the ſun in its brightneſs, upon a pavement ſparkling like the ſtars. See *Pat.*

11 *He laid not his hand:*] See on *Gen.* xvi. 13. It is ſaid *ver.* 17. *the glory of the Lord was like devouring fire*, which might perhaps put them in fear of being ſcorched or conſumed by it. See *Pat.* An ingenious author interprets it thus: That whereas Moſes was put in a cleft of the rock, and the Lord covered him with his hand, leſt he ſhould be overpowered with the dazzling ſplendors of his divine glory: *upon the nobles he laid not his hand*, i. e. they had an unintercepted view of his appearance, and conſequently he appeared to them with a leſſer degree of glory, ſuch as men might ſee and live. See *Shuckford's Connection, V.* III. *b.* x. *p.* 39.

Alſo they ſaw God, and did eat and drink.] They were ſo far from receiving any harm, that they feaſted with God upon the relicks of the peace-offerings. See *ver.* 4. *Le Clerc.* Or it may ſignify ſimply, that they remained ſafe and ſound, and as a proof thereof did eat and drink as before. See *Jun. & Trem.*

12 And the LORD ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them. 13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God. 14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you:

and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. An. ante C. 1491.

EXPOSITION.

12 *Come up to me into the mount,*] To the top of the mount, where the glory of the Lord was, *ver.* 17. For hitherto Moſes had gone no farther than the reſt, and was with them, when they eat and drank before the Lord. See *Pat.*

And a law, and commandments which I have written;] i. e. The law contained in the ten commandments, *ch.* xxxii. 15, 16. xxxiv. 28.

14 *Tarry ye here for us,*] In the camp, or ſome place near it, whither the people might upon occaſion reſort to them; not in the mount, for thither the people durſt not come.

15 And Moſes went up into the mount, and a cloud covered the mount. 16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud. 17 And the ſight of the glory of the LORD *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael. 18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days and forty nights.

EXPOSITION.

16 *And the cloud covered it ſix days:*] i. e. The glory of the Lord, not the mount: the cloud covered or intercepted the bright ſymbol of the divine preſence from the view of all the Iſraelites, even of Moſes himſelf, for ſix days; till on the ſeventh the cloud opened, and diſcovered that glory like flaming fire.

17 *And the ſight of the glory of the Lord was like devouring fire*] To which the pſalmiſt ſeems to allude *Pſ.* xcvii. 2, 3. *Clouds and darkneſs are round about him—a fire goeth before him, &c.*

18 *And Moſes was in the mount forty days, &c.*] That he might receive the two tables of ſtone, directions for making the tabernacle, and all things belonging to it, and to the ſervice of the prieſts, &c. of which we have an account in the following chapters. See *Pat.*

Forty days, and forty nights.] Whereof the firſt were ſpent in the dark cloud, in order to prepare Moſes, as it would ſeem, for his nearer acceſs to God; and the reſt in the ſplendors of the divine preſence in the midſt of the cloud: and in all that ſpace he did neither eat nor drink, *ch.* xxxiv. 28. *Deut.* ix. 9. The Jews obſerve, that God intending to exalt Moſes, depreſſed his bodily powers by long faſting, that his underſtanding might be the more raiſed and elevated. Thus we find Daniel mortifying his body for three whole weeks, the better to diſpoſe him for heavenly viſions, *ch.* x. 2, 3, 12. See *Pat.*

CHAP. XXV.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, that they * bring me an † offering: of every man that giveth it willingly with his heart, ye ſhall take my offering. 3 And this *is* the offering which ye ſhall take of them; gold, and ſilver, and braſs, 4 And blue, and purple, and ſcarlet, and ‡ fine linen, and goats *hair*, 5 And ‖ rams ſkins died red, and badgers ſkins, and ſhittim-wood, 6 Oyl for the light, ſpices for anointing oyl, and for ſweet incenſe, 7 Onyx-ſtones, and ſtones to be ſet in the ephod, and in the breaſt-plate. 8 And let them make me a ſanctuary; that I may dwell amongſt them. 9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

* Heb. *take for me.*
† Or, *heave-offering.*
‡ Or, *ſilk.*

‖ Read, *rams ſkins red and violet, or purple.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes,*] God having now ſolemnly ratified his covenant with Iſrael, to be their God and king, and they his peculiar ſervants and people, gives orders next about a place for his ſolemn worſhip, where, by viſible ſymbols of his divine preſence, he ſhould reſide among them as their governor and protector, and the great object of their adoration. This was to be the tabernacle with the ark in it; which, agreeable to their travelling condition while in the wilderneſs, was to be a kind of portable temple, to move along with them. Its frame, faſhion, utenſils, miniſters, and ſervices, to be ſuch as would be a model of that more magnificent temple-ſervice in the land of Canaan, even as that temple itſelf was to be but a figurative reſemblance of a more compleat and ſpiritual diſpenſation of religion under the Meſſiah. See *Heb.* viii. 5. *Pyle.*

2 *An offering:*] Heb. *terumah* ſignifies an *heave-offering*, or offering lifted up, probably becauſe it was lifted up towards heaven, in token that they deſired God to accept of it, *ch.* xxix. 27. See *Pat.* But the word is uſed for all things ſeparated and given to God, even land itſelf, *Ezek.* xlviii. 8, &c. See *Ainſw.*

Of

An. ante C. 1491.

Of every man that giveth it willingly] All was to be free and voluntary, for *God loveth a chearful giver:* accordingly Moſes intimated to them the mind of God, when he came down from the mount, and they made a free oblation, *ch.* xxxv. 5, 21, 29. Theſe offerings were for the erecting of the tabernacle; and then, for the maintenance of the ſervice of the tabernacle each man was to pay a yearly tribute of half a ſhekel, about fifteen pence of our money, *ch.* xxx. 12, &c. See *Pat.*

4 *And blue, and purple, and ſcarlet,*] Yarn or wool of theſe colours, which were afterwards wove into hangings and other garments, for the uſe of the tabernacle, *ch.* xxxv. 25, 35. See Bochart's explication of theſe Hebrew words, *Hieroz. P.* II. *l.* iv. *c.* 27. and *l.* v. *c.* 11. and 12.

Purple,] Hyacinthine or violet colour, as in the LXX.

Scarlet,] Heb. *the worm of ſcarlet*, i. e. the ſcarlet colour, ſo called, as is thought, becauſe numberleſs little worms are produc'd in the ſhrub, whoſe grain makes ſcarlet. Of much the ſame nature is the cochineal, which modern dyers uſe for that purpoſe. See *Le Clerc.*

And fine linen,] Which was common in Egypt, *Gen.* xli. 14, 42. It is rendered *marble* by the LXX. *Song* v. 15. *Eſth.* i. 6. but every where elſe fine linen.

And goats hair,] Heb. *goats*; but all interpreters underſtand it of their hair: this was ſo precious in the eaſtern countries, that wool of lambs and ſheep was vile in compariſon of it. See *Braunius de veſtitu ſacer. Heb. l.* i. *c.* 9. *Pat.*

5 *Rams ſkins dyed red, and badgers ſkins,*] Bochart proves that it ought to be rendered *ram's ſkins of a red, and of a violet or purple colour:* and ſo it is rendered by the LXX and the beſt interpreters. See *Hieroz. P.* I. *l.* iii. *c.* 30. It is not likely that *tachaſh* ſignifies a badger; for that was an unclean beaſt by the law of Moſes. See *Ainſw.*

And ſhittim-wood,] Some underſtand the fineſt kind of cedar-wood: others, the wood of a tree which grew in the wilderneſs, in a place where the Iſraelites ſometimes encamped, *Num.* xxv. 1. called *Shittim* from this wood. And it is thought that the deſcription which the ancients give us of the *Acacia*, a tree much like the white-thorn, and common in Egypt and Arabia, agrees to what the Scripture ſays of this *ſhittim-wood. Calmet.* See further conjectures about this wood on *ch.* xxvii. 1. The LXX tranſlate it ξυλα ασηπτα, *incorruptible wood*, which epithet agrees to cedar.

6 *Oil for the light,*] For the lamp which was to burn continually in the ſanctuary.

Spices for anointing oil, and for ſweet incenſe.] See on *ch.* xxx. 23, &c. and *ver.* 34, &c.

7 *Onyx-ſtones,*] See on *Gen.* ii. 12.

And ſtones to be ſet in the ephod,] Theſe were alſo to be onyx-ſtones, ſet in gold on the ſhoulder of the ephod, with the names of the twelve tribes engraved upon them, ſix upon one ſtone, and ſix upon the other. See *ch.* xxviii. 8, 9, 10. *Pat.* The ephod was a kind of ſquare cloak or upper garment that hung down from the ſhoulders. See *ch.* xxviii. 7. It appears to have been a ſacred veſtment wore only by the prieſts, or perſons employed in religious offices. It would ſeem, that not only the heathen prieſts wore it, (1 *Sam.* xxii. 18.) but alſo were wont to deck their idols with the ſame ornament, *Iſ.* xxx. 22. What we render *the ornament* is in the original *the ephod.* See *Calmet.*

And in the breaſt-plate.] Here the LXX render it, ποδηρη, a caſſock or veſtment reaching down to the feet; but in moſt other places, λογιον, the oracular badge. That it is a kind of breaſt-plate appears from *ch.* xxviii. 28, 29, 30. Upon this breaſt-plate were to be ſet twelve precious ſtones of different kinds in four rows, with the ſame names engraved upon them, *ch.* xxviii. 17.

The queſtion is, how the Iſraelites came by ſuch fine things, as are here mentioned, in the wilderneſs. Some of them, it is plain, they brought with them from Egypt, *ch.* xii. 35. and for the reſt they might traffick with the neighbouring people.

8 *Let them make me a ſanctuary*;] It was a ſort of ambulatory temple for Jehovah the God of Iſrael; and in all antiquity we find nothing more ancient than ſuch portable temples. Such was the tent of Moloch born by the Iſraelites in the wilderneſs, whereof we read *Amos* v. 26. And Sanchoniathon deſcribes the temple of the god Agrotes to have been a kind of tent or tabernacle drawn by oxen. So the ancient Egyptians, who boaſted themſelves to be the inventors of temples, were wont to carry about their gods in ſuch portable houſes. See *Calmet.*

Amongſt them.] Heb. *in the midſt of them*; for the tabernacle was placed in the midſt of the camp, *Num.* ii. 17. and this is the reaſon why God is ſaid to *walk among them*, *Lev.* xxvi. 12. *Deut.* xxiii. 14. becauſe his tabernacle or tent moved up and down with them in their peregrinations. See *Pat.* In this God ſeems to have accommodated himſelf to the genius of the Iſraelites, who, being long accuſtomed to Ægyptian rites, would have thought they lived without God, unleſs they had had a place wherein they might apprehend him to be peculiarly preſent. See *Le Clerc.*

9 *According to — the pattern of the tabernacle,*] This ſignifies that God ſhewed him a model of the houſe he was to make, and of all the things belonging to it, with ſtrict charge not to vary in the leaſt from it. See on *ch.* xxvi. 30. *Pat.*

10 And they ſhall make an ark *of* ſhittim wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the heighth thereof. 11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about. 12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it. 13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold. 14 And thou ſhalt put the ſtaves into the rings, * by the ſides of the ark, that the ark may be born with them. 15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it. 16 And thou ſhalt put into the ark the teſtimony which I ſhall give thee.

* Read, *by the two ends of the ark.*

EXPO-

An. ante C. 1491.

EXPOSITION.

10 *And they ſhall make an ark*] A kind of cheſt, or coffer, which was to be depoſited in the inmoſt part of the tabernacle. Here were preſerved the tables of teſtimony, containing the ten commandments, written with the finger of God, which was the moſt ſacred monument of the Jewiſh religion. This ark was to be a ſymbol of the divine preſence and protection over the Iſraelites, a ſacred pledge of the ſtability of the Jewiſh commonwealth, ſo long as they adhered to the articles of the covenant which the ark contained. See *ver.* 16. (A)

Of Shittim wood:] See on *ver.* 5.

Two cubits and a half, &c.] i. e. About four foot five inches in length, and two foot ſix inches in height and breadth. See *Gen.* vi. 15.

11 *And ſhalt make upon it a crown of gold round about.*] A corniſh or rim of maſſy gold was to go round the top of it; which is called a crown becauſe it compaſſed it round. For the ancient crowns were only a plain circle of gold or other materials, ſet upon the heads of their kings and great men. This crown or border of gold riſing to ſome heighth above the ark, ſerved both for ornament, and for ſupporting the mercy-ſeat. *ver.* 17, 21. See *Pat.*

13 *And thou ſhalt make ſtaves of Shittim wood,*] Of ſuch a decent length, that the ark might hang between thoſe who carried it, without their touching it. The Hebrews ſay they were ten cubits long.

And overlay them with gold.] All this was for the greater magnificence of ſo ſacred a thing, and to impreſs the minds of the people with the greater reverence towards it.

14 *Thou ſhalt put the ſtaves into the rings, by the ſides of the ark.*] It ought to be tranſlated *on the ends of the ark.* For the rings were not on the ſides of the ark, as they are commonly repreſented, but on the two ends of it. Which plainly appears from this, that when it was carried into the temple of *Solomon*, and fixed there in the moſt holy place, the Scriptures tell us, that the ſtaves being drawn out reached towards the

NOTES.

(A) If we enquire into the origin of the ſanctuary and its furniture, particularly of the ark and its appendages, it is thought probable that it took its riſe, like the reſt of the Jewiſh ceremonies, from the hardneſs of that peoples hearts, and their groſs conceptions of the divinity. Hence Maimonides, in his enquiry into the origin of the Moſaic inſtitutions, obſerves, that as the idolatrous nations were wont to build temples to their gods, and place images in them, to repreſent the objects of their worſhip, ſo we were commanded to build a temple to the ſupreme God, and to place in it an ark, as the viſible ſymbol of his peculiar preſence. *Mor. Nev.* Part. III. c. 48. To the ſame purpoſe are the words of St. Chryſoſtom, who ſays, *That the ark had its origin from the rude childiſh conceptions of the people,* ἐξ ἑλληνικης παχυτητος, *from their groſs Paganiſm.* And of this the ſplendor and external beauty of the ark, the ornaments of gold with which it was decked, are thought to be ſtrong preſumptions; ſince theſe ſplendors and trappings were quite foreign to that ſimplicity of divine worſhip which the Deity in all ages requires, and are of no avail, but to ſtrike the populace. This is well expreſſed by a celebrated writer, *(Conrad. Pellic. in Ex.* xx. 25.) "Simpliciter, inquit, "videtur voluiſſe Deus abeſſe ſacris omnem ſplendo-"rem artis & pretii; idque eſſe quod placet illi— "quod autem poſtea Moſi oſtendit tabernaculi, arcæ, "& ararum, pretioſum—& artificioſum—ædificium, & "illuſtre ſanctuarium; idipſum vel ex hoc loco vide-"tur oſtendiſſe, permiſſionem fuiſſe potius quam "mandatum, & ad duræ cervicis populum, & ſuper-"ſtitioſum, nimis continendum in officio: alioqui, ut "patet, nimium propenſum ad ritus gentilium, deoſ-"que eorum. Ea tantum ratione, condeſcendendo "fragilitati ipſorum [quum ara pulchra carere—nol-"lent, & ſculptile habere non permitterentur]—ordi-"navit iſta externa ſacra ad pejora cavenda, uſque "ad tempus correctionis,—de voluntate eorum & ex "ipſorum donariis, ad quæ erant promptiſſimi: primo "quidem tabernaculum mobile, deinde aram æream "laborioſe circumferibilem, & arcam auream cum "Cherubim, &c." And again in *Exod.* xxxv. 24. "he ſays, "Gaudebant Iſraelitæ ſibi permitti cæ-"remonias, & ornatum in cultu dei ſui, ut viderant "etiam in Ægypto." Here we ſee that judicious author alledges, that when God ſhewed Moſes, upon the mount, the pattern of the tabernacle, ark and altars, it was rather by way of permiſſion, and an act of indulgence, than a precept, and deſigned as a moral and political means to preſerve a ſtiff-neck'd and ſuperſtitious people from revolting to idolatry. This much appears plain from hiſtory, that the earlieſt nations had temples, oracles, ſacred arks or coffers, and other appendages of worſhip. Of this we have intimations in the Bible itſelf, where we read of Beth-peor, (i. e. the houſe or tabernacle of the God Peor,) ſo Beth-Dagon, Beth-Aſhtaroth, Beth Baal-Berith, Beth-Baal, Beth-Niſroch, Beth-Baal-Mehon, and others, *Deut.* xxxiv. 6. *Joſ.* xiii. 17. *Jud.* ix. 4. 1 *Sam.* v. 2. xxxi. 10. 1 *Kings*, xvi. 32. 2 *Kings*, xix. 37. which places ſhew ſome of the temples of the nations to have been prior both to the Jewiſh tabernacle and temple. Accordingly the prophet Amos, upbraiding the Iſraelites with their ſuperſtitions in the wilderneſs, ſays, *Ye have born* (rather, *ye bore, viz.* during your travels in the wilderneſs) *the tabernacle of your god Moloch*; a cuſtom which they had, doubtleſs, derived from the Egyptians, and conſequently had been in uſe long before the tabernacle of Moſes. Therefore, that the Iſraelites, who were exceedingly addicted to the manners of Egypt, might not any longer make a tabernacle to Moloch, and carry it about in triumph after the gentile faſhion, they were permitted to make a tabernacle to the true God, and to carry it about in honour of him: Which tabernacle was to be furniſhed with an ark, an oracle, an altar, *&c.* like thoſe of other nations. Nothing is more famous in hiſtory than the ſacred coffers, or arks, of the nations. Thus Apuleius, (*de Aur. Aſin. l.* II. *p.* 373.) deſcribing a ſolemn idolatrous proceſſion, after the Egyptian mode, ſays, "Ferebatur ab alio ciſta, "ſecretorum capax, penitus celans operta magnificæ "religionis." And Plutarch, (*de Iſid.*) deſcribing the rites of Oſiris, ſays: On the tenth day of the month, at night, they go down to the ſea, and the *Stoliſts*, together with the prieſts, carry forth the ſacred cheſt, in which is a little ark of gold: και την ιεραν κιστην οι στολισται και οι ιερεις εκφερουσι χρυσουν ιντος εχουσαν καβωτιον. Pauſanias likewiſe (*l.* 7. *c.* 19.) teſtifies, that the ancient Trojans had a ſacred ark wherein was the image of Bacchus made by Vulcan, which had been given to Dardanus by Jupiter. In like manner Euſebius relates, (*Præp. Evan. l.* II. *c.* 3.) that the Phenicians, in celebrating the myſteries of the Cabiri, carried about a ſacred coffer, ω η τω Διονυσω το αιδοιον απικειτο. Now 'tis thought not probable, that all theſe nations ſhould have taken the model of their ceremonies from the obſcure deſpiſed nation of the Jews; but rather that they all ſprung from the genius of ſuperſtition, which leads men to delight in pageantry and myſterious ſhow. See *Spencer de Leg. Heb. L.* III. *Diſſ.* 5. The palladium too of the Greeks and Romans anſwered, in ſome meaſure, to the Jewiſh *ark*; and as the ark was depoſited in the holy of holies, or moſt holy place, ſo the heathens had, in the inmoſt part of their temple an *Adytum* or *Penetrale* for beſtowing their ſacred things, to which none had acceſs but the prieſts.

An. ante C. 1491.

holy place, which was without the holy of holies, 1 *Kings* viii. 8. 2 *Chron.* v. 9. For had they been on the ſides of the ark lengthway, they would, on their being drawn out, have reached towards the ſide-wall, and not toward the holy place, or entry of the oracle. See *Prideaux's Connect. P.* I. *p.* 150. *Edit.* 6*th.*

That the ark may be born with them,] The bearers were the Levites, particularly the ſons of Korah, *Num.* iv. 4. vii. 9.

15 *They ſhall not be taken from it,*] The better to preſerve them, and to be always ready upon any occaſion of removal in their travels.

16 *And thou ſhalt put into the ark the teſtimony which I ſhall give thee,*] The two tables of ſtone, containing the ten commandments, called the *two tables of teſtimony*, *ch.* xxxi. 18. becauſe they teſtified the will of God, and were authentic inſtruments, atteſting the covenant between God and them; whence the ark is called the teſtimony and *ark of the teſtimony*, *ch.* xxx. 6, 36. and the ark of the covenant, *Deut.* x. 8. and the tabernacle itſelf the tabernacle of teſtimony, *Ex.* xxxviii. 21. *Num.* i. 50. See *Pat.* and *Le Clerc.* Some think the two tables were not put into the ark itſelf, but that they were laid up without the ark, in a place juſt *by it* or *before it*, as the word may be rendered. But St. *Paul* decides this controverſy, for he poſitively tells us, that within the ark were the golden pot, that had manna, and Aaron's rod, and the tables of the covenant. *Heb.* ix. 4. The Rabbins alledge, that the broken tables of the law, as well as the whole ones, were put into the ark. But for this they have no authority.

17 And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof. 18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat. 19 And make one cherub on the one end, and the other cherub on the other end: *even* * of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof. 20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be. 21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put the teſtimony that I ſhall give thee. 22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims which *are* upon the ark of the teſtimony, of all *things* which I will give thee in commandment unto the children of Iſrael.

* Or, *of the* matter *of the mercy-ſeat.*

EXPOSITION.

17 *And thou ſhalt make a mercy-ſeat*] Heb. *a covering.* The apoſtle renders it ἱλαστηριον, the *Propitiatory*, *Heb.* ix. 5. after the LXX, becauſe God here ſhewed himſelf propitious, in hearing the prayers and vows of his people. Whence ſome derive the word *Capporet* from *Cipper* to propitiate. We ſee it was to be of the ſame length and breadth with the ark, which ſhews that it was the cover of the ark. See *Pat.* Therefore Le Clerc renders it ſimply *the covering*; for he ſees no reaſon why it ſhould be called the propitiatory, rather than the ark. But though, in relation to the ark itſelf, it ſerved merely for a beautiful covering, yet in relation to the divine glory which reſted upon it, and to the cherubims which were conſtituent parts of it, *ver.* 19, 20, &c. it ſeems with great propriety to be denominated the propitiatory, or mercy-ſeat, and therefore it is conſidered as a part of the furniture of the moſt holy place by itſelf. Compare *ver.* 22. with *ch.* xxvi. 34.

18 *And thou ſhalt make two cherubims of gold:*] See *Gen.* iii. 24. Here ſome may, perhaps, queſtion, why God ſhould allow images of cherubims to be placed in the ſanctuary, when the ſecond command forbids the Jews to make any image. But the anſwer is obvious, that the ſecond commandment does not abſolutely forbid the making of images, but only the making them in order to *bow down* to them and *ſerve* or worſhip them. Now the cherubims were not deſigned to repreſent God, or to be the objects of worſhip to the Jews, but to repreſent the angelical nature; and that, being placed in an adoring poſture over the mercy-ſeat, they might, as by their example, excite the Iſraelites to the greater awe and reverence of that God whom angels, as well as men, adore. To what hath been ſaid before (*Gen.* iii. 24.) on the form of the cherubims, I ſhall add, that, according to Grotius and others, thoſe figures are thought to have come nearer to the repreſentation of oxen than any other form; which might be the reaſon why the idols that Jeroboam ſet up to the Iſraelites were in the form of calves or oxen, 1 *Kings* xii. 28. Joſephus, indeed, ſays the figure of the cherubim was a ſort of winged animals which no man had ſeen, nay, nor could conceive, far leſs deſcribe. ζωα πτερωνα μορφην ουδεν των υπ ανθρωπων ειδεναι παραπλησια. *Antiq.* iii. *c.* 6. And in his book againſt Apion; τας δε χερουβεις ουδεις οποιαι τινες ησαν ειπειν, ουδ εικασαι δυνανται. But this is thought to be only a piece of reſerve, which he judged neceſſary, to conceal the knowledge of their true nature from the Gentiles, leſt they ſhould have turned to ridicule ſo ſolemn a part of the Jewiſh ritual. Should it be aſked why the human form, which comes nearer to the angelical, was not rather made choice of in thoſe cherubims, than that of brute creatures; the reaſon ſeems to be, to convince the Jews that they were mere ſymbols or means of conveying moral inſtructions, not idols or objects of worſhip. See *Spenc. de Leg. Heb. l.* III. *c.* iv. *ſ.* 3. It may be proper here to obſerve further, that ſuch hieroglyphics were common in the Egyptian religion. Thus Macrobius deſcribes the figure of an animal with three heads, viz. of a lion, a dog, and a wolf, joined to the image of Serapis, and a dragon entwined around them And Porphyry writes, that ſome of their gods were repreſented of a human figure to the neck, but with the face of a lion or bird. Hence the author now quoted would infer, that the cherubim in the Jewiſh tabernacle owed their original to thoſe hieroglyphics.

Of beaten work] Of ductile gold, i. e. faſhioned with the hammer. Theſe figures were to be beaten out of the ſame piece with the cover itſelf.

19 *Make one cherub on the one end, and the other cherub on the other end:*] At each end of the cover was to be a winged cherub, their faces directed to each other, but their eyes fixed upon the covering, to denote that they were the guardians of the law incloſed in the ark.

20 *Shall ſtretch forth their wings on high,*] As being upon the wing to fly whither they were ordered by the divine majeſty; whether to execute vengeance on the tranſgreſſors of the law, or to diſpenſe his favours to the obſervers of it.

Covering the mercy-ſeat with their wings,] Their wings outſpread and meeting together, formed as it were a ſeat over the ark, which ſeat was called *the throne of God.* See *Pat.*

Their faces ſhall look one to another:] To ſignify their mutual conſent and concord.

Toward the mercy-ſeat] They were ſo contrived that they looked downward, at the ſame time that their faces were turned towards each other. It was more reſpectful towards him whoſe preſence the ark repreſented, to have their faces inward, and their back parts outward. An. ante C. 1491.

22 *And there will I meet with thee,*] There will I be preſent to communicate my mind to thee, when thou haſt occaſion to conſult me. Moſes had free acceſs to the holy of holies, where God communicated himſelf to him, as a man ſpeaks to his friend face to face; *Ex.* xxxiii. 11. *Num.* vii. ult. but to others it was inacceſſible, only to the high prieſt, who went into it once a year.

And I will commune with thee from above the mercy-ſeat, &c.] Here the glory of the Lord reſided between the cherubims, reſting, as it were upon the mercy-ſeat, or covering of the ark. In alluſion to which God is ſaid to ſit or dwell between the cherubims, 1 *Sam.* iv. 4. *Pſ.* lxxx. 1. xcix. 1. And the ark is called his *foot-ſtool. Pſ.* xcix. 5. cxxxii. 7. From this part of the ſanctuary the oracles were delivered to Moſes by an audible voice ſometimes at leaſt, *Num.* vii. 89. Thus far is deſcribed the furniture of the inner part of the tabernacle called the *holy of holies:* what follows relates to the principal furniture of the outward part, or holy place.

23 Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about. 25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about. 26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. 27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table. 28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be born with them. 29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and * bowls thereof, † to cover withal: *of* pure gold ſhalt thou make them. 30 And thou ſhalt ſet upon the table ſhew-bread before me alway.

† Or, *to pour out withal.*

* Read, *bowls to pour out, or for the drink-offering.*

EXPOSITION.

23 *Thou ſhalt alſo make a table*] The uſe of this table is deſcribed *ver.* 30. namely, that the ſhew-bread might be ſet upon it before God. It was alſo the cuſtom of the Gentiles to have ſacred tables in their temples, and to ſet upon them meat and drink in honour of their gods, which the prieſts were wont to carry off, and ſometimes made the people believe that they were eat up by the gods, as appears from the apocryphal ſtory of Bel and the dragon. This rite was inſtituted to the Jews to be a ſtanding memorial of their being peculiarly indebted to God for furniſhing them with ſuch rich proviſion in the wilderneſs and in the land of Canaan; and that there might be no room for ſuſpicion of impoſture, public intimation is given in their law, that this bread was to be eaten by the prieſts, *Lev.* xxiv. 9. See *Le Clerc.* (A)

Of

NOTES.

(A) The reader may take the following account of the meaning and deſign of this table, and its furniture, in the words of Dr. Cudworth in his *True Notion of the Lord's Supper*, ch. vi. "When God, ſays he, had brought the children of Iſrael out of Egypt, reſolving to manifeſt himſelf in a peculiar manner preſent amongſt them, he thought good to dwell amongſt them in a viſible and external manner; and therefore, while they were in the wilderneſs, and ſojourned in tents, he would have a tent or tabernacle built, to ſojourn with them alſo. This myſtery of the tabernacle was fully underſtood by the learned Nachmanides, who, in few words, but pregnant, expreſſeth himſelf to this purpoſe: *The myſtery of the tabernacle was this, that it was to be a place for the Shechinah, or habitation of Divinity, to be fixed in*; and this, no doubt, as a ſpecial type of God's future dwelling in Chriſt's human nature, which was the TRUE SHECHINAH. But when the Jews were come into their land, and had there built them houſes, God intended to have a fixed dwelling-houſe alſo; and therefore his moveable tabernacle was to be turned into a ſtanding temple.—Now the tabernacle or temple being thus as a houſe for God to dwell in viſibly, to make up the notion of dwelling or habitation compleat, there muſt be all things ſuitable to a houſe belonging to it. Hence, in the holy place there muſt be a table and a candleſtick, becauſe this was the ordinary furniture of a room, as the fore-commended Nachmonides obſerves.—The table muſt have its diſhes, and ſpoons, and bowls, and covers, belonging to it, though they were never uſed, and always be furniſhed with bread upon it. The candleſtick muſt have its lamps continually burning.

Hence alſo there muſt be a continual fire kept in this houſe of God upon the altar, as the *focus* of it, to which notion I conceive the prophet Iſaiah doth allude, *ch.* xxxi. 9. —*whoſe fire is in Zion, and his furnace in Jeruſalem.*

And

An. ante C. 1491.

Of ſhittim-wood:] See on *ver.* 5.

24 *And make thereto a crown of gold*] i. e. A corniſh or rim of gold round about the top of it: ſee *ver.* 11. The uſe of it was to keep what was ſet upon the table from ſliding off.

25 *And thou ſhalt make unto it a border, &c.*] i. e. Thou ſhalt make to the table, toward the bottom, a border to join together the feet thereof more firmly. See *Jun. & Trem.*

28 *That the table may be born with them.*] By the prieſts upon their ſhoulders: for they had frequent occaſion, as they journeyed from one place to another, to carry this table with them, as they did all other things belonging to the tabernacle.

29 *And thou ſhalt make the diſhes*] The *patins* whereon to put the ſhew-bread, *ver.* 30. It is the ſame word which we render *chargers*, *Num.* vii. 13. Calmet conjectures it might be a kneading-diſh, wherein the Levites baked the ſhew-bread.

And ſpoons thereof,] Vaſes for containing incenſe, as appears from *Num.* vii. 14. whence ſome think it ſhould be render'd *cenſers*, as in the LXX. They were for holding the frankincenſe that was to be put upon the ſhew-bread, *Lev.* xxiv. 7. See *Ainſw.*

And covers thereof,] Our verſion takes the word to ſignify little veſſels for covering the ſhew-bread and frankincenſe: but the LXX renders it σπονδια, which among the Greeks were vaſes uſed in pouring forth libations to their gods. And Joſephus tells us, that when Pompey went into the holy place, he ſaw there among other veſſels the σπονδεια. *De Bello Jud. l.* i. *c.* 5. And in this ſenſe I find it taken by moſt verſions. The Hebrew doctors render this and the following word *the props thereof, and the reeds thereof*; for they ſay there were four props of gold that ſtayed up the patins on which the bread ſtood, two for the one row, and two for the other, and twenty-eight reeds or pipes of gold, to each row fourteen, that divided the loaves one from another, three reeds between every two loaves, and two between the fifth and the ſixth. See *Ainſw.*

And bowls thereof, to cover withal:] The LXX, the Vulgate, and other verſions of note, render it *bowls or cups in which libations ſhall be made:* Cyathos quibus offerenda ſunt libamina. And to this ſenſe our Engliſh margin agrees. It is plain from *Num.* xxviii. 7. that libations or drink-offerings were made to God by *pouring out wine before the Lord in the holy place*, and were a part of the daily morning and evening ſacrifice. Now the bowls here mentioned might be veſſels for pouring out thoſe libations, either in the daily ſacrifice, or in the ſabbath morning, when the ſhew-bread was renewed. Beſides, as the prieſts were to eat the ſhew-bread in the holy place, doubtleſs they had wine or other liquor to drink with it; for which purpoſe it was proper that the table ſhould be furniſhed with bowls or cups for drinking.

30 *And thou ſhalt ſet upon the table ſhew-bread*] Heb. *bread of the face* or *preſence*, becauſe it was ſet before the ark, where God was peculiarly preſent. We call it *ſhew-bread* becauſe it was *ſhewed* or exhibited before God upon the ſacred table, as a national weekly oblation in name of all the twelve tribes; for the loaves were twelve in number, and being an offering to God, they were to be eaten only by the prieſts in the holy place, *Lev.* xxiv. 5, 7, 8, 9. Every loaf muſt have been of a conſiderable bigneſs, ſince they uſed two tenth deals or two omers of flour for each, which are about ſix pints of Paris meaſure, i. e. ſix quarts Engliſh. See *Calmet.*

Before me alway] They ſtood continually upon the table, before the ark or divine preſence, new ones being preſented, and the old ones removed every ſabbath-day.

31 And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame. 32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide. 33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick. 34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers. 35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick. 36 Their knops and their branches ſhall be of the ſame: all it *ſhall be* one beaten work *of* pure gold. 37 And thou ſhalt make the ſeven lamps thereof:

NOTES.

And beſides all this, to carry the notion ſtill farther, there muſt be ſome conſtant meat and proviſion brought into this houſe, which was done in the ſacrifices, that were partly conſumed by fire upon God's own altar, and partly eaten by the prieſts, which were God's family, and therefore to be maintained by him. That which was conſumed upon God's altar was accounted *God's meſs*, as appeareth from *Mal.* i. 12. where the altar is called *God's table*, and the ſacrifice upon it *God's meat:* Ye ſay, the table of God is polluted, and the fruit thereof, *his meat*, is contemptible. And often in the law the ſacrifice is call'd God's לחם, that is, his *bread* or *food.* Wherefore it is farther obſervable, that, beſides the fleſh of the beaſt offered up in ſacrifice, there was a *mincah*, i. e. a *meat* or rather *bread-offering*, made of flour and oil, and a *libamen*, or *drink-offering*, that was always joined with the daily ſacrifice, as the *bread* and *drink* which was to go along with God's meat.

It was alſo ſtrictly commanded, that there ſhould be ſalt in every ſacrifice and oblation, becauſe all meat is unſavoury without ſalt; as Nachmanides hath here alſo well obſerved: *Becauſe it was not honourable, that God's meat ſhould be unſavoury, without ſalt.*

Laſtly, all theſe things were to be conſumed on the altar only by the holy fire, that came down from heaven, becauſe they were God's portion, and therefore to be eaten or conſumed by himſelf in an extraordinary manner."

and they shall * light the lamps thereof, that they may give light over against † it. 38 And the tongs thereof, and the snuff-dishes thereof, *shall be* of pure gold. An. ante C. 1491.

* Or, *cause to ascend.*
† Heb. *the face of it.*

EXPOSITION.

31 *And thou shalt make a candlestick*] As there were no windows to the holy place, this was a necessary piece of furniture, and served both for light and ornament. It was to hang over-against the table, i. e. on the south-side of the tabernacle, the table being on the north, *ch.* xxvi. 35. xl. 24. It consisted, 1. of a long shaft or main body adorned with four little cups, (or bowls) in figure like almonds, four knops and flowers, and a lamp upon the top of it, *ver.* 34. 2. Out of the sides of this shank proceeded six branches, with three cups, knops and flowers to each, and a lamp on the top of each of them, all of solid gold, *ver.* 32, 33, 37. The *candlestick* giving light to the tabernacle figured *the law* of God, and doctrines of revelation shining in his church, *Rev.* ii. 5. *For the commandment is a lamp, and the law is light*, Prov. vi. 23. See *Ainsworth*.

His bowls,] Or cups, as *Gen.* xliv. 2, 5. They seem to have been imitations of those husks or covers which encompass and defend the foliage of flowers, or the flower itself, and which florists call *cups*, in Latin *calyces*. They were to be of the figure of an almond, *ver.* 33. They seem to have been merely for ornament, or if they had any use, it probably was, that the snuff might fall into them.

His knops,] Ornaments of a round figure, like apples or pomegranates, as the word signifies.

And his flowers] The Vulgate renders it *lilies*: the word signifies properly blossoms of trees.

33 *That come out of the candlestick, &c.*] i. e. Out of the trunk or main body of the candlestick.

35 *And there shall be a knop under two branches of the same*,] i. e. The knops in the shank of the candlestick shall be so contrived, that the six branches shall arise out of three of them, two out of each, one on the one side and one on the other: so that out of the fourth knop proceeded no branch at all; but that with its cup and flower (supposing it the lowermost) served as an ornament to that part of the shaft which was under the branches; or if it was the uppermost, to that which was under the lamp. See *Pat.*

37 *And thou shalt make the seven lamps thereof*:] viz. One upon the top of the shank or the main body of the candlestick, and one upon each branch. These seven lamps are alluded to *Rev.* iv. 5. There were seven lamps of fire, burning before the throne of God, which are the seven spirits of God.

And they shall light the lamps thereof,] They, i. e. the priests, *ch.* xxx. 7, 8. *Lev.* xxiv. 4. Clemens Alexandrinus teaches us to seek for the origin of this rite among the Egyptians, who were the first that introduc'd the custom of lighting lamps in their sacred places. See *Le Clerc.*

That they may give light over-against it.] i. e. Over-against the table: see on *ver.* 31.

38 *And the tongs thereof*,] Snuffers or little tongs whereby the lamps were clipt or trimmed.

39 *Of* a talent of pure gold shall he make it, with all these vessels. 40 And look that thou make *them* after their pattern, ‡ which was shewed thee in the mount.

‡ Heb. *which thou wast caused to see.*

EXPOSITION.

39 *A talent of pure gold*] A talent was 3000 shekels, as may be collected by halving the number of the Israelites, (because each brought half a shekel) which half is 301775, and is the sum of the shekels which they all contributed. Now Moses assures us, *ch.* xxxviii. 25, 26. that these shekels amounted to 100 talents, and 1775 shekels over; wherefore that number which dividing 301775 will quote 100, and leave 1775, is the number of shekels in a talent: but, only 3000 will do this; therefore 3000 shekels was a talent.

Now a silver shekel being computed at 2*s.* 4*d.* English, a talent or 3000 such shekels will amount to 350*l.* and, reckoning gold to silver as 15 to 1, (as it is at present in England) the talent of gold will amount to 5250*l.* sterling. See *Cumberland's Scripture Weights*, *ch.* iv.

CHAP. XXVI.

MOreover, thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims ‖ of cunning work shalt thou make them. 2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains shall have one measure. 3 The five curtains shall be coupled together one to another: and *other* five curtains *shall be* coupled one to another. 4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling: and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. 5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another. 6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

‖ Heb. *the work of a cunning workman*, or, *embroiderer.*

An. ante C. 1491.

EXPOSITION.

1 *Moreover, thou ſhalt make the tabernacle, &c.*] Having thus deſcribed the ark, with the furniture for the tabernacle, he comes next to the *tabernacle* itſelf, and begins with the curtains or coverings of it: of theſe coverings there were to be four laid one over another, for perfect ſecurity againſt the weather. See *Pyle.*

The Hebrew word ſignifies properly *an habitation*; for it was the place where the *ſhechinah* or divine glory dwelt. We render it tabernacle, becauſe it was a kind of tent or ambulatory houſe, ſuch as the ancient Hebrew ſhepherds dwelt in, and which they removed from place to place.

Blue, purple, and ſcarlet:] i. e. Yarn dyed of theſe colours: ſee on *ch.* xxv. 4.

With cherubims] By cherubims here ſeems to be underſtood all the various figures of flowers, beaſts, &c. that uſed to be repreſented in works of embroidery. See *Calmet.*

Of cunning work] Heb. *hoſcheb*, an embroiderer. Moſes mentions three kinds of artiſts by whom the ſacred veſtments were made: אֹרֶג *oreg*, חֹשֵׁב *hoſheb*, and רֹקֵם *rokem*; the firſt ſignifies a weaver only in one colour, as *ch.* xxxix. 22. the ſecond an embroiderer, (in Latin *polymitarius*) or one who weaves figures in divers colours, who is here meant; the third is an embroiderer, (*phrygis*) who worketh in divers colours of needle-work, *ch.* xxvii. 16. See *Le Clerc.* By the ſecond of theſe, *hoſcheb*, our verſion underſtands an *artiſt* in general, from *haſhab*, *to contrive* or *invent*; but Le Clerc derives it from an Arabic root *haſchaba*, which ſignifies to variegate or mix.

2 *The length of one curtain ſhall be eight and twenty cubits, &c.*] i. e. According to B. Cumberland's meaſure of the cubit, about ſixteen yards and twelve inches long, and two yards and twelve inches broad: with theſe the roof of the tabernacle was covered, and the ſides likewiſe, almoſt down to the ground.

4 *In the uttermoſt edge, &c.*] i. e. And thou ſhalt make *loops* likewiſe in the uttermoſt edge of the coupling of the other curtain.

5 *Fifty loops, &c.*] Theſe two pieces of tapeſtry, deſcribed *ver.* 2. were to be linked together by fifty loops of blue tape, and as many golden claſps, *ver.* 6. upon the ſalvedges, and ſo to look like one entire curtain: thus they were not ſewed, but only ſo held together, as they could be eaſily disjoined when there was occaſion to remove the tabernacle from one place to another. See *Jun. & Trem.*

6 *And it ſhall be one tabernacle.*] By this union the *covering* of the tabernacle ſhall be as if it was an entire piece: ſee *ver.* 11.

7 And thou ſhalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make. 8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *ſhall be all* of one meaſure. 9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the fore-front of the tabernacle. 10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond. 11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple
* Or, *covering.* the * tent together, that it may be one. 12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, ſhall hang over the back-ſide of the tabernacle. 13 And a cubit on the one ſide, and a cubit
† Heb. *in the remainder*, or, *ſurpluſage.* on the other ſide † of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide, to cover it.

EXPOSITION.

7 *And thou ſhalt make curtains of goats hair*] Theſe were a coarſer ſort of covering to be laid over the finer before-mentioned; which both ſerved to defend the tabernacle from the weather, and to cover the holy things from the view of the people. See *Num.* iv. 5, 15. *Ainſw.*

9 *And ſhalt double the ſixth curtain*] In the inner curtains were only ten pieces, in this eleven, the uſe of the odd piece being to be doubled, partly on the entrance, partly on the back-ſide of the tabernacle.

11 *That it may be one.*] That the two pieces may be knit together into one: ſee on *ver.* 6.

14 And thou ſhalt make a covering for the tent, *of* rams ſkins died red, and a covering above *of* badgers ſkins.

EXPOSITION.

14 *And thou ſhalt make a covering of rams ſkins dyed red,*] This was a third covering to be laid over the other two.

And a covering above] i. e. A fourth covering above that of the rams ſkins, for the greater ſecurity of the inmoſt hangings. Some think this and the former covered only the roof, to keep the rain from ſoaking into it.

Of badgers ſkins.] Rather *rams ſkins of purple colour*: ſee on *ch.* xxv. 5.

15 And thou ſhalt make boards for the tabernacle, *of* ſhittim-wood, ſtanding up. 16 Ten cubits *ſhall be* the length of a board, and a cubit and an

an half *ſhall be* the breadth of one board. 17 Two * tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle. 18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth-ſide, ſouth-ward. 19 And thou ſhalt make forty ſockets of ſilver, under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons. 20 And for the ſecond ſide of the tabernacle on the north-ſide, *there ſhall be* twenty boards. 21 And their forty ſockets *of* ſilver: two ſockets under one board, and two ſockets under another board. 22 And ‡ for the ſides of the tabernacle weſt-ward, thou ſhalt make ſix boards. 23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides. 24 And they ſhall be † coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners. 25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets: two ſockets under one board, and two ſockets under another board.

An. ante C. 1491.

* Heb. *hands.*

† Heb. *twinned.*

‡ Read, *for the ſide.*

EXPOSITION.

15 *Thou ſhalt make boards for the tabernacle,*] Or planks, which were the walls of the houſe. The Greek calls them στυλους, pillars, and to theſe with their ſockets or baſes, *ver.* 19. the apoſtle alludeth, 1 *Tim.* iii. 15. when he calleth the church *the pillar and ſtay of the truth.* See *Ainſworth.*

16 *Ten cubits ſhall be the length of a board,*] i. e. About five yards and two feet, which marks the height of the tabernacle.

18 *Twenty boards, &c.*] Each board being *a cubit and an half*, i. e. about two and thirty inches broad, (*ver.* 16.) the whole length of the tabernacle was conſequently *thirty cubits*, that is, about ſeventeen yards and an half.

Southward.] Or, as Le Clerc renders it, *on the right*, for the word ſignifies both; and the reaſon is, that to thoſe who face the eaſt, or riſing ſun, which the Jews and moſt nations conſidered as the principal quarter, the ſouth is on the right.

19 *And thou ſhalt make forty ſockets of ſilver,*] Each of theſe ſockets was a talent of ſilver: ſee *ch.* xxxviii. 27.

22 *And for the ſides of the tabernacle weſtward,*] i. e. For the weſt *end* or backſide of the tabernacle; for the front or entrance was the eaſt. The plural is here put for the ſingular, *ſides* for *ſide.* See on *ver.* 18.

Thou ſhalt make ſix boards.] Which being of the ſame breadth with the other, made the tabernacle about five yards and ſome odd inches broad, See *Pat.*

23 *And two boards ſhalt thou make for the corners*] Theſe were a ſort of pillars at the two corners weſtward, which ſerved to compact the whole firmly together by means of mortiſes, into which the planks of the three ſides were jointed. See *Calmet.*

24 *And they ſhall be coupled together beneath, &c.*] To make all more firm, theſe two corner planks at the weſt end were to be knit to the other planks, both at the top and bottom, with a golden ring. In the Hebrew it is, *they ſhall be twinned*, i. e. uniform like twins. See *Calmet.* By comparing the ſeveral tranſlations of this verſe with the original, the ſenſe appears to be literally thus: *And they ſhall be uniformly joined at bottom, and likewiſe uniformly joined at top in ſimilar rings or ſtaples: thus ſhall it be for them both. Theſe ſhall be for the two corners.* See *Pat.*

25 *And they ſhall be eight boards, and their ſockets of ſilver,*] Thus there ſhall be eight planks in all at the weſt end, *ver.* 22, 23. whoſe tenons ſtruck into the ſockets or mortiſes of ſixteen ſilver baſes. See *Pat.*

26 And thou ſhalt make bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle, 27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle ‖ for the two ſides weſt-ward. 28 And the middle bar in the mids of the boards ſhall reach from end to end. 29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold. 30 And thou ſhalt rear up the tabernacle, according to the faſhion thereof, which was ſhewed thee in the mount.

‖ Read, *for the two corners weſtward*, or, *for the ſide weſtward.*

EXPOSITION.

26 *And thou ſhalt make bars of ſhittim-wood, &c.*] The boards were to be ſtrengthened with wooden bars, which run into ſtaples of gold that were faſtened in the boards, *ver.* 29. There were five of theſe bars on each ſide. Theſe are what mechanicks call tranſoms, girders, or croſs-bars.

27 *For the boards of the ſide of the tabernacle for the two ſides weſtward.*] It is obvious, that this tranſlation cannot be right, for there was but one ſide weſtward. It ought undoubtedly to be rendered *the ſide weſtward*, the plural being put for the ſingular; ſee *ver.* 22.

An. ante C. 1491.

28 *And the middle bar in the mids of the boards ſhall reach from end to end.*] Some underſtand it, as if this bar went thro' the very planks, which were bored in the midſt: but a portable tabernacle could not well admit of planks of ſuch thickneſs. It ſeems rather to have been a long bar, which *reached from end to end*, and went thro' ſtaples which were in the *middle* of the planks, as the other did, thro' ſtaples above and below. See *Jun. & Trem.* and *Pat.* and on *ch.* xxxvi. 33.

29 *And thou ſhalt overlay the boards with gold,*] They were to be gilded or overlaid with thin plates of gold.

31 And thou ſhalt make a vail *of* blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made. 32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their hooks *ſhall be of* gold, upon the four ſockets of ſilver. 33 And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail, the ark of the teſtimony: and the vail ſhall divide unto you, between the holy *place* and the moſt holy. 34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*.

EXPOSITION.

31, 32, 33 *And thou ſhalt make a vail, &c.*] The whole fabrick was in the inſide to be divided into two rooms by a large and thick vail or curtain, of the fineſt wrought ſtuff, with variety of colours, and cherubs, and other figures. It was to be hung upon golden hooks at the top, and, by reaſon of its thickneſs and weight, to reſt againſt four overlaid or gilded pillars, mortiſed into ſo many ſilver pedeſtals. The leſſer of theſe rooms thus parted from the other, ſo as none could look into it, was to be called *the moſt holy place*, or place of extraordinary worſhip, to be entered into by the high prieſt alone, and that but once a year. The other again was called *the holy place*, into which none but the prieſts might enter. See *Pyle*.

32 *Their hooks, &c.*] The LXX and Vulgate render it *chapiters*, which is more probably meant than *hooks*; for, doubtleſs, theſe pillars had *chapiters*, and it is not likely that Moſes would omit to mention ſo principal a part. Add to this, that it is ſaid, (*ch.* xxxviii. 28.) *Of the thouſand ſeven hundred ſeventy five ſhekels he made hooks for the ſixty pillars of the court.* Now is it probable, that ſuch a vaſt quantity of ſilver would be employed in making ſixty hooks to ſupport hangings? Beſides, the hooks for the hangings are expreſſed by another word, *ver.* 33. which we render *taches*. See *Calmet*.

33 *The moſt holy.*] This is often conſidered in the New Teſtament as a figure of heaven, into which Chriſt is entered as our fore-runner, and whither our hope extends, *Heb.* vi. 19, 20. ix. 11, 12, 24. x. 19. (ſee *Ainſw.*) in all which paſſages the original, ἁγια, ought to be tranſlated *the holy of holies*, or *the moſt holy place*.

34 *Thou ſhalt put, &c.*] The ark with the mercy-ſeat upon it, being the moſt ſacred ſymbol of the divine preſence, was put in *the moſt holy place:* (ſee *Pat.*) and from this the oracles of God were delivered.

35 And thou ſhalt ſet the table without the vail, and the candleſtick over againſt the table, on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north-ſide. 36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work. 37 And thou ſhalt make for the hanging five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

EXPOSITION.

35 *And thou ſhalt ſet the table without the vail, &c.*] The table again with its furniture, and the candleſtick, were to be in the *holy place*, which was for the uſe of the prieſts alone. See *Pat.* The table being without the vail, ſignified, that the twelve tribes, repreſented by the twelve cakes upon the table, were ſhut out from the myſteries of the goſpel, which are now revealed to us, *Heb.* ix. 8. x. 19, 20. xi. 39, 40. And with reſpect to heaven it holds, that we are all in this life without the vail, 2 *Cor.* v. 1, 2, &c. (ſee *Ainſw.*) i. e. excluded from the beatific viſion of God.

36 *And thou ſhalt make an hanging for the door of the tent, &c.*] Before the entrance of the tabernacle were curtains to be hung, which may be called *the firſt vail*, as that mentioned *ver.* 31. which divided the *Holy place* from the *moſt Holy*, is called the ſecond vail, *Heb.* ix. 2, 3.

The door of the tent,] It is plain from the former part of this deſcription, *ver.* 12, 22, 23. that the ark and mercy-ſeat were in the weſt end of the tabernacle, i. e. the door or entrance fronted the eaſt: ſo that the Iſraelites in worſhipping Jehovah turned their faces towards the weſt, where the ark was; it being thus contrived, ſays Theodoret, (*Quæſt.* lx. *in Exod.*) that the ſun might pay a kind of ſymbolical adoration to Jehovah, by darting his firſt rays into the ſanctuary, and that the Iſraelites might be thus figuratively taught to turn from the worſhip of that luminary, the great idol of the nations, and to adore the God who made him. See *Le Clerc*.

37 *And overlay them with gold,*] It appears from *ch.* xxxvi. 38. where we read of the execution of this command, that their chapiters only, and their fillets or hoops were overlaid with gold.

Five ſockets of braſs] Their baſes were of braſs, but thoſe for the pillars, on which the *ſecond vail* hung, were of ſilver, *ver.* 32.

CHAP.

CHAP. XXVII.

AND thou ſhalt make an altar *of* ſhittim-wood, five cubits long, and five cubits broad: the altar ſhall be four-ſquare, and the height thereof *ſhall be* three cubits. 2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt overlay it with braſs. 3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs. 4 And thou ſhalt make for it a grate of net-work of braſs; and upon the net ſhalt thou make four brazen rings in the four corners thereof. 5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar. 6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs. 7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it. 8 Hollow with boards ſhalt thou make it: as * it was ſhewed thee in the mount, ſo ſhall they make *it*.

An. ante C. 1491.

* Heb. *he ſhewed.*

EXPOSITION.

1 *And thou ſhalt make an altar, &c.*] The next orders were about the great *altar*, whereon the ſacrifices for the common ſervice were to be ſlain and offered.

Of ſhittim-wood] It was to be of wood rather than of ſolid braſs, that it might not be too heavy: but notwithſtanding its being overlaid with braſs, *ver.* 2. had it been common wood, it muſt have been ſoon conſumed to aſhes by the continual heat; wherefore Le Clerc conjectures, that this ſhittim-wood might be the larch-tree, which bears the fire like ſtone. Pliny ſays of it; *Nec ardet, nec carbonem facit, nec alio modo ignis vi conſumitur, quam lapides*, Nat. Hiſt. *l.* xvi. *c.* 10. Calmet ſuppoſes this altar to have been a kind of coffer or wooden frame of about five foot and a half high, and the one half of its height to have been occupied by feet on which it ſtood. Thus, he thinks it would both be more portable than as we commonly ſuppoſe it, and the fire having vent from below, would be leſs apt to melt the braſs or burn the wood. To which he adds, that all the altars of the Egyptian Iſis are repreſented in this faſhion, i. e. as frames ſupported by feet.

Five cubits long, and five cubits broad, &c.] It was near three yards ſquare at the top, and about five foot in height, according to Cumberland's meaſure of the cubit. See on *Gen.* vi. 15. As the height of the altar was at leaſt five foot, it muſt either have been ſunk down ſomewhat into the ground, or have been encompaſſed with a bank of earth, otherwiſe it would be difficult for the prieſt in offering ſacrifice to reach the grate, which was placed ſo far down within the altar, as to be almoſt out of his ſight, when he ſtood on a level with the bottom of the altar. See on *ver* 4, and *Calmet.*

2 *And thou ſhalt make the horns of it, &c.*] A pinnacle or ſpire riſing up at each corner wrought out of the ſame wood; which was partly for ornament, and partly to tie the ſacrifice to it before it was ſlain, *Pſ.* cxviii. 27. See *Pat.* Beſides this uſe of the horns they ſerved alſo to keep the wood for the ſacrifice from ſliding off. See *Le Clerc.*

And thou ſhalt overlay it with braſs.] The whole was to be overlaid with a thick plate of braſs to ſecure the wooden frame of the altar from the fire which burnt in the grate. Some think it was lined within with unhewn ſtone. See *Pat.*

3 *Pans to receive his aſhes,*] To be carried out into a clean place, *Lev.* iv. 12. See alſo 1 *Kings* vii. 40, 45.

And his ſhovels,] For throwing the aſhes into the pans.

And his baſons,] Or bowls, *Zech.* xiv. 20. The uſe of them was to receive the blood of the ſacrifice. See *Pat.* and *Calmet.*

Fleſh-hooks,] Or *forks* for taking up the pieces of the ſacrifice, in order to lay them right upon the fire. They are deſcribed with three teeth, 1 *Sam.* ii. 13, 14.

His fire-pans:] *Cenſers* or chafing-diſhes, in which the prieſts carried burning coals from the altar into the ſanctuary, to offer incenſe upon the golden altar. Others underſtand by this word veſſels wherein the ſacred fire was kept burning, whilſt they cleanſed the altar and the grate from the coals and aſhes, and when they carried this altar from one place to another. See *Pat.*

4 *And thou ſhalt make for it a grate of net-work*] This was the principal part of the altar; here the fire was to be laid, with the ſacrifice on it. It was a broad plate of braſs full of holes like a *net*, that the aſhes might fall through them to the bottom of the altar, where there was a door on the eaſt ſide to open and take out the aſhes. See *Pat.* and *Ainſw.*

Four brazen rings] That by them the grate might be hung upon the altar, and by them be taken off to be cleanſed: perhaps it was hung by theſe rings to the four corners of the altar, by means of chains which faſtened it to the rings. See *Calmet.*

5 *That the net may be even to the midſt of the altar.*] i. e. To the depth of a cubit and a half; for the altar was three cubits high, *ver.* 1.

6 *Staves for the altar,*] That the altar, when carried by the prieſts, might hang between them.

7 *And the ſtaves ſhall be put into the rings,*] Moſt interpreters are of opinion, that theſe rings are different from thoſe mentioned *ver.* 4. becauſe it is ſaid, they were to be upon the two ſides of the altar. It would ſeem, however, from *ch.* xxxviii. 5, 7. that the rings for the ſtaves and the grate were one and the ſame: the words are, *And he caſt four rings for the four ends of the grate of braſs, to be places for the ſtaves.—And he put the ſtaves into the rings on the ſides of the altar.* May we not therefore ſuppoſe theſe rings to have been made with male or convex ſcrews,

An. ante C. 1491.

of ſuch length as to penetrate quite through the ſides of the altar, and to have been fixed into female ſcrews anſwering them in the corners of the grate: ſo that they both ſerved for rings to the ſtaves without, and as ſcrews they ſerved within to make faſt the grate in its place. Junius and Tremellius ſeem to explain it much in this manner.

9 And thou ſhalt make the court of the tabernacle for the ſouth-ſide, ſouthward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long for one ſide. 10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars, and their fillets *ſhall be of* ſilver. 11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver. 12 And *for* the breadth of the court, on the weſt-ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten. 13 And the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* fifty cubits. 14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three. 15 And on the other ſide *ſhall be* hangings, fifteen *cubits:* their pillars three, and their ſockets three. 16 And for the gate of the court, *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

EXPOSITION.

9 *And thou ſhalt make the court of the tabernacle*] Such a place as we call a *court-yard*, uncovered above, but incloſed with pillars and hangings. In this court ſtood the tabernacle towards the upper end; between the tabernacle and the lower end ſtood the altar, with the laver on one ſide of it, *ch.* xxx. 18. The temple of Solomon had two courts; the inner court for the prieſts, 1 *Kings* vi. 36. and the porch or outer court for the people, 1 *Kings* vi. 3. which was divided into the court of the men and that of the women. Hence David ſpeaks of *courts* in God's houſe, *Pſ.* lxv. 4. lxxxiv. 2. But Moſes made only one, wherein were performed the daily ſervices of God, and into which it would ſeem both prieſts and people, men and women, were admitted. See on *ch.* xxxviii. 8.

An hundred cubits long] About fifty-eight yards.

10 *The hooks of the pillars,*] A kind of tenter-hooks to hang the curtains of the court upon. The Vulgate, Chaldaic, Syriac and Arabic render it chapiters. See on *ch.* xxvi. 32.

Their fillets ſhall be of ſilver.] Heb. *circles:* they were, probably, thin hoops of ſilver that incircled the pillars. See *Pat.* Or perhaps rings for the hangings to run upon. Le Clerc renders the word *virgæ inter eas porrectæ*, rods extended between the pillars to which the hangings were faſtened, as is the manner of our bed-curtains.

12 *Hangings of fifty cubits:*] About nine and twenty yards: thus the court was as long again as it was broad. See *ver.* 9.

14, 15 *The hangings of one ſide of the gate ſhall be fifteen cubits:*] As the whole breadth of the court was fifty cubits, *ver.* 12, 13. and the gate or entrance was to be twenty cubits wide, *ver.* 16. conſequently there remained fifteen cubits on each ſide of the entrance.

16 *Of blue, and purple, and ſcarlet,*] See on *ch.* xxv. 5. The hangings of the gate were far richer than of the reſt of the court, which were only of twined linen, *ver.* 9.

And their pillars ſhall be four,] Proportionable to thoſe on the ſides, three for hangings of fifteen cubits (*ver.* 14, 15.) being the ſame proportion as four for hangings of twenty.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs. 18 The length of the court *ſhall be* an hundred cubits, and the breadth * fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs. 19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

* Heb. *fifty by fifty.*

EXPOSITION.

18 *And the height five cubits*] Here not only the length and breadth, which had been intimated before, (*ver.* 9, 10.) but the height is ſpecified, viz. five cubits or near three yards: ſo that the tabernacle might be plainly ſeen by the people, for it was as high again as the wall or incloſure that incompaſſed it. See on xxvi. 16. See *Pat.* and *Le Clerc.*

19 *All the veſſels of the tabernacle, &c.*] i. e. Whatever veſſels or implements belonging to the tabernacle have not been expreſly ordered to be of gold or ſilver, ſhall be of braſs; for example, all the pins thereof, and all the pins of the court. See *Le Clerc.*

And all the pins thereof,] The tabernacle had nothing of braſs in the fabrick of it, but the baſes of the pillars at the entrance, *ch.* xxvi. 37. and therefore theſe pins probably belonged to them. See *Pat.*

All the pins of the court ſhall be of braſs.] Theſe brazen pins were ſtruck into the ground, that the hangings might be tied to them by cords, to keep them from flying up. See *Pat.* and *Le Clerc.*

20 And

20 And thou ſhalt command the children of Iſrael, that they bring thee pure oyl-olive beaten, for the light, to cauſe the lamp * to burn always. 21 In the tabernacle of the congregation without the vail, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning, before the LORD: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

An. ante C. 1491.

* Heb. *to aſcend up*

EXPOSITION.

20 *Pure oyl-olive beaten*] Not ſqueezed out by a preſs or mill, ſuch being full of ſediment; but which run freely from the olives when bruiſed or beaten with a peſtel. See *Pat.* and *Jun. & Trem.* This oil was *for the light* in the golden candleſtick, *ch.* xxv. 37.

To cauſe the lamp to burn always.] It would ſeem from *ch.* xxx. 8. *Lev.* xxiv. 3. &c. and 1 *Sam.* iii. 3. where mention is made of the *lamp going out*, viz. in the morning, and 2 *Chron.* xiii. 11. where we read of *ſetting the lamps to burn every evening*, that the lamps did not burn by day, but were only lighted in the evening: and this is the opinion of moſt interpreters. But Joſephus, who was himſelf a prieſt, ſays they burned the lamps day and night, three of them being kept burning all day, and the reſt being lighted in the evening. *Ant. l.* iii. *c.* 8. And indeed it was but neceſſary, for otherwiſe the prieſt muſt have miniſtred in the dark at the altar of incenſe; for there were no windows in the holy place. See *Pat.*

21 *Without the vail,*] The ſecond vail, which was before *the moſt holy place*; for he is ſpeaking of lighting the lamps, which were in *the holy place.*

Before the teſtimony,] i. e. The ark with the two tables of the law or teſtimony, hence called *the teſtimony*, and *the ark of the teſtimony*, ch. xxv. 16.

CHAP. XXVIII.

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſons. 2 And thou ſhalt make holy garments for Aaron thy brother, or glory and for beauty. 3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aarons garments to conſecrate him, that he may miniſter unto me in the prieſts office. 4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſts office. 5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

EXPOSITION.

1 *In the prieſts office,*] The Jews had prieſts before this time: ſee on *ch.* xix. 22, 24. xxiv. 5. And indeed wherever there hath been religion, there have been prieſts to miniſter to God in the public worſhip. But this is the firſt time we read of prieſts conſtituted by divine appointment. See *Pat.*

2 *Holy garments*] Such as might be wore by none but them, and by them only when they miniſtred unto God: not that a peculiar garb can add any real merit to the perſon, but it ſerved to beſpeak the dignity of their office, and to preſerve both in prieſt and people a due reverence towards it. This laſt is here particularly mentioned; *for glory and for beauty*, i. e. that the miniſter of God may appear glorious and beautiful in the eyes of the people. Thus it was as to the high prieſt in particular. Any one who conſiders the following deſcription of the ephod and its girdle, the breaſt-plate ſet with ſo many gems of great value; the robe, the crown of gold, the two gems on the ſhoulders of the ephod, not only precious in their kind, but for their extraordinary ſize, being ſo large, that twelve names were engraven in them, containing ſix and thirty letters; any one, I ſay, who conſiders all this, will find Philo had reaſon to ſay, that *the law dreſt up their prieſts*, βασιλικως εις σεμνοτητα και τιμην, to the venerableneſs and honour of a king. See *Pat.* Therefore we are told, that when Alexander the Great was advancing to lay ſiege to Jeruſalem, and the high prieſt of the Jews in his ſacerdotal robes went forth to meet him at the head of the ſacred order, all cloathed in their holy veſtments, the majeſty of the ſpectacle ſtruck him with ſuch reverence, that he bowed down and ſaluted the high prieſt: and being aſked by Parmenio, how he that was adored by the whole earth, could debaſe himſelf to ſtoop to a prieſt? No, ſays Alexander, it is not the man that I adore, but the God whom he ſerves. See *Joſeph. Ant. l.* xi. *c.* 8.

3 *All that are wiſe-hearted,*] So the ancient Hebrews called all ſkilful artiſts: and ſuch was the language of the old Greeks before the times of Pythagoras. They gave the name of σοφοι, even to builders of houſes, curriers of leather, pilots, and in general to every one who was (τιχνης τινος και δημιυργιας εμπειρος) ſkilled in any art or public work. See *Pat.* The Hebrews having lived ſo long in Egypt, the nurſery of arts, could not but have many among them who were proficients in every art. See *Le Clerc.*

Whom I have filled with the ſpirit of wiſdom,] The ſpirit of ſuch a thing often ſignifies in the Hebrew idiom the affection or quality of the mind,

An. ante C. 1491.

mind, as *the ſpirit of jealouſy*, *Num.* v. 14. See *Le Clerc.* This wiſdom or mechanical ſkill is here aſcribed to God with great propriety; not as if it had been given by inſpiration like the ſpirit of prophecy, but becauſe *every good gift* is derived from him, who forms the mind with all its various powers, and for the general good of ſociety diſpenſes different gifts and endowments to different members, *Rom.* xii. 4. On this account as God is here acknowledged the teacher of handicrafts, ſo alſo of huſbandry, *Iſ.* xxviii. 26. Seneca has the ſame ſentiment, *l.* iv. *de benef. c.* 4. *Deus eſt—qui tot artes—commentus eſt. Neque enim noſtra iſta quæ invenimus dixeris, non magis quam quod creſcimus, quam quod ad conſtitutum temporum ſua corpori officia reſpondent.—Inſita ſunt nobis omnium ætatum omniumque artium ſemina*, MAGISTERQUE *ex occulto* DEUS *producit ingenia*, i. e. Thoſe things which we invent are no more our own, than the increaſe of our bodies. As the ſecret hand of God has implanted ſeeds in the body, whereby it ſprings up to a proper growth in all the ſtages of life, ſo he has implanted in the minds of men the ſeeds of all arts. See *Le Clerc.*

To conſecrate him,] The cloathing of him and his ſons in their ſacerdotal veſtments was a part of the ceremony of conſecration, *ch.* xxix. 5, &c. and ſerved to remind them of their being *conſecrated* to the immediate ſervice of God, and to a life of exemplary purity and holineſs: on which account they are ſo often called *holy garments*, *ver.* 2. *Lev.* xvi. 4. and it was death to miniſter without them, *ver.* 43. See *Ainſw.*

4 *And theſe are the garments*] Such as were peculiar to himſelf as high prieſt, and which none of the other prieſts might wear: they were ſeven in all, viz. the ephod, *ver.* 8. the breaſt-plate, *ver.* 15. the robe, *ver.* 31. the plate of gold, *ver.* 36. the embroidered coat, the girdle, and the mitre, *ver.* 39. All theſe he wore when in office, beſides the linen breeches which he wore in common with the other prieſts, *ver.* 42. See them mentioned in the order as they were put on at his conſecration, *Lev.* viii. 7, 8, 9.

A broidered coat,] Some render it a coat variegated with *eyes* or ſpangles in the nature of a peacock's tail; (ſee *Pool's Synopſis.*) or varied with little holes like the collet of a ring, in order to ſet precious ſtones therein: for the original word is derived from the ſame root with that which we render *ouches*, *ver.* 11. See *Calmet*, and *Ainſw.*

That he may miniſter unto me in the prieſt's office.] They were only to be uſed in the time of their miniſtration, at other times they were habited like other men. See *Selden de Syned. c.* ii. *n.* 3. *Pat.*

5 *Gold, and blue, and purple, &c.*] i. e. Gold tiſſue of theſe colours. The gold was firſt beaten into thin plates, and then cut into wires, *ch.* xxxix. 3. It appears from the 27th and following verſes of that chapter, that moſt of the prieſtly garments were to be of fine linen, thoſe eſpecially that were wore next the ſkin; and the reaſon is mentioned *Ezek.* xliv. 18. *They ſhall not gird themſelves with any thing that cauſeth ſweat.* And it was an emblem of that righteouſneſs whereto the ſaints are cloathed, *Rev.* xix. 8. But the robe of the ephod being an outward garment, and the girdle wore over the coat, were permitted to be of linen and woollen. See *ver.* 31. of this chapter and *ch.* xxxix. 29. Which mixture, however, was prohibited in common apparel, *Lev.* xix. 19. *Deut.* xxii. 11. *Joſ. Ant. l.* iv. *c.* 8.

6 And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work. 7 It ſhall have the two ſhoulder-pieces thereof joyned at the two edges thereof; and *ſo* it ſhall be joyned together. 8 * And the † curious girdle of the ephod which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

† Or, *embroidered.*

* Read, *And the texture of the oppoſite ſide of the ephod, to be added to the other, ſhall be of the ſame.*

EXPOSITION.

6 *The ephod*] It appears to have been a ſhort linen garment of various colours, which hung behind upon the back and ſhoulders, and came down before upon the breaſt; ſomewhat of the nature of our heralds robes. That which covered the breaſt and the back, the Hebrews take to be properly called the ephod. It was the outmoſt of all the prieſts garments. See *Joſ. Ant. l.* iii. *c.* 8. There were alſo belonging to it two ſhoulder-pieces, *ver.* 7. It is the ſame word which we tranſlate *mantle*, 1 *Sam.* xv. 27. for beſides this golden ephod, appropriated to the high prieſt alone, there was another ſort of linen ephods, wore by inferior prieſts, 1 *Sam.* ii. 18. xxii. 18. and by others alſo, 2 *Sam.* vi. 14. See *Pat.* and *Le Clerc.*

7 *The two ſhoulder-pieces thereof joined at the two edges thereof*;] Joined to the two main pieces that covered the back and breaſt, either in the weaving, or by the needle afterwards. See them deſcribed *Joſ. Ant. l.* iii. *c.* 7.

8 *Curious girdle*] M. Le Clerc judges, not without reaſon, that the ſenſe of this verſe is generally miſunderſtood; for the word which is here rendered *girdle*, is not the ſame with that which is ſo rendered *ver.* 4. and 39. but comes from a root ſignifying *to contrive* or *frame artificial works*: therefore he, after the LXX, Vulgate, and many other verſions, renders it *texture*, both here and *ver.* 27, 28. *ch.* xxix. 5. xxxix. 20, 21. *Lev.* viii. 7. Thus the verſe ought to be tranſlated according to him: *And the texture of the oppoſite ſide* (or backſide) *of the ephod, to be added to the other, ſhall be of the ſame, according to the work thereof, &c.* For the particle *gnal*, which we tranſlate *upon*, often ſignifies *beſides*, or, *what is added to*; as *Gen.* xxxi. 50. *Num.* vi. 20. *Deut.* xix. 9. So he takes *ephod* in the ſixth verſe to ſignify that part which covered the breaſt, and *aphudah* in this verſe, for that which covered the back, anſwering each to other, like *male* and *female.*

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael: 10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth. 11 With the

the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold. 12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear their names before the LORD, upon his two ſhoulders for a memorial. 13 And thou ſhalt make ouches *of* gold; 14 And two chains *of* pure gold at the ends: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches. An. ante C. 1491.

EXPOSITION.

9 *Two onyx-ſtones,*] See on *Gen.* ii. 12. and *v.* 20.

And ſhall grave on them, &c.] i. e. Thou ſhalt employ a ſkilful perſon to engrave on them the names of the twelve tribes, fix on each ſtone.

According to their birth] The names were to be ranked according to their ſeniority. See *Le Clerc.*

11 *Like the engravings of a ſignet,*] Cut deep in the ſtones, as letters are in a ſeal. See *Le Clerc.*

Set in ouches of gold.] The word which we tranſlate *ouches*, ſignifies the ſocket or bezil (in Latin *funda*) wherein ſtones are ſet. Theſe two ſtones thus ſet in gold ſerved for buttons to faſten the hinder part of the ephod to the fore-part, upon each ſhoulder. See *Pat.* Calmet thinks the Hebrew word *miſchbeſoth*, which we render *ouches*, ſignifies tiſſue, or ſtuff wove with many various threads. See on *ver.* 4.

12 *For ſtones of memorial*] As a token or memorial to keep him in mind that he appears before God in behalf of the whole people of Iſrael. See on *ver.* 29. *Pat.*

14 *Two chains of pure gold, &c.*] Strings made of gold thread or wire to fix the ephod and breaſt-plate together. They were faſtened at one end to the rings or loops of the breaſt-plate, *ver.* 24. and at the other to the *ouches* or golden buttons upon the ſhoulders of the ephod: ſo that the breaſt-plate hung upon the golden buttons by theſe ſtrings. See *Pat.*

At the ends:] Interpreters are puzzled what to make of the word *migbaloth*, which we tranſlate *at the ends.* The LXX, Vulgate, Chaldee, Samaritan, Syriac, and Arabic, render it differently each from the other: but the common ſignification of the word is *terminating* or *terminations.* It ſeems to denote, either that theſe chains were faſtened at the extremity of the breaſt-plate, or that they *terminated in wreathen work*, as Le Clerc takes it; Ainſworth renders it *equal, of like proportion.*

15 And thou ſhalt make the breaſt-plate of judgment, with cunning work, after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it. 16 Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof. 17 And thou ſhalt * ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a † ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row. 18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond. 19 And the third row a ligure, an agate, and an amethyſt. 20 And the fourth row a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their ‡ incloſings. 21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes.

* Heb. *fill in it fillings of ſtone.*
† Or, *ruby.*
‡ Heb. *fillings.*

EXPOSITION.

15 *Breaſt-plate of judgment,*] So called becauſe the prieſt wore it upon his breaſt, when he went to aſk counſel or *judgment* from God, *ver.* 29. *Num.* xxvii. 21. as alſo when he ſat as judge to teach the law, and to determine controverſies, which was a part of his office, *Lev.* x. 11. *Deut.* xvii. 8, 9. Whence it is rendered by the LXX λογειον, *the oracular ornament.* The original word is *choſhen*, which ſome derive from *chaſhan, to look beautiful*, becauſe of its exquiſite beauty; others from *chaſhah, to be ſilent* or *ſecret*, becauſe by it the ſecret counſels of God were revealed. It was to be finely wrought and variegated with linen and gold thread, after the ſame manner as the ephod.

16 *Four-ſquare it ſhall be being doubled;*] It was to conſiſt of two pieces, which, when clapt together, made a ſquare of a ſpan, or nine inches both in length and breadth, which is juſt the meaſure of a man's breaſt. See *Pat.* It was *doubled*, ſay ſome, to receive the Urim and Thummim between the folds, ſuppoſing thoſe words to mean two little images: but this is a mere fancy. See on *ver.* 30. It is much more probable, that the breaſt-plate was doubled, that it might be ſtrong enough to bear the weight of the twelve gems. See *Le Clerc.*

17 *The firſt row ſhall be a ſardius,*] There is no certainty whether theſe ſtones be properly rendered or not: our tranſlation appears as warrantable as any. See *Pat.* Thoſe who are anxious may conſult *Lud. de Dieu*, and *Braunius de veſt. ſacr. Heb.* In the viſion of the new Jeruſalem the foundations of the city are repreſented of twelve precious ſtones, but few of them coincide with theſe here, though one may diſcern ſome alluſions to this paſſage throughout the whole of that deſcription. The *ſardius* is of a red, flaming colour, half tranſparent, and ſometimes with a caſt of yellow in it. See *Plin. Nat. Hiſt. l.* xxxvii. *c.* 7. It takes its name from the city Sardis in Ionia, or as others from Sardinia, where it was firſt found. It is the ſame which we call the cornelian, whereof jewellers reckon four ſpecies, the common or red, the white, the yellow, and the beryl cornelian.

A topaz,] We reckon this ſtone the chryſolite of the ancients, which was tranſparent, of a beautiful yellow or gold colour. But Pliny deſcribes the topaz of a green colour; (*Nat. Hiſt. l.* xxxvii.

An. ante C. 1491.

l. xxxvii. *c.* 8.) the reaſon may be, that it has always an admixture of green with the yellow. It has its name from Topazus, an iſland in the Erythræan or Red ſea, where it was firſt found. Job calls it the *topaz of Chus*, i. e. Arabia, which we render, improperly, Ethiopia. See *Le Clerc*.

A carbuncle:] Is a ſtone of the ruby kind, of a glowing blood-red colour, whence the name of carbuncle from *carbo*, a hot coal; for it reſembles a burning coal when held againſt the ſun, and it is famous for ſuſtaining the force of fire unhurt. The LXX and others tranſlate it the ſmaragdus or emerald, and that which we tranſlate emerald, they render a carbuncle.

18 *An emerald,*] This is a moſt beautiful gem, tranſparent, and of a lively green, without the leaſt mixture of any other colour, and therefore of all gems the moſt grateful to the eye. See *Pliny*, *l.* xxxvii. *c.* 5. The moſt valuable are found in America, principally in Peru: ſome of leſs value are found in Germany, Italy, England, and elſewhere.

A ſapphire,] Heb. *ſaphir*. See on *ch.* xxiv. 10. An elegant gem of a fine blue: ſome derive the word from the Arabic *ſaphar*, which ſignifies *light* and *the morning*. The ſapphire of the ancients differed from our ſapphire: both of them were blue, but theirs was opake, and variegated with veins of a white ſparry ſubſtance, and diſtinct ſeparate ſpots of a gold colour; whereas ours is tranſparent and of one colour.

A diamond] Or *adamant*, the firſt in rank, value, hardneſs, and luſtre, of all gems. Its colour, when pure, is that of perfectly clear water, but it is ſometimes found tinged with metalline particles, which give it a yelloviſh, rediſh, or bluiſh caſt. See *Pliny*, *l.* xxxvii. *c.* 4. Le Clerc queſtions whether the diamond was ſuſceptible of the graver's tool. Others render it the *ſardonyx*, a word compounded of *ſardius* and *onyx*, becauſe it partakes of both theſe ſtones, being of a mix'd colour, white like the onyx, and ruddy like the ſardius, and ſo ſhining like the nail of a man's hand ſet in fleſh. See *Ainſw.*

19 *A ligure,*] From the Greek λιγυριον, thought to be a kind of *jacinth*, that approaches near to the colour of amber, which hath made authors take it for amber; but that is not a ſtone.

An agate,] A precious ſtone, partly tranſparent and partly opake, uſually variegated with veins and ſpots, and ſometimes repreſenting figures of trees, flowers, &c. It is called an *agate* or *achat* (by the Greeks and Latins *achates*) from a river in Sicily of that name, where it was firſt found. See *Theophraſtus on Gems*. Ainſworth renders it a *chryſopraſe*, which ſignifies a golden green, which marks agree alſo to the agate, thoſe being reckoned the beſt that are green with a golden liſt. The fineſt agates in the world are found in the Eaſt-Indies: England is not without ſome of them, but they are not good.

An amethyſt.] A ſtone of a violet colour, bordering on purple, or the colour of red wine; whence Pliny derives the name from μεθυσκω, *to inebriate:* others, on the contrary, derive it from the privative α and μεθυσκω, becauſe they ſay it has a cephalic virtue, and is a good preſervative againſt inebriation. See *Calmet*. But the ancients had ſo many fabulous ſtories of the qualities of gems, that they deſerve but little credit on that head. Some of theſe gems, ſometimes very beautiful and of tolerable hardneſs, are found in England. In theſe three laſt mentioned the LXX, the Vulgate and Chaldee agree with our verſion.

20 *A beryl,*] In the LXX, a *chryſolite*. The beryl is a gem of a pale green colour, brought from India: it is the ſame with what in latter times is denominated *aqua marina*, by reaſon of its ſea-green colour; and to this agrees the Hebrew word *tarſhiſh*, which is thought to ſignify *the ſea*, *Pſ.* xlviii. 7. *Iſ.* xxiii. 10. There is no ſtone which our ſapphire more nearly reſembles than this.

An onyx,] See on *Gen.* ii. 12. This ſtone is of a whitiſh ground, often of the colour of the human nail; it is variegated with zones of brown: theſe zones are laid in perfect regularity, and of whatſoever colour they are, do not exclude it from the onyx claſs, except red, in which caſe it takes the name of ſardonyx. In the regularity of the zones it differs from the agate, which often has the ſame colours, but placed in irregular clouds, veins or ſpots. See *Hill's Verſion of Theophraſtus on Stones*, *p.* 85.

A Jaſper:] Heb. *jaſpeth:* ſo that the name has been retained by the Greeks, Latins, and moſt other people. Its general colour is green, but it is ſpotted with ſeveral others, as yellow, blue, brown and white. Some of them are found here in England. The heliotrope, or common blood-ſtone is of this kind, and very little, if at all different from the oriental jaſper. The colour is like that of a bluiſh green. See *Hill, ibid.* It is found in many parts of Germany and in England.

They ſhall be ſet in gold in their incloſings.] Or, *The ouches in which they are to be ſet ſhall be of gold.* See on *ver.* 11.

22 And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work, *of* pure gold. 23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate. 24 And thou ſhalt put the two wreathen *chains* of gold in the two rings, *which are* on the ends of the breaſt-plate. 25 And *the other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it. 26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward. 27 And two *other* rings of gold thou ſhalt make, and ſhalt put them * on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod. 28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod. 29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

* Read, *on the two ſhoulder-pieces*, as *ver.* 7.

EXPO-

EXPOSITION.

An. ante C. 1491.

22 *And thou ſhalt make upon the breaſt-plate chains*] Or *ſtrings*. The ſame with thoſe before-mentioned, *ver.* 14. but here more exactly deſcribed in their proper place, and the uſe of them directed. See *Pat.*

23 *And thou ſhalt make upon the breaſt-plate two rings of gold, &c.*] The breaſt-plate had four rings in all, one at each corner. The other two are ordered, *ver.* 26. The uſe of them was to faſten it with ſtrings to the Ephod.

26 *And thou ſhalt make two rings, &c.*] i. e. Two others upon the lower corners, as thoſe *ver.* 23, were to be on the higher.

Which is in the ſide of the Ephod inward.] Rather: *Over againſt the Ephod inward.*

27 *And two other rings of gold—on the two ſides of the Ephod,*] Rather, *On the two ſhoulder-pieces of the Ephod*, as we tranſlate it more plainly, *ver.* 7. theſe two rings belonging to the Ephod are mentioned here, becauſe the uſe of them would more plainly appear in this place. See *Pat.*

Underneath towards the fore-part thereof, over againſt the other coupling thereof, &c.] This marks the place exactly where the two rings were to be faſtened to the *Ephod*, viz. at the lower end of the ſhoulder-pieces, in its fore-part, oppoſite to the rings of the breaſt-plate. See *Pat.*

Above the curious girdle] Le Clerc renders it, *the embroider'd texture*; and ſo in the next verſe. See on *ver.* 8.

28 *That the breaſt-plate be not looſed from the Ephod.*] They were never to be parted, but always put on and off together.

29 *Upon his heart,*] Le Clerc thinks three things were chiefly denoted by theſe names which the high-prieſt wore on his ſhoulders and near his heart. 1. The union of all the tribes in one commonwealth. 2. Their union in one religion and prieſthood. 3. The wearing theſe names on his ſhoulders and near his heart, ſerved to remind the prieſt, that the care of the public religion reſted, as it were, upon his ſhoulders, and was, of all concerns, to be next his heart.

For a memorial before the Lord, &c.] That theſe names may put him continually in mind that he appears before God in behalf of the whole commonwealth of Iſrael, *ver.* 12. The expreſſion occurs in a ſenſe ſomewhat different, *ch.* xxx. 16. *Lev.* ii. 2. Le Clerc explains it, *Illos veluti in memoriam Deo revocaturus*; "as it were "to put God in remembrance of them." Compare *Num.* x. 9, 10. *Acts* x. 4.

30 And thou ſhalt put in the breaſt-plate of judgment the Urim and the Thummim; and they ſhall be upon Aarons heart, when he goeth in before the LORD: and Aaron ſhall bear the judgment of the children of Iſrael upon his heart, before the LORD continually.

EXPOSITION.

30 *The breaſt plate of judgment*] See *ver.* 15.

The Urim and Thummim;] This is no where in Scripture explained farther, than that it was ſomething which Moſes put into the breaſt-plate of the high-prieſt. There are a variety of conjectures what they ſhould be, but as there ſeems to be very little foundation for any of them, it is needleſs to give them a place here. The uſe that was made of them, was to aſk counſel of God in difficult and momentous caſes relating to the whole ſtate of Iſrael; which the high-prieſt did by putting over his robes the breaſt-plate in which the Urim and Thummim were, when he preſented himſelf before God. How the anſwer was given is made the great diſpute. The Jews imagine, 'twas by the ſhining and protuberation of the letters in the names of the twelve tribes, engraved in the breaſt-plate of the high-prieſt, in which he read the anſwer. But there are unanſwerable objections againſt this notion; for all the letters of the Hebrew alphabet are not to be found in theſe twelve names, and therefore an anſwer to every thing could not be given this way. Beſides, it appears plain from ſcripture, that the high-prieſt received the anſwer by an audible voice from the mercy-ſeat. See *Exod.* xxv. 22. xxx. 6. *Num.* vii. 89. So that the manner of conſulting God by *Urim* and *Thummim*, ſeems plainly to be this: the prieſt preſented himſelf with the breaſt-plate on over all his other robes before the veil, exactly over againſt the mercy-ſeat, where the divine preſence reſted, and then God gave him an anſwer, in the ſame manner as he did unto Moſes, that is, by an audible voice from the mercy-ſeat. See *Judges* i. 1, 2. xx. 18, 23, 28. 1 *Sam.* x. 22. xxiii. 2, 4, 11, 12. 2 *Sam.* ii. 1. *ver.* 19, 23. Hence the Holy of Holies, the place where the ark and mercy-ſeat ſtood, is often in ſcripture called *the oracle*, becauſe from thence the divine oracles of God were uttered forth to thoſe that asked counſel of him. See *Pſ.* xxviii. 2. 1 *Kings* vi. 5, 16, 19, 20, 21, 22, 23, 31. vii. 49. viii. 6, 8. 2 *Chron.* iii. 16. iv. 20. v. 7, 9. *Prideaux's Connect.* vol. I. p. 151—158. Edit. 6th. (A)

NOTES.

(A) I ſhall only add, that Spencer, Le Clerc, and ſome other learned men, have imagined, that Moſes took his pattern of this breaſt plate with Urim and Thummim, from what he had ſeen in Egypt; grounding their opinion chiefly upon two authorities of profane authors, one is Diodorus Siculus, (*l.* i. *p.* 68. *Edit. Rhod.*) who informs us, that the Egyptian high-prieſt, who was likewiſe their chief judge, bore about his neck an image of precious ſtones, ſuſpended by a golden chain, to which they gave the name of *Truth:* And they began their pleadings when the chief judge put on this image. Εφορει δ' τος περι τον τραχηλον εκ χρυσης αλυσεος ηρτημενον ζωδιον των πολυτελων λιθων, ὁ προσηγορευον Αληθειαν. των δε αμφισβητησιων ηρχοντο επειδαν την της Αληθειας εικονα ὁ Αρχιδικαστης προσθειτο. The other is Ælian, (*Var. Hiſt. l.* xiv. *c.* 34.) who after having told us, that in Egypt the judges were prieſts, adds: The chief of theſe judges behoved to be a man of the ſtricteſt juſtice and ſincerity; and he wore about his neck an image made of the ſaphire ſtone, which image was called *Truth*— Εδει δε αυτον ειναι δικαιοτατον· ειχε δε και αγαλμα περι τον αυχενα, εκ Σαπφειρου λιθου, και εκαλειτο αγαλμα Αληθεια. And to this the LXX ſeem to have had an eye, in tranſlating the word *Thummim* by Αληθεια *Truth*, attending to the reaſon of the thing more than to the ſenſe of the word. But, altho' it muſt be owned there is a conſiderable reſemblance between the badge wore by the Egyptian and that of the Jewiſh high-prieſt, yet it by no means follows, that Moſes took his pattern from thence; for why might not the Egyptians take their pattern from the Jews, as well as the Jews from them? Eſpecially ſince there is no reaſon to think this ornament of theirs was ſo old as the time of Moſes, (there being no mention of it in Herodotus) but was rather a later invention, to which other countries were not ſtrangers. Beſides, the Egyptian prieſts did not wear this badge of authority when they miniſter'd about ſacred things, but in their civil courts, when they ſat as judges. See *Spencer de leg. Heb. l.* III. *Diſſ.* 7. together with *Le Clerc, Patrick,* and *Calmet in loc.*

An. ante C. 1491.

When he goeth in before the Lord:] Into the *holy place*; not *the moſt holy*, as Buxtorf and Le Clerc alledge; for thither he enter'd only once a year, to expiate the ſins of the people, and had not on theſe glorious robes here mentioned, but was only cloathed in fine linnen. *Lev.* xvi. 4. *Heb.* ix. 7.

And Aaron ſhall bear the judgment, &c.] By *judgment* here may be meant the *breaſt-plate of judgment*; as the *ark of the teſtimony* is ſometimes called *the teſtimony:* ſo the meaning will be, he ſhall never ſit in *judgment* without this breaſt-plate. See *Pat.* and *Le Clerc.* But may we not conſider it rather as an explication of the former words, that as he ſhall always bear this ephod or breaſt-plate of judgment near his heart, ſo he ſhall bear the judgment of the children of Iſrael upon his heart before God: i. e. he ſhall conſcientiouſly, and in the uprightneſs of his heart, give judgment in all cauſes that come before him, as in the preſence of God?

31 And thou ſhalt make the robe of the ephod all *of* blue. 32 And there ſhall be an hole in the top of it, in the mids thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent. 33 And *beneath* upon the ‖ hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof; and bells of gold between them round about. 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it ſhall be upon Aaron to miniſter: and his ſound ſhall be heard, when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

‖ Or, *ſkirts.*

EXPOSITION.

31 *And thou ſhalt make the robe*] The LXX render it ποδηρη, a garment reaching down to the ancles. It appears from the form of it, as deſcribed in the next verſe, to have been like one of our *ſurplices*, or ſhirts without ſleeves, with two holes on the ſides to let their hands through, and an opening to let through their head. It is called the *robe of the ephod*, becauſe it was next underneath the ephod. As to the matter of it, it is here ordered to be *all of blue*; i. e. of blue woollen cloth. See *Pat.* The ordinary prieſts veſtments were of linnen, as alſo the high prieſts inner garment. But this robe was appointed to be of woolen, perhaps, in order to cure the Iſraelites of a ſuperſtitious conceit they might have imbibed in Egypt, in imagining there was any ſanctity in dreſs, or that the deity was ſo capricious as to be better pleaſed with being addreſſed to in linnen than in woolen; as the Egyptian prieſts ſeem to have fancied: for Herodotus and other authors teſtify, that they would wear only linnen, and had an utter averſion to all woolen garments; and even the common people, who wore woolen apparel on other occaſions, yet neither appeared in the temples, nor at funerals, but in a linnen garb. See *Le Clerc.*

32 *It ſhall have a binding of woven work,*] It was to have a binding or border both for ornament and ſtrength, which was not to be ſewed to it, but *woven* with it of one entire piece; which could not be done without much art. See *Pat.*

As it were the hole of an habergeon,] Of a corſlet or coat of mail; which, in ancient times, were neither of iron, nor braſs, but of linnen, as Pliny obſerves, *l.* xix. *c.* 1. and therefore needed a border about the neck, to keep that part firm and tight. See *Le Clerc* and *Calmet.*

33 *Beneath upon the hem of it thou ſhalt make pomegranates*] The ſkirts towards the bottom were to be adorned with figures of pomegranates in various colours. The pomegranate is a kind of medicinal fruit, in form of an apple or quince, full of ſeeds incloſed within a reddiſh pulp. The figure thereof was well known to the Jews, for it was one of the fruits that abounded in Canaan, *Deut.* viii. 8.

35 *Bells of gold—and his ſound ſhall be heard, &c.*] To give notice to the people of his going into, and coming out of the place of worſhip, that they might attend to and receive him with greater reſpect. See *Pat.* This is the uſe of theſe bells, aſſigned by the author of Eccleſiaſticus, xlv. 9. "And he compaſſed him with many golden bells round about, that as he went there might be a ſound, and noiſe made, that might be heard in the temple, for a memorial to the children of his people." Others think, the ringing of theſe bells was a form of aſking permiſſion of acceſs to God, and ſerved to remind the prieſt of the ſacredneſs of the ſervice he was entering upon. See *Calmet.* The Targum upon *Eſther* vi. 10. makes the kings of Perſia to have worn ſuch kind of garments. For he repreſents Ahaſuerus as ſaying to Haman: *Go to my wardrobe, and take one of my beſt purple cloaks, and of the beſt ſilk veſts, with gems at the four corners of it; and golden bells and pomegranates hanging round about.*

That he die not.] That he be not guilty of a preſumptuous neglect, and ſo be ſtruck dead by the immediate hand of God. See *ver.* 43.

36 And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD. 37 And thou ſhalt put it on a blue lace, that it may be upon the mitre: upon the fore-front of the mitre it ſhall be. 38 And it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the LORD.

EXPO-

36 *A plate of pure gold,*] A thin plate of gold, which was bound to the forehead with a ſtring tied behind, and thence called a crown, *the plate of the holy crown*, *ch.* xxxix. 30. The Hebrew word we render *plate*, ſignifies a *flower*, probably from the flowers which were wrought on it. See *Pat.*

Holineſs to the Lord.] Heb. *Holineſs to Jehovah.* A very ſublime motto, to remind the prieſt, that he was ſeparated, or conſecrated, to the ſervice of the moſt high God, the God of Iſrael.

37 *That it may be upon the mitre:*] 'Tis ſaid, *ver.* 38. *It ſhall be upon Aaron's forehead*, and here, *upon the fore-front of the mitre*; of which this is the moſt natural ſenſe: It ſhall cover that part of the mitre, which covers Aaron's forehead. The mitre was nothing elſe but ſome folds of fine linnen wound about the prieſts head, like one of the Turkiſh turbands. See *ver.* 39. Such were the ancient diadems of kings. *Faſciolam candidam regiæ majeſtatis inſigne*, ſays Ammianus, *l.* xii. The ancient Greeks call it *Tiara* and *Cidaris*. It was commonly of *byſſus*, or fine linen. Hence Juſtin tells us, *l.* xv. *c.* 3. that Alexander the Great took his diadem from his head, to bind up the wounds of Lyſimachus. See *Pat. Le Clerc.* in *ver.* 4. and *Joſeph. Ant.* iii. *c.* 7. An. ante C. 1491.

38 *That Aaron may bear the iniquity of the holy things, &c.*] Heb. *And Aaron ſhall bear*, or take away, *&c.* i. e. he ſhall bear away, or obtain for them, the pardon of, *&c. Lev.* x. 17. *Ezek.* iv. 4. So the meaning is: That plate of gold upon his forehead, inſcribed with *holineſs to the Lord*, ſhall be, as it were, a badge of his being the interceſſor for the people, who bears away their ſins: and it ſhall be a pledge or ſign that a pardon ſhall be granted at his interceſſion, for all the ſinful defects of the people in the performance of their ſacred duties.

39 And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needle-work.

EXPOSITION.

39 *And thou ſhalt embroider the coat of fine linen,*] This *coat* is mentioned, *ver.* 4. among the other ſacred veſtments; Heb. *Ketoneth*, whence the Greek χιτων ſeems to be derived. It was the moſt inward of all the prieſtly garments, being next the body, not much unlike one of our ſhirts, reaching down to the heels, and with ſleeves coming down to the wriſts. See *Pat. Le Clerc. Calmet* in *ver.* 4. and *Joſ. Ant.* iii. 7.

And thou ſhalt make the girdle of needle-work.] A girdle, or belt, like what we call a *ſaſh*, being made of twined linen, and worſted of divers colours, *ch.* xxxix. 29. The uſe of this girdle was to gird the prieſt's coat or ſhirt cloſe to him, which was tuck'd up alſo in the girdle, when he went about his miniſtry, that it might not incumber him in his ſervice. *Joſ. Ant.* iii. 7.

Of needle-work.] Heb. *Rokem.* See on *ch.* xxvi. 1. *Of cunning work.*

40 And for Aarons ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty. 41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and † conſecrate them, and ſanctifie them, that they may miniſter unto me in the prieſts office.

† Heb. *fill their hand.*

EXPOSITION.

40 *And for Aaron's ſons thou ſhalt make coats, and—girdles,*] Theſe were the ſame as the *girdles* and *tunicks* of the high-prieſt. See *ver.* 39.

And bonnets] Theſe were of fine linen as well as the high-prieſt's mitre; the difference was, according to Joſephus, that the *mitre* had a purple cover over it. *Ant. l.* iii. *c.* 7. 'Tis obſerved that in this, the Egyptian prieſts differed from the Jewiſh, for they wore no covering on their heads; but the Perſian and Babylonian prieſts did. See *Le Clerc.*

41 *And ſhalt anoint them,*] He anointed Aaron by pouring the holy oil upon his head, *Lev.* viii. 12. But his ſons, only by ſprinkling ſome of it upon their garments, as he did upon Aaron's alſo, together with ſome of the blood of the ſacrifice, *ch.* xxix. 21. *Lev.* viii. 30. See *Pat.*

And conſecrate them,] For the manner of conſecration. See on *ch.* xxix. 29. In the Hebrew it is, *thou ſhalt fill their hand*, alluding, perhaps, to the ceremony of putting into their hands the enſigns of their office, or to that of putting the wave-offering into their hands, that they might wave it before the Lord, *ch.* xxix. 24. *Lev.* viii. 27. See *Pat.* and *Le Clerc.*

And ſanctify them,] i. e. Set them apart for the divine ſervice: which was done by the foregoing ceremonies, and by putting on their ſacerdotal garments, and waſhing them with water, *Lev.* viii. 6, 7, &c.

42 And thou ſhalt make them linen breeches to cover ‖ their nakedneſs: from the loins even unto the thighs they ſhall ‡ reach. 43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to miniſter in the holy *place*; that they bear not iniquity, and die. *It ſhall be* a ſtatute for ever unto him, and his ſeed after him.

‖ Heb. *fleſh of their nakedneſs.*
‡ Heb. *be.*

An. ante C. 1491.

42 *And thou ſhalt make them linen breeches*] Though theſe be mentioned laſt, yet they were put on firſt; after them the coat or tunic. The matter of theſe breeches, or drawers, was fine twined linen, *ch.* xxxix. 28. Joſephus deſcribes them much after the form of our breeches, *Ant. l.* iii. *c.* 7. But Le Clerc queſtions whether they were ſo in Moſes's time, becauſe of that prohibition, *ch.* xx. 26. againſt the building the altar with ſteps, *leſt* the prieſts *nakedneſs* ſhould *be ſeen*, to which inconvenience they could not have been liable, had their breeches been of our faſhion; therefore he ſuppoſes they were only a ſort of ſcarf tied about the loins, but open below, like thoſe we call trowſes, and ſuch as the ancient Greeks and Romans wore. What makes this account the more probable is, that they are here deſcribed only as reaching to the thighs.

43 *They ſhall be upon Aaron, and his ſons, when they come in unto the tabernacle, &c.*] They were never to appear in the tabernacle, much leſs to miniſter, without their ſacred veſtments. Which they wore there only, and in no other place, *Ezek.* xlii. 14, xliv. 19. inſomuch that St. Paul could not diſtinguiſh the high-prieſt, when he ſat in the court, by his habit, from the other judges, *Acts* xxiii. 5.

That they bear not iniquity, and die.] See *ver.* 35. Compared with *Lev.* xvii. 16. xxiv. 15.

It ſhall be a ſtatute for ever] i. e. As long as there ſhall be any prieſthood of the order of Aaron, they ſhall appear before God in theſe garments. See on *Gen.* xiii. 15.

CHAP. XXIX.

AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſts office: Take one young bullock, and two rams without blemiſh, 2 And unleavened bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oyl: *of* wheaten flour ſhalt thou make them. 3 And thou ſhalt put them into one baſket, and bring them in the baſket with the bullock and the two rams. 4 And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water.

EXPOSITION.

1 *And this is the thing, &c.*] The next directions given to Moſes were, about the ceremonies of conſecrating the high-prieſt and prieſts. Theſe were to be performed in a very ſolemn manner, thereby to ſtrike both them and the people with a ſtill deeper ſenſe of the dignity and ſacredneſs of that function. They were chiefly to conſiſt of three kinds of ſacrifices, viz. of a bullock for a ſin-offering, *ver.* 14. of a ram for a burnt-offering, *ver.* 18. and of another ram for a peace-offering, *ver.* 28, 33, with wheaten bread, and thin pan-cakes, or wafers, unleavened, and waſhed over with oil, before they were baked. The meaning of which ſacrifices ſhall be explained in their places. See *Pyle*. We may obſerve however that tho' theſe three ſacrifices be thus diſtinguiſhed, yet all of them were really *expiatory*; as appears from this, that the prieſts laid their hands on the two former, *ver.* 10, 15. and were ſprinkled with the blood of the laſt, *ver.* 21. See *ver.* 33, and *Le Clerc* in *ver.* 20.

Take one young bullock, &c] This is mentioned firſt as the chief part of the ceremony, though ſeveral things were to be done previouſly to it. As *waſhing* them with water, *ver.* 4. robeing them in their ſacerdotal garments, *ver.* 5. and *anointing* them with oil, *ver.* 7. then the ceremony was compleated by peculiar ſacrifices, *ver.* 10, 11. *&c.* all which are deſcribed and put in execution, *Lev.* viii. 1. See *Pat.*

Two rams without blemiſh] See *ch.* xii. 5.

2 *And unleavened bread, &c.*] The foregoing ſacrifices were to be accompanied with an offering of *bread*. For ſacrifice, as has been obſerved, being of the nature of a feaſt between God and men, in order to make the feaſt compleat, it was proper that bread ſhould make a part of it; for bread is as neceſſary at a table as meat. See *Pat.* The *unleavened bread* denoted ſincerity. See *Ex.* xii. 8. the *oil* the graces of the holy ſpirit, 1 *Jo.* ii. 27. *the flour* called the *fat of wheat*, or the principal grain, denoted ſound doctrine, or that bread of life which nouriſhes the ſoul in all knowledge and virtue. Of all theſe the prieſt was to preſent an offering and to eat thereof himſelf, *ver.* 32. *Lev.* viii. 31. to ſet forth his obligation to ſtudy thoſe moral qualities which they repreſented, See *Ainſw.*

Tempered with oil] In the *cakes* 'tis thought the oil was mingled with the flour before they were baked. *And by the wafers anointed with oil* they underſtand cakes dipp'd in oil after baking. But what diſtinction there is between the two Hebrew words which we render *cakes* and *wafers* is quite uncertain. See *Le Clerc*. The Hebrew *Rekikim* ſignifies ſomething *exceedingly attenuated*, and ſo well agrees to what we call *wafers*, or cakes thin as leaves of paper. See *Calmet*.

4 *And ſhalt waſh them with water*] Ablution was an ancient rite obſerved in all acts of worſhip as a proper emblem of that moral and internal purity which renders every oblation acceptable to God. See *Gen.* xxxv. 2. *be clean*. This was the firſt thing that was done for *hallowing* the prieſts, as we read *Lev.* viii. 6. And therefore 'tis probable, that their *whole bodies* were now waſhed, in token of their obligation to ſtudy *univerſal purity*, and to cleanſe themſelves from *all* unrighteouſneſs in general; but afterwards they were appointed to waſh only their *hands and feet* before they entered into the tabernacle, (*ch.* xxx. 19, &c.) to remind them of that particular reverence, and pious recollection which becomes men in their immediate approaches to God, and of thoſe partial blemiſhes, and daily imperfections, from which even thoſe have need to be cleanſed who are habitually pure and holy. And to this our Saviour plainly alludes, *John* xiii. 10. *He that is waſhed, needeth not ſave to waſh his feet, but is clean every whit*. See *Pat.*

5 And

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſt-plate, and gird him with the curious girdle of the ephod. 6 And thou ſhalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then ſhalt thou take the anointing oyl, and pour *it* upon his head, and anoint him. An. ante C. 1491.

EXPOSITION.

5 *And thou ſhalt take the garments, &c.*] This was the next part of the ceremony, figuring, that after purifying themſelves from the pollution of ſin, they were to ſtudy to be cloathed with the robes of righteouſneſs, whereof their holy veſtments were an emblem, *Pſal.* cxxxii. 9, 16. *Rev.* xix. 8. See *Ainſw.*

The coat.] See *ch.* xxviii. 39. For *the robe of the ephod*, ib. *ver.* 31. *The ephod*, ib. *ver.* 6. *The breaſt plate*, *ver.* 15.

And gird him with the curious girdle of the ephod.] Le Clerc renders it: And ſuſpend this (the breaſt-plate) to it from the embroider'd texture of the ephod. See on *ch.* xxviii. 8.

6 *And put the holy crown upon his head*] The *plate of gold.* See on *ch.* xxviii. 36.

7 *Take oil and pour it upon his head,*] This was the third thing in the ceremony of conſecration, and ſignified the communication of the holy ſpirit, *Iſa.* lxi. 1. It would ſeem from the connection of this verſe with the former, that the oil was poured upon the mitre and crown. This much is certain from *Pſal.* cxxxiii. 2. that the oil was poured upon the prieſt's head in ſuch abundance, as to run down upon his face. Nothing is ſaid here of anointing Aaron's ſons; but 'tis ordered, *ch.* xxx. 30. that they be anointed as well as Aaron himſelf; tho' ſome think the anointing there mentioned is only meant of the unction or aſperſion ſpoken of *ver.* 21. of this chapter, which conſiſted in ſprinkling a mixture of the blood of the ſacrifice, and of the anointing oil upon Aaron and his ſons, and upon their garments.

8 And thou ſhalt bring his ſons, and put coats upon them. 9 And thou ſhalt gird them with girdles (Aaron and his ſons) and † put the bonnets on them: and the prieſts office ſhall be theirs for a perpetual ſtatute: and thou ſhalt ‖ conſecrate Aaron and his ſons.

† Heb. *bind.*

‖ Heb. *fill the hand of.*

EXPOSITION.

9 *And the prieſts office ſhall be theirs*] Aaron's younger ſons ſhall enjoy, in perpetual ſucceſſion, the office of prieſts, and he himſelf, and his eldeſt ſon after him, the office of high-prieſts: and ſo on in a continued ſucceſſion.

And thou ſhalt conſecrate] Heb. *Fill the hand of.* Becauſe one of the principal ceremonies in conſecration was putting parts of the ſacrifice in the prieſt's hand, which, after he had waved them, were burnt upon the altar, *ver.* 2, 4. See on *ch.* xxviii. 41. *Ainſw.*

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock. 11 And thou ſhalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. 12 And thou ſhalt take of the blood of the bullock, and put *it* upon the horns of the altar, with thy finger, and pour all the blood beſide the bottom of the altar. 13 And thou ſhalt take all the fat that covereth the inwards, and ‡ the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. 14 But the fleſh of the bullock, and his ſkin, and his dung, ſhalt thou burn with fire without the camp: it *is* a ſin-offering.

‡ It ſeemeth by anatomy and the Hebrew doctors to be *the midriff.*

EXPOSITION.

10 *And thou ſhalt take a bullock*] The ſame mentioned *ver.* 1. This was an *offering for ſin*, as appears from *ver.* 14. and therefore fit to be preſcribed as the firſt ſacrifice, as ſerving to remind them, that till their ſins were expiated, they were not fit to offer any thing to God, much leſs to offer for the ſins of others. See *Pat.* All ſacrifices which the high-prieſt offered for his ſins were *bullocks*, *Lev.* iv. 3. But it was not ſo for others. For a ruler the ſin-offering was a male-kid. *Lev.* iv. 23. For one of the common people it was a female-kid, ibid. *ver.* 28. See *Ainſw.* Plainly intimating, that the ſins of prieſts were more heinous than the ſame ſins in others.

Tabernacle of the congregation] Heb. *Tabernacle of meeting*; ſo called becauſe there God and his people uſed *to meet*, or hold mutual intercourſe in the exerciſe of religious duties. See *Le Clerc* in *Num.* x. 3.

And Aaron and his ſons ſhall put their hands upon the head of the bullock,] This was the form appointed afterwards in all ſacrifices, *Lev.* i. 4. iii. 2, 8. iv. 4, 15, 24, 29. by which they devoted the ſacrifice to be the Lord's. Maimonides ſays, the offerer preſſed upon it with both hands, and always accompanied that ceremony with prayers. See *Outram de ſacrif. l.* i. *c.* 15. Be that as it will, it is certain that in *ſin-offerings* there was a ſolemn confeſſion of ſins made, *Lev.* xvi. 21. So that he who laid his hands on the beaſt, ſeemed thereby to tranſfer the guilt from himſelf to the ſacrifice, deſiring the death of it might be accepted in lieu of his. See *Pat.* and *Calmet.*

An. ante C. 1491.

Calmet. That this rite implied a kind of ſubſtitution, appears from its being likewiſe uſed in the deſtination of a perſon who was to ſucceed another in office, xxvii. 18. *Deut.* xxxiv. 9. He who laid his hands upon his ſucceſſor, did thereby, as it were, transfer upon him the weighty charge which he had before ſuſtain'd. In like manner, in ſacrifice, it ſeems to denote a transferring of the puniſhment of ſin from the offerer to the victim: therefore he alone for whom the victim was offered, or his repreſentative, was to lay hands upon the victim. See *Le Clerc.* It is evident however to common ſenſe, that this could be no more than a popular inſtitution *ad captum vulgi*; for guilt is a perſonal thing, and can no more be transferred from one to another, than conſciouſneſs itſelf. To this purpoſe Maimonides; *Nemo dubitat, peccata nequaquam talia eſſe onera, quæ ab humeris hominis unius, in humeros alterius transferri poſſint. Sed erant iſtæ actiones omnes parabolicæ, ad timorem animis hominum incutiendum, & converſionem hoc modo operandam:* i. e. Every one knows, that ſins are not ſuch kind of burdens, as may be transferred from the ſhoulders of one man to thoſe of another. But all thoſe actions were figurative, to ſtrike terror into the minds of people, and by that means bring about their converſion. See his *More Nev. P.* III. *c.* 146.

12 *Take of the blood—and put it upon the horns of the altar*] Not of the altar of incenſe, as *Lev.* iv. 7. but the altar of burnt-offerings, as is required in other ſin-offerings, *Lev.* iv. 25, 30. See *Pat.*

Beſide the bottom of the altar.] This ſhews he is ſtill ſpeaking of the altar of burnt-offering, at the bottom of which there was a trench, where they poured the blood of the ſacrifice.

13 *All the fat that covereth the inwards,*] That part which is called the *omentum* or caul, being a *fat* thin membrane ſpread over the inteſtines, and faſtened to the concave part of the liver. This was much uſed in ancient ſacrifices, both among the Greeks and Romans.

Tot tibi cum in flammas Junicum omenta liqueſcant.
Perſ. Sat. ii.

Nay, the Perſians offered to the gods nothing but the omentum, or a part of it, as Bochart obſerves out of Strabo. See *Hieroz. P.* I. *l.* ii. *c.* 45. The reaſon why fat is appropriated to the altar, is by ſome thought to be, that *fat* in Scripture is a ſign of man's groſſneſs and corruption, becauſe it hindereth ſenſe and feeling: whence the wicked are compar'd to *fat*, *Pſ.* cxix. 70. *Deut.* xxxii. 15. The *fat* therefore upon the inwards was to be conſumed, to teach men to mortify all thoſe corruptions that cover and deaden the heart. Sometimes again *fat* ſignifies the prime of any thing, *Pſ.* lxxxi. 16. xxii. 29. and ſo its being offered on the altar might be to teach men to give to God the beſt of every kind, *Gen.* iv. 4. See *Ainſw.* This laſt is the moſt natural.

The caul that is above the liver,] What our interpreters tranſlate the caul above the liver, the LXX and others take for the greateſt lobe of the liver; which ſenſe Bochart ſupports, who tranſlates the Hebrew particle *gnal* not *above*, but *upon* or *by the liver.* See *Hieroz. P.* I. *l.* ii. *c.* 45. Calmet remarks from Athenæus, that the ancients eat the liver covered with or infolded in the caul or *omentum*; and he thinks it probable, that the liver of the victim was in like manner wrapt up in the omentum, before they laid it upon the altar; and that this is what Moſes means by *the caul above* or upon *the liver.*

Kidneys,] Or *reins*; often uſed in Scripture for the inmoſt affections, and joined with the heart, *Pſ.* vii. 9. cxxxix. 13. So figuring what St. Paul teacheth, *Col.* iii. 5. the mortifying of our carnal affections. Thus the Hebrews of old underſtood theſe figures: *The kidneys,* ſays one of their rabbins, *and the fat which is on them, and the caul that covereth the liver, were burnt unto God to make atonement for the ſin of man, which proceedeth out of the thoughts of the reins, and luſt of the liver, and fatneſs of the heart.* See *Pat.*

14 *The fleſh—ſhalt thou burn*] In *burnt offerings* the ſkin was given to the prieſt, *Lev.* vii. 8. but in all *ſin-offerings*, whoſe blood was offered in the holy place for an atonement, the ſkin, the appurtenance, and the fleſh too, was to be burnt without the camp, *Lev.* iv. 12. vi. 30. figuring thereby, that ſin ought to be baniſhed from the dwellings of Iſrael, a holy nation, and from the preſence of that God *who dwelt in the midſt of their camp.* Yet ſuch ſin-offerings, whoſe blood was not carried into the holy place, might be eaten by the prieſts, *Lev.* x. 18. And their eating of ſuch ſin-offering, which imported their feaſting with God upon it, was a confirming ſign of God's being reconciled to the offender, and that his ſins were expiated, *Lev.* x. 17. But here we ſee the prieſts were not allowed to eat of their own ſin-offering, though the blood was not offered in the holy place, (ſee alſo *Lev.* iv. 3, 12.) probably to teach them, that though God was pleaſed in condeſcenſion to human weakneſs to make them the diſpenſers of the terms of pardon and abſolution to penitent ſinners; yet they were not able to make a proper atonement for their own ſins, far leſs the ſins of others, but were beholden for the ſame to the free mercy of God. See *Le Clerc.*

It is a ſin-offering.] Heb. it is *ſin.* In the ſame ſenſe St. Paul ſays Chriſt was made *ſin* for us, 2 *Cor.* v. 21. See *Calmet*, and *Ainſw.*

15 Thou ſhalt alſo take one ram, and Aaron and his ſons ſhall put their hands upon the head of the ram. 16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar. 17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and * unto his head. 18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a ſweet ſavour, an offering made by fire unto the LORD.

* Or, *upon.*

EXPOSITION.

15 *Shall put their hands*] See on *ver.* 10.

16 *Thou ſhalt—ſprinkle it round about upon the altar.*] As this ſacrifice was a *burnt-offering*, *ver.* 18. and the former a *ſin-offering*, ſo the ceremonies here are different from thoſe of the other. In the ſin-offering ſome of the blood was only to be put upon the horns of the altar, *ver.* 12. here all the blood was to be ſprinkled round about

bout the altar. In the former, only the fat was to be burnt upon the altar, which ſufficiently ſhewed that God was placable to ſinners; but then the fleſh was to be carried out and burnt without the camp, and none of it to be offered upon the altar, to ſignify that ſin renders mens perſons and oblations abominable in the ſight of God. But the *burnt-offering* being of the nature of a gift preſented in token of gratitude to God, and of devoting themſelves wholly to his ſervice, was to be entirely conſumed upon the altar, to ſhew, that after penitent confeſſion of ſin God is reconciled to ſinners, and accepts of their offerings. See *Pat.* This rite of ſprinkling the blood round about upon the altar belonged to all burnt-offerings, *Lev.* i. 5. See *Ainſw.* An. ante C. 1491.

17 *Cut the ram*] See on *Lev.* i. 6.

18 *A ſweet ſavour*,] See on *Gen.* viii. 21. In the Hebrew it is *for a ſavour of reſt*; ſo alſo *ver.* 25.

An offering — by fire] A *burnt-offering* or *holocauſt*; ſo called, becauſe the whole victim was conſumed. The Latins named theſe *hoſtiæ prodigiæ*.

19 And thou ſhalt take the other ram, and Aaron and his ſons ſhall put their hands upon the head of the ram. 20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about. 21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oyl, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him. 22 Alſo thou ſhalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right-ſhoulder; for it *is* a ram of conſecration:

EXPOSITION.

19 *And thou ſhalt take the other ram*,] Mentioned *ver.* 1. This appears to have been a peace-offering, *ver.* 28, 32. Upon which, being now reconciled to God, and received into his favour, they feaſted with him at table. See *Pat.*

Shall put their hands] See on *ver.* 10.

20 *And put it upon the tip of the right ear, &c.*] All this tended to make the prieſt underſtand, that he ought to apply his *ear* diligently to the ſtudy of the law, to employ his *hands* with the ſame diligence in his ſacred miniſtry; and his *feet* to walk in the way of God's precepts: for the *ear* is the ſymbol of obedience, *Jer.* vi. 10. the *hand* of action, *Eccl.* ix. 10. and the *foot* of the path or conduct of life, *Prov.* i. 15. See *Philo in his life of Moſes*, *Pat.* and *Le Clerc*. We ſhall find, however, that the ſame ceremony was uſed on other occaſions, as particularly in cleanſing the leper, *Lev.* xiv. 14. which leads one to think, that the touching theſe parts with the blood ſignified the cleanſing the perſon throughout *from head to foot*.

21 *And ſprinkle it upon Aaron and upon his garments, &c.*] Signifying them to be thereby ſeparated to an holy uſe, as it follows.

Of the blood that is upon the altar,] Or, *that is by the altar*; for ſo the particle *gnal* is ſometimes taken: ſee *ver.* 13. As the blood was in a particular manner accounted ſacred to God, as alſo the anointing oil; ſo the ſprinkling the prieſts therewith was deemed a peculiar mark, conſecrating them to divine ſervice. See *Le Clerc*.

22 *The fat and the rump*,] Or the rump with its fat. In thoſe countries the rumps of mutton are exceeding large and fat. See *Calmet* from *Bochart*, and on *ver.* 13.

And the right ſhoulder,] In peace-offerings this belonged to the prieſt, *ver.* 27, 28. *Lev.* vii. 32. but now it was to be burnt upon the altar, *ver.* 25. becauſe they were not yet prieſts, as the following words tell us.

For it is a ram of conſecration:] And in ſuch kind of ſacrifice this rite is required, *Lev.* viii. 25. It is called a ram of conſecration, becauſe it perfected the ceremony of their conſecration. The original word ſignifies *a ram of fillings*, *aries impletionum*, i. e. with which the hand of the prieſt is filled. See on *ch.* xxviii. 41. It appears from *Lev.* viii. 31. to have been a peace-offering, and ſo naturally followed after the ſin-offering, *ver.* 14. and the burnt-offering, *ver.* 18. See on *Lev.* viii. 24.

23 And one loaf of bread, and one cake of oyled bread, and one wafer out of the baſket of the unleavened bread, that *is* before the LORD. 24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt * wave them *for* a wave-offering before the LORD. 25 And thou ſhalt receive them of their hands, and burn *them upon* the altar for a burnt-offering, for a ſweet ſavour before the LORD: it *is* an offering made by fire unto the LORD.

* Heb. *ſhake to and fro.*

EXPOSITION.

23 *And one loaf of bread, &c.*] Le Clerc thinks this verſe connects with *ver.* 18. and that this was a part of the burnt-offering, becauſe it is ſaid, *ver.* 25. they were to be burnt for a burnt-offering. What we here render *loaf*, ſignifies a great round cake, as *Lev.* viii. 26. ſo in 1 *Chron.* xvi. 3. that is called *a loaf*, which in 2 *Sam.* vi. 19. is called *a cake*. See *Ainſw.*

An. ante C. 1491.

24 *And thou ſhalt put all, &c.*] i. e. The bread and cakes, and fat and right ſhoulder before-mentioned; all theſe Moſes was to deliver to the prieſts, and he and they together were to lift and wave them in the air, *before the Lord*, i. e. with their faces towards the ſanctuary, denoting them thereby to be dedicated to the Lord of heaven and earth: ſee *ver.* 27. Then Moſes was to receive them again from the prieſts, and lay them on the altar, to be burnt as an offering of *peace* and *acceptance* with God. We find ſomething like this ceremony of waving the oblation, intimated in that ſymbol of Pythagoras, προσκυνει περιφερομενος, *worſhip turning round*; which Plutarch aſcribes to Numa, in whoſe life he ſays a great many obſervable things concerning *turning round* in their ſacred offices. See *Patrick*. Briſſonius in particular teſtifies it was one of Numa's inſtitutions, *Ut Deum adoraturi in orbem ſe converterent*, That thoſe who were about to worſhip the Deity ſhould turn themſelves round.

Wave them for a wave-offering] As to the rabbinical diſtinction between *wave-offering* and *heave-offering*, ſee on *ver.* 27. As here *things*, ſo elſewhere *perſons* are *waved*, *Num.* viii. 11. Where Aaron is ordered to offer the Levites before the Lord for an offering; Heb. *wave* them for a *wave-offering*. See *Ainſw.*

25 *For a burnt-offering*,] Though a peace-offering, yet ſome of it being burnt on the altar, that part is called a *burnt-offering*. See on *Lev.* iii. 5. But Le Clerc conſiders it as an appendage to the whole burnt-offering. See *ver.* 23.

26 And thou ſhalt take the breaſt of the ram of Aarons conſecrations, and wave it *for* a wave-offering before the LORD: and it ſhall be thy part. 27 And thou ſhalt ſanctifie the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his ſons. 28 And it ſhall be Aarons and his ſons by a ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

EXPOSITION.

26 *And it ſhall be thy part.*] The breaſt of this ram, Moſes, who now acted as prieſt, was to take to himſelf, after having acknowledged it to be God's by waving it about, and that he had it only as his miniſter. See *ver.* 27.

27 *Sanctify the breaſt — and ſhoulder —*] i. e. Declare them to be ſanctified or ſet apart for the prieſt's uſe in all future times. See *Lev.* vii. 31, &c. *Pat.* Or, though theſe parts are not to be burnt upon the altar, but to be allotted for the prieſt's uſe, they ſhall not be held the leſs ſacred and ſeparated from common fleſh. See *Le Clerc.*

Which is waved, and which is heaved up] The difference between theſe two is, that the latter was only lifted up towards heaven in token of its being devoted to God; the other was *waved* up and down, eaſt, weſt, north and ſouth, to ſignify, that he to whom it was offered was Lord of the whole world, the God who fills all ſpace, and to whom all things of right belong. So Maimonides explains it. See *Outram. de Sacrif. l.* i. *c.* 15. But both theſe words are ſometimes uſed for an offering in general, as *ch.* xxxv. 5, 22.

28 *It is an heave offering:*] It is conſecrated to God, and therefore to be eaten by his miniſters in his ſtead.

29 And the holy garments of Aaron ſhall be his ſons after him, to be anointed therein, and to be conſecrated in them. 30 *And* * that ſon that is prieſt in his ſtead, ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

* Heb. he *of* his *ſons*.

EXPOSITION.

29 *And the holy garments of Aaron ſhall be his ſons, &c.*] i. e. His ſucceſſors in the high prieſthood ſhall be conſecrated and anointed to that office in the ſame garments: ſee *Num.* xx. 28. Thus it was alſo among the Egyptians; though there were many prieſts, there was but one high prieſt, and when he died, his ſon ſucceeded him in that office. Εἰς ην Αρχιερευς, επαν δε τις αποθανη, τουτῳ ὁ παις αντικαθισταται. *Herodot. l.* ii. *c.* 37.

30 *Shall put them on ſeven days,*] He was to put them on ſeven days together, that he might learn to appear in them after a decent manner, and that the people might be habituated to pay him reverence, before he undertook to miniſter. It is to be obſerved, that during the whole ſeven days of conſecration they were not to ſtir from the door of the tabernacle, but to keep the watch of Jehovah night and day. *Lev.* viii. 33, 35. See *Ainſw.* (A)

31 *And*

NOTES.

(A) We find the number *ſeven* to be much regarded in the ſacred writings: Thus the blood of atonement was to be ſprinkled ſeven times before the mercy-ſeat, *Lev.* xvi. 14. The conſecrating oil was to be ſprinkled ſeven times upon the altar, *Lev.* viii. 11. The leper was to be ſprinkled ſeven times, and ſeven days were appointed for his cleanſing, *Lev.* xiv. 7, 9. Seven days are to be employed in conſecrating the prieſts, *Lev.* viii. 35. and for purifying the unclean, *Lev.* xii. 2. *Num.* xix. 19. Seven times Naaman waſhed him in Jordan, 2 *Kings* v. 10, 14. Seven days was Jericho beſieged, and ſeven prieſts with ſeven trumpets blew, and the walls fell down, *Joſh.* vi. Seven prieſts blew trumpets before the ark, when David brought it home, 1 *Chron.* xv. 24. Every ſeventh day was a ſabbath, *Exod.* xx. 10. and the ſeventh year a year of reſt; and ſeven times ſeven years brought the jubilee, *Lev.* xxv. 3, 4, 8.

The

31 And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place. 32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation. 33 And they ſhall eat thoſe things * wherewith the atonement was made, to conſecrate, *and* to ſanctifie them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy. 34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy. An. ante C. 1491.

* Read, *for whom the atonement was made.*

EXPOSITION.

31 *And thou ſhalt take the ram, &c.*] i. e. All the reſt of the fleſh which was not burnt on the altar, nor given to Moſes, was to be eaten by thoſe who brought in the ſacrifice, as the manner was in *peace-offerings:* this was conſidered as feaſting with God in ſign of friendſhip with him.

In the holy place.] In the court of the ſanctuary, as appears from *Lev.* viii. 31. there it was both to be boiled and eaten. See *Ainſw.*

32 *And the bread that is in the baſket,*] i. e. The unleavened bread, and the cakes tempered and anointed with oil, *ver.* 2. This was contrary to the manners of the Egyptians, for their prieſts generally abſtained from the uſe of oil, except with herbs. See *Le Clerc.*

By the door of the tabernacle] This it had peculiar from other *peace-offerings*, which might be carried home and eaten there, after God (i. e. the altar) and the prieſts had had their parts.

33 *Wherewith the atonement was made,*] The atonement or expiation was made by the bullock or *ſin-offering*, which was not to be eaten, *ver.* 14. and therefore the words might be better tranſlated, *they for whom the atonement was made, ſhall eat thoſe things.* See *Pat.* However, it has been obſerved before, that all theſe ſacrifices had ſomething in them of an expiatory nature: ſee *ver.* 1.

A ſtranger ſhall not eat thereof,] By *ſtranger* here Le Clerc underſtands any one who was not of the ſacerdotal lineage, all ſuch being accounted ſtrangers, and unclean, in compariſon of the prieſts, and therefore were not allowed to partake of this ſacrifice.

Becauſe they are holy.] In a ſpecial manner holy, and therefore not to be eaten by any who were not prieſts, which was peculiar in this ſacrifice; for in other peace-offerings the domeſticks of him who offered the ſacrifice, might eat of it with him.

34 *If ought—remain unto the morning, &c.*] A further argument of the peculiar holineſs of the high prieſt's offering, for *peace-offerings* preſented by other perſons might be eaten on the ſecond day, *Lev.* vii. 16. xix. 6. Thus it was alſo ordained in the paſſover ſacrifice, if any of the fleſh remained till the morning, it was to be *burnt*, as fleſh polluted. Compare *ch.* xii. 10. with *Lev.* vii. 18, 19.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them. 36 And thou ſhalt offer every day a bullock *for* a ſin-offering, for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctifie it. 37 Seven days thou ſhalt make an atonement for the altar, and ſanctifie it: and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

EXPOSITION.

35 *Seven days ſhalt thou conſecrate them.*] i. e. All the ceremonies marked above, ſhall be repeated for ſeven days ſucceſſively.

36 *And thou ſhalt offer*] Heb. *thou ſhalt make a bullock*, or rather, *thou ſhalt make* (viz. ſacrifice) *with a bullock.* The Greeks and Latins have the ſame way of writing: *Cum faciam vitula pro frugibus*, ſays Virgil. The ſame phraſe occurs *ver.* 38. and in many other places.

37 *Seven days ſhalt thou make an atonement for the altar,*] i. e. Conſecrate and ſet it apart, or *cleanſe it*, as is ſaid *ver.* 36. for it was reckoned defiled by the hands of the workmen, till it was purified by ſacrifice. *Le Clerc.* See *Ezek.* xliii. 26, &c.

Whatſoever toucheth the altar ſhall be holy.] The altar ſanctified every thing that was laid upon it, and ſeparated it from a common to a ſacred uſe, according to God's direction. See *Matt.* xxiii. 19. and *Pat.*

NOTES.

The myſtery of this number *ſeven* was obſerved alſo among the heathens, as appears from *Num.* xxiii. 1. and *Job* xlii. 8. as alſo from the following paſſage in Apuleius; *To purify myſelf, I waſh me in the ſea, dipping my head ſeven times in the waves; for the divine Pythagoras hath taught me that this number it moſt fit, eſpecially in religion.* See *Apul. de Aſin. aur. l.* ii. Perhaps the reaſon why the Jews paid ſo much regard to this number, was on account of the creation of the world, which was finiſhed in ſeven days; as if God himſelf had conſecrated that number by reſting from his works on the ſeventh day: and for the ſame reaſon it might have been regarded in the earlieſt times, even amongſt other nations; and being once introduced, it might ſtill continue, when the reaſon of the thing was forgot.

38 Now

An. ante C. 1491.

38 Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year, day by day continually. 39 The one lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt offer at even. 40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oyl: and the fourth part of an hin of wine *for* a drink-offering. 41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD. 42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD: where I will meet you, to ſpeak there unto thee. 43 And there I will meet with the children of Iſrael, and * *the tabernacle* ſhall be ſanctified by my glory. 44 And I will ſanctifie the tabernacle of the congregation, and the altar: I will ſanctifie alſo both Aaron and his ſons, to miniſter to me in the prieſts office. 45 And I will dwell amongſt the children of Iſrael, and will be their God. 46 And they ſhall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the LORD their God.

* Or, Iſrael.

EXPOSITION.

38 *Two lambs—day by day continually.*] There were other occaſional ſacrifices of various ſorts; as upon the ſabbaths, new moons, and other feſtivals, *Num.* xxviii. 9, &c. but theſe were conſtant and never omitted. It is not however to be thought, that this law took place in the wilderneſs, where they could hardly be ſupplied with two lambs every day without a miracle. See *Le Clerc.*

Of the firſt year.] See on *ch.* xii. 5.

40 *A tenth-deal of flour*] An *omer*, or the tenth part of an ephah, as *Num.* xxviii. 5. about half a peck of fine flour. See on *ch.* xvi. 36. The heathens, as is well known, made libations of wine upon the head and between the horns of the victim, after having ſprinkled upon it the *mola* or crumbled ſalt cake: but in the Jewiſh worſhip the cakes were thrown upon the fire of the altar, and the wine poured out at the foot of the altar. See *Calmet* from *Maimonides*.

An Hin] The ſixth part of an ephah; ſo that a fourth part of an Hin of wine, according to Dr. Cumberland's computation, was about a quart, and ſomething more than a quarter of a pint.

42 *This ſhall be a continual burnt-offering*] It was a daily ſacrifice preſented to God in behalf of the whole people, *Num.* xxviii. 3. in the nature of a daily prayer to God, that he would graciouſly continue his mercy to Iſrael, and increaſe their flocks, their corn, their wine and oil, which they hereby acknowledged themſelves to have received from him.

At the door of the tabernacle] For there the altar of burnt-offerings ſtood, *ch.* xl. 6.

To ſpeak unto thee] God promiſes eſpecially to meet Moſes there upon occaſion, and to declare his mind to him in ſuch caſes wherein he ſhould conſult him.

43 *And there I will meet with the children of Iſrael, &c.*] I will make this tabernacle the ſeat of my *cloud of glory*, the ſymbol of my divine preſence, from whence I will give conſtant tokens of my favour towards them, their prieſts, their ſacrifices and prayers. See *Pyle*.

44 *I will ſanctify the tabernacle, &c.*] i. e. I will manifeſt them to be ſanctified, or I will put diſtinguiſhed marks of honour upon them.

The tabernacle of the congregation,] Heb. *the tabernacle of meeting*, ſo called becauſe there God and his people met together; he to inform them by his word, and they to worſhip him, and to receive his oracles. See *ch.* xxx. 36. xl. 34. *Lev.* i. 1. ix. 23, 24. *Num.* i. 1. vii. 89. xii. 4, 5. xiv. 10. xvi. 19, 42, 44. See *Ainſw.*

I will ſanctify—both Aaron and his ſons,] God ſanctified or marked them out to be his prieſts in a ſolemn manner, by the appearance of his glory at their firſt ſacrifice, and by ſending fire from heaven to conſume their burnt-offering, *Lev.* ix. 23, 24. See *Pat.*

45, 46 *I will dwell amongſt them, &c.*] i. e. I will place the *ſhechinah* or ſymbol of my peculiar preſence among them: ſee the paſſages quoted *ver.* 44. I will watch over them as a nation by a peculiar providence, and ſhew myſelf to be indeed that all-powerful and merciful God, who delivered them in ſo miraculous a manner from Egyptian bondage. See *Pyle*. This ſymbolical divine preſence ſignified that happy intercourſe which pure, upright minds enjoy with God in the exerciſes of virtue and religion, *Lev.* xxvi. 11, 12. and figured that eternal life in the preſence of God, which the ſaints enjoy in heaven, *Rev.* xxi. 3. See on *Gen.* xvii. 7.

CHAP. XXX.

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it. 2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (four-ſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame. 3 And thou ſhalt overlay it with pure gold, the † top thereof, and the ‡ ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about. 4 And two golden rings ſhalt thou make to it under the crown of it, by the two ‖ corners thereof, upon the two ſides of it ſhalt thou make *it:* and they ſhall be for places for the ſtaves to bear it withal. 5 And thou ſhalt make the

† Heb. *roof.*
‡ Heb. *walls.*
‖ Heb. *ribs.*

the ſtaves *of* ſhittim-wood, and overlay them with gold 6 And thou ſhalt put it before the vail, that *is* by the ark of the teſtimony; before the mercy-ſeat, that *is* over the teſtimony, where I will meet with thee. 7 And Aaron ſhall burn thereon † ſweet incenſe every morning: when he dreſſeth the lamps he ſhall burn incenſe upon it. 8 And when Aaron ‡ ‖ lighteth the lamps § at even, he ſhall burn incenſe upon it; a perpetual incenſe before the LORD, throughout your generations. 9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt-ſacrifice, nor meat-offering; neither ſhall ye pour drink-offering thereon. 10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the LORD.

An. ante C. 1491.

† Heb *incenſe of ſpices.*
‡ Or, *ſetteth up.*
‖ Heb *cauſeth to aſcend.*
§ Heb. *between the two evens.*

EXPOSITION.

1 *And thou ſhalt make an altar, &c.*] Beſides the great brazen altar for ſacrifice, Moſes received directions for making a leſſer one, to burn incenſe upon it twice a day: Its body was to be of the ſame wood with the other, made at top into a ſquare of little more than half a yard, as high again as it was broad; at each corner a *horn* or ſpire, riſing out of the ſame piece with the corner poſt; a gold corniſh round the top verge of it, with gold ringlets below the corniſh at each corner, to put wooden ſtaves in to carry it by, and all to be overlaid with the pureſt gold plate, and therefore called the *golden altar*, *Num.* iv. 11. See *Pyle.*

Of Shittim-wood] See on *ch.* xxvii. 1.

2 *The horns thereof*] See on *ch.* xxvii. 2.

3 *The top thereof,*] The LXX and Vulgate render it *the grate thereof*; and ſo Joſephus is of opinion, that there was a grate of pure gold fixed to this altar, like that which belonged to the altar of burnt-offering, on which the fire was laid for fuming the incenſe. But the Hebrew word ſignifies merely the *ſurface* or *top*; and it is plain from the ſacred hiſtory, that the prieſt took fire from the brazen altar and put it into a golden cenſer, then placed this cenſer, with the fire, upon the golden altar, to burn incenſe upon it. See *Lev.* x. 1, &c. *Num.* xvi. 17, 46. *Calmet.*

6 *And thou ſhalt put it before the vail,*] It was to ſtand in the tabernacle, between the table and candleſtick, toward the veil that parted the holy place from the moſt holy, in which the ark was, towards which, as the place of God's peculiar preſence, the prieſt was to look while he was burning the incenſe upon it. See *Pat.* The LXX render this verſe ſomewhat differently from ours, viz. *Thou ſhalt put it before the veil which is upon the ark*, &c. which led Origen, St. Auguſtine, and others, to think, that the altar of incenſe ſtood in the moſt holy place. And this opinion ſeems to be favoured by that paſſage, *Heb.* ix. 3, 4. *After the ſecond veil the tabernacle which is called the holieſt of all: which had the golden cenſer*, &c. But this would contradict what we read in that ſame chapter, *ver.* 7. compared with *Ex.* xxx. 10. *Lev.* xvi. 2, 30. that *the moſt holy place* was to be entered into only once a year by the high-prieſt; conſequently the altar of incenſe could not be in *the moſt holy place*; for the prieſt was to offer incenſe upon it every morning and evening, as it follows, *ver.* 7, 8. So that the *golden cenſer*, of which the apoſtle there ſpeaks, muſt be underſtood not of the cenſer for daily uſe, but of that which the high-prieſt uſed on the great day of atonement, which it ſeems was left there, as well as the linnen garments he wore on that day, *Lev.* xvi. 23. See *Calmet.*

Where I will meet with thee.] See on *ch.* xxv. 22.

7 *Aaron ſhall burn thereon ſweet incenſe*] Aaron, i. e. the high-prieſt, did it at firſt, but afterwards the ſons of Aaron, or the inferior prieſts, did it in their courſes, as appears from *Luke* i. 8, 9. where Zacharias offered incenſe in his turn. See *Pat.* St. Auguſtine ſeems to have underſtood it, that the high-prieſt alone was to burn incenſe, &c. therefore is at a loſs how to reconcile this law, ordering the high-prieſt to offer incenſe each morning and evening, with that which pronounces thoſe to be unclean, till the evening, *Lev.* xv. 16. and conſequently unfit for touching holy things, who had indulged in hymeneal joys. And indeed the high-prieſt muſt have been obliged to live in perpetual continency, and never to abſent himſelf from the temple, had he not been permitted, in caſe of ſome legal pollution, to ſubſtitute another prieſt in his ſtead. So that Moſes here muſt mean either Aaron, or ſome other prieſt in his ſtead, ſhall burn incenſe morning and evening. See *Calmet.* While the prieſt was burning incenſe, the people in the court of the tabernacle and temple offered up prayers to God, *Luk.* i. 10. The ſweet incenſe aſcending up towards the mercy-ſeat being a ſymbolical repreſentation of the propitiouſneſs of the Deity to ſinful men, and his readineſs to receive thoſe prayers and confeſſions which are accompanied with divine love, and other ſpiritual graces; while this action of the high-prieſt ſhadowed forth the interceſſion of Chriſt the high-prieſt of our profeſſion, and his offering up the prayers of his ſervants before the throne of God, *Rev.* viii. 3. See *Lud. Capel in loc. & Outram de Sacrif. l.* 1. *c.* 8.

Sweet incenſe] A compound of many fragrant ſpices, *ver.* 34. The uſe of this incenſe was to perfume the ſanctuary, which otherwiſe would have had an offenſive ſmell, from the vaſt number of beaſts that were daily ſlain there, cut to pieces, waſh'd and burnt. Beſides, it ſerved to render the ſanctuary more revered among the people who were accuſtomed to ſuch rites. The Egyptians in like manner uſed ſweet incenſe daily in their ſuperſtition. Ἡμερας ἑκαστης τριχως ἐπιθυμιωσι τω ἡλιω, ἐστιν μεν ὑπο τας αὐγας, σμυρναν τε μισγουσιτι, το δε καλεμενον κυφι περι δυσμας. Thrice a day they offer incenſe to the ſun, roſin in the morning, myrrh at noon, and about ſun-ſet what they call *Kyphi. Plut. de Oſir.* and *Le Clerc.*

Every morning: when he dreſſeth the lamps] This was done in the morning about ſun-riſing, and in the evening about ſun-ſetting.

9 *Ye ſhall offer no ſtrange incenſe*] None but ſuch as is here directed by divine appointment.

Nor burnt-ſacrifice, &c.] The brazen altar without the ſanctuary was for ſacrifice, but the

An. ante C. 1491.

golden altar was only for offering incenſe, and for the following ceremony of expiation.

10 *Shall make an atonement upon the horns of it once in a year,*] He ſhall perform this annual rite of putting upon the horns of this altar ſome of the blood of the ſin-offering, which ſhall be offered in order to make an attonement for the ſins of all the people in general. This was done by the high-prieſt alone, on the ſolemn day of expiation, *Lev.* xvi. 18, 19. compared with *Heb.* ix. 7. But upon leſs ſolemn occaſions, the ſame form of expiation might be uſed by the inferior prieſts. *Lev.* iv. 7, 18.

It is moſt holy unto the Lord.] This may be meant either of that ſolemn expiation which was the moſt holy rite in their religion, or of the altar itſelf, which by this was ſeparated to the moſt holy ſervice.

11 And the LORD ſpake unto Moſes, ſaying, 12 When thou takeſt the ſum of the children of Iſrael, after † their number; then ſhall they give every man a ranſom for his ſoul unto the LORD, when thou numbreſt them: that there be no plague amongſt them, when *thou* numbreſt them. 13 This they ſhall give, every one that paſſeth among them that are numbred; half a ſhekel after the ſhekel of the ſanctuary (A ſhekel *is* twenty gerahs) an half-ſhekel *ſhall be* the offering of the LORD. 14 Every one that paſſeth among them that are numbred from twenty years old and above, ſhall give an offering unto the LORD. 15 The rich ſhall not ‡ give more, and the poor ſhall not ‖ give leſs than half a ſhekel, when *they* give an offering unto the LORD, to make an atonement for your ſouls. 16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

† Heb. *them that are to be numbred.*

‡ Heb. *multiply.*

‖ Heb. *diminiſh.*

EXPOSITION.

12 *When thou takeſt the ſum of the children of Iſrael,*] This was done twice by God's own order, *Num.* i. & xxvi. In neither of which places is any mention of their paying this tax. Which leads ſome to think, that this was only a temporary order given to Moſes, and not deſigned to be perpetual. See *Jun. & Tremel.* But this is contrary to the opinion of the generality. See *ver.* 13.

Then ſhall they give every man a ranſom for his ſoul] God was pleaſed to appoint this piece of homage to be paid him as a ranſom for their ſouls or lives; i. e. as a pious acknowledgment to God for having redeemed, and ſo remarkably ſaved them from the thraldom and perſecution of their enemies. And as this money was to be applied for the maintenance of the public religion, it is conſidered as *given unto the Lord.* This poll-tax was no part of the portion allotted to the prieſts or Levites, for it is expreſly appropriated to the ſervice of the tabernacle, *ver.* 16.

That there be no plague amongſt them,] This tax no one ſhall fail to pay, as he values the divine favour and protection. For by paying this they acknowledged their allegiance to Jehovah as their God and king, and ſo put themſelves under his extraordinary protection, which gave them ſecurity from plague, peſtilence, famine, and every external calamity, and intitled them to a ſhare in thoſe national privileges which God promiſed to the Jews, in caſe of obedience to the terms of his covenant. *Deut.* xxviii.

13 *Half a ſhekel*] A little more than fourteen pence of our money. The ſame tax was levied afterwards for the ſervice and reparation of the temple, *Matt.* xvii. 24. Of this Selden (*de Jure N. & G. l.* II. *c.* 8.) underſtands Cicero, (*Orat. pro Flacco*) where he mentions gold ſent yearly to Jeruſalem from all the Roman provinces: *Aurum Judæorum nomine quotannis ex Italia, & ex omnibus provinciis Hieroſolymam exportari ſolere.* See *Pat.* Joſephus too makes Titus upbraid the Jews for their ingratitude towards the Roman emperors, who permitted them to lay taxes in the name of their God for the ſupport of their own religion. See *De Bell. Jud. l.* VII. *c.* 13. But that it was intermitted, for ſome time at leaſt, as many other of their laws were, appears from David's numbring the people, to know what number of armed men he could raiſe, 2 *Sam.* xxiv. 9. As alſo from Joaſh giving an order to levy money upon Iſrael from year to year, to repair the temple, 2 *Chron.* xxiv. 5. 9. both which had been ſuperfluous had this law been regularly obſerved every year. See *Le Clerc.*

After the ſhekel of the ſanctuary] Some will have it, that there was a ſacred ſhekel called the ſhekel of the ſanctuary, and a common ſhekel, the former double the other. But the moſt judicious interpreters *reject this*, and by *the ſhekel of the ſanctuary* underſtand the ſtandard of the ſhekel, which with the other ſtandards of the Jewiſh weights and meaſures was kept in the ſanctuary, and thence called *the holy ſhekel.* See 1 *Chron.* xxiii. 29. and *Le Clerc.*

A ſhekel is twenty gerahs] A gerah, according to Bernard, weighed about 16 grains of barley, in value about a penny half-penny. See *Le Clerc.*

14 *Every one, &c.*] Every man was bound to pay this tax, whether prieſt or Levite, Iſraelite or ſtranger; none were excepted but women and ſervants, and ſuch as were under age. See *Pat.* What the number of men was, and what the ſum of money at the firſt muſter, ſee *ch.* xxxviii. 25, 26.

15 *The rich ſhall not give more,*] To teach them that they were all upon a level in the ſight of God.

16 *For the ſervice of the tabernacle*] Selden ſays, the prieſtly garments, as well as the ſacrifices, were provided out of this money; and if any thing remained at the end of the year, it was ſpent in extraordinary burnt-offerings. We read, *Neh.* x. 32, 33, that the expences were then ſo great, that this yearly tax was not ſufficient, and therefore they charged themſelves with the third part of a ſhekel more, for the ſaid uſes. See *Pat.*

That it may be a memorial, &c.] A teſtimony of their gratitude to God, and a commemoration of their miraculous redemption from Egyptian bondage by the hand of God.

To

To make an atonement] To purchaſe propitiatory ſacrifices to be offered on their behalf, and as an inſtituted means of procuring them favour from God. By the conſtitution of the Talmudiſts this tax was made perpetual, and the prieſts and Levites, as well as the people, were to pay it. An. ante C. 1491.

17 And the LORD ſpake unto Moſes, ſaying, 18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withal:* and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water threin.. 19 For Aaron and his ſons ſhall waſh their hands and their feet thereat. 20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offering made by fire unto the LORD. 21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations.

EXPOSITION.

18 *Thou ſhalt make a laver of braſs, &c.*] Another direction was, that at the entrance into the tabernacle there ſhould ſtand a large font or laver, contrived with ſpouts of water for the prieſts to waſh their hands and feet at, before they approached the altar, as an emblem of that inward purity of affections wherewith God is to be worſhipped. *Pyle.* See *ch.* xxix. *ver.* 4. Both the laver and its baſis, or foot, were to be anointed with oil, and ſo conſecrated for uſe, *ch.* xl. 11.

Thou ſhalt put it between the tabernacle—and the altar,] At the entrance of the tabernacle, ſo that the prieſts coming into the court, immediately went to the laver, and there waſhed, and then aſcended to the altar of burnt-offerings. See *Pat.* This laver ſerved alſo to waſh the victim.

19 *Aaron and his ſons, &c.*] The Talmudiſts tell us, there were twelve ſpouts, or cocks, called paps or dugs, becauſe in form of a woman's breaſts, to let the water run out of the laver into veſſels, that ſo the twelve prieſts, who attended upon the daily ſacrifice might waſh there all together. See *Pat.*

Shall waſh their hands and feet] As the prieſts miniſter'd bare-footed, it was required that they ſhould waſh their feet as well as their hands, before they entered upon divine ſervice. See *Pat.* That they ſerved at the altar bare-footed, appears from this, that in the deſcription of their veſtments there is no mention of ſhoes or ſandals, and in this the Hebrew doctors are unanimous. See *Le Clerc.* (A)

21 *That they die not:*] Now that this rite was inſtituted by divine appointment, it would have argued high preſumption and profaneneſs to pay no regard to it, and therefore they are warned to beware of ſuch an omiſſion, as they valued their life, and would not provoke God to inflict upon them immediate death.

It ſhall be a ſtatute for ever] As long as the Jewiſh conſtitution remain'd. See on *Gen.* xiii. 15.

22 Moreover the LORD ſpake unto Moſes, ſaying, 23 Take thou alſo unto thee principal ſpices, of pure myrrhe five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*, 24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oyl-olive an hin. 25 And thou ſhalt make it an oyl of holy ointment, an ointment compound after the art of the || apothecary: it ſhall be an holy anointing oyl. 26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony, 27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe, 28 And the altar of burnt-offering with all his veſſels, and the laver and his foot. 29 And thou ſhalt ſanctifie them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy. 30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſts office.

|| Or, *perfumer.*

NOTES.

(A) Every one knows, that the Gentiles took great care in waſhing their hands, before they ſacrificed, or enter'd on the performance of other religious duties, as appears by many places in Homer, to mention no more. Thus in the firſt book of the Iliad, deſcribing the great ſacrifice that was preparing to be offered for the appeaſing of Apollo, he ſays:

Χερνιψαντο δ' ιπτια, και ουλοχυτας ανελοντο.

Upon which Euſtathius obſerves it was as the ancient cuſtom, before they ſacrificed, to waſh their hands, δια γας καθαρας των θυων γινεσθαι: for thoſe who meddle with ſacred things muſt be clean and pure. Whence came the proverb of doing things *illotis manibus; with unwaſh'd hands*, i. e. in a ſlovenly, profane, and indecent manner. But there is no mention in any author of their waſhing their feet, as a religious ceremony, though they, as well as the Jewiſh prieſts, miniſtred barefooted, as appears from that ſaying of Pythagoras mentioned before: Ανυποδητας θυε και προσκυνει; *Sacrifice and worſhip without ſhoes.* See on *Gen.* xxxv. 2.

EXPO.

An. ante C. 1491.

EXPOSITION.

23 *Of pure myrrhe*] Heb. *Mor*. By which is generally underſtood *myrrhe*, which ſeems to be derived from it. But ſome take it for *muſk*, others for frankincenſe. Myrrhe is a kind of gum or roſin iſſuing, by inciſion, and ſometimes ſpontaneouſly from the trunk of a tree, which grows in Egypt, Arabia, and elſewhere. Its fragrancy is mentioned by many authors, whence it enter'd into the compoſition of the moſt coſtly ointments. By pure myrrhe Le Clerc and others underſtand, that which drops from the tree itſelf, which Pliny calls Stacte, *l.* xii. *c.* 15. and affirms it to be the beſt.

Five hundred ſhekels,] In weight about two hundred and fifty ounces, or twenty pounds, ten ounces. Though the ſpices amounted to near half a hundred weight, yet the ointment itſelf could be little more than the quantity of oil here preſcribed, viz. a hin, or about five quarts, for only the odours of theſe ſpices were extracted by infuſion, and the ſubſtance left behind.

Of ſweet cinnamon] An aromatic ſpice; being the bark of a tree which is now brought from the Eaſt-Indies. But as there was no traffic with India in the days of Moſes, they probably had their cinnamon from Arabia, or ſome neighbouring country. But the learned are of opinion, that the cinnamon of the ancients was different from what now goes by that name. See *Calmet*.

Sweet calamus] The ſame which is called *ſweet cane*, *Jer.* vi. 20. a ſpicy root belonging to a peculiar kind of ruſh or flag. The prophet mentions it as a foreign commodity, *ſweet cane from a far country*; and Salmaſius thinks there was no aromatic calamus grew out of India. But Bochart Hieroz. p. II. l. v. c. 6. quotes good authorities to prove, that it was the growth of Arabia, and of Sabæa in particular, which is ſtiled *a far country*, *Joel* iii. 8.

24 *And of caſſia*] The caſſia now uſed is a cathartic medicine, a kind of fruit produced by a plant of the ſame name. But this cannot be the caſſia here. Some underſtand by it the *Iſocinnamomum* of Pliny, or the *caſſia lignea*, a ſhrub ſo called, as being equal in virtue and value to cinnamon. But the moſt probable conjecture is, that it was that aromatic plant which the ancients called *coſtus*, the beſt whereof was the growth of Arabia, and was ſometimes burnt on the heathen altars, as appears from Propertius, *l.* IV. *eleg.* v. *Coſtum molle date, & blandi mihi thuris honores*. See *Pat.* and *Ainſw.* The LXX render it *iris*, which is an aromatic herb mentioned by Dioſcorides.

An hin.] About five quarts. See on *ch.* xxix. 40.

25 *Thou ſhalt make it*] i. e. Employ ſome artiſt to make it of theſe ingredients. For Bezaleel was maker both of it and the other things before-mentioned. *ch.* xxxvii. 29.

An oil of holy ointment,] It is obſerved by Pliny, (*l.* xiii. *c.* 2.) that odours are beſt preſerved in oil. This ointment is called *holy*, becauſe none were to be anointed with it but ſacred perſons and things. This anointing oil may be conſidered as emblematical of the gifts and endowments of the Holy Ghoſt, beſtowed on the church under the Meſſiah, which are therefore called the *anointing* of the holy ſpirit, *Acts* i. 5. x. 38. 2 *Cor.* i. 21. 1 *John* ii. 20, 27. See *Ainſw.* and *Pyle*.

29 *That they may be moſt holy*:] They were made hereby moſt holy, becauſe they were both ſacred in themſelves, and the very touching them made other things *holy*, as it follows. See *ch.* xxix. 37. *Jun. & Trem.*

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oyl unto me, throughout your generations. 32 Upon mans fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you. 33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people.

EXPOSITION.

31 *This ſhall be an holy anointing oil throughout your generations.*] Which the Jews abſurdly underſtand to be meant of this individual oil, which they ſay laſted 'till the captivity.

32 *Upon man's fleſh ſhall it not be poured*,] In the eaſtern countries it was cuſtomary for people to anoint their heads and faces with coſtly ointments, eſpecially at their feaſts, and when they would make a ſplendid appearance; and therefore this oil is here forbidden to be applied to ſuch uſes, that it might not become common. See *Pat.*

33. *Whoſoever compoundeth any like it, or—putteth—it upon a ſtranger, ſhall be cut off*, &c.] Whoſoever preſumed to make any of this ointment for private uſe, or to put any of it upon one who was not a prieſt, was to be excluded from the privileges of an Iſraelite. See on *Gen.* xvii. 14. The deſign of this prohibition was to beget in the people the higher reverence towards the ſanctuary, and thoſe things which were conſecrated to religion. See *Maimonides More Nev. p.* iii. *c.* 45.

34 And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*. 35 And thou ſhalt make it a perfume, a con-
† Heb. *ſalted* fection after the art of the apothecary, † tempered together, pure *and* holy. 36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy. 37 And *as for* the perfume which thou ſhalt make, you ſhall not make to yourſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD. 38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

EXPO-

An. ante C. 1491.

EXPOSITION.

34 *Take unto thee ſweet ſpices,*] The next direction was how to make the incenſe to be offered upon the forementioned altar. This was to be compoſed of an equal quantity of ſpices of the moſt exquiſite and pleaſant flavour, mixed with *frankincenſe*. The Hebrew word for *ſpices* in this verſe is *ſamim*, but *v.* 23. it is *beſſamim*, whether or no there be any diſtinction between them is not eaſy to determine.

Stacte,] So the LXX. and moſt other ancient verſions. *Stacte* is a reſinous liquid matter, drawn from freſh myrrhe, pounded, or preſſed out with a little water. See *Pat.* Though Pliny takes it for the gum that droppeth from the myrrhe-tree of itſelf. See on *v.* 23.

Onycha,] The Hebrew word *ſeheleth* occurs no where elſe in the bible. The Arabic renders it *laudanum*, or rather *ladanum*, for it is an Arabic word, as we learn from Herodotus, who affirms this drug to have been much uſed by the Arabians in perfumes. And according to Pliny, who mentions it fragrant ſmell, its was the extract of an herb called *ladan*, (*l.* xii. *c.* 17.) Theſe and other arguments Bochart offers to ſupport the Arabic verſion. But the LXX. the Vulgate, and the generality of interpreters, render it *onycha*, though they are not agreed what that is. Dioſcorides deſcribes it to be the cover of a ſhell-fiſh like the purple, that is found in the ſpikenard lakes of India, and gives a ſweet odour, from the ſpikenard that thoſe fiſhes feed upon. See *Le Clerc.* But as India was too diſtant for ſpices to be brought from thence to Judea, or Arabia, where the Iſraelites now were, their opinion ſeems moſt probable who take it for an aromatic plant growing in Arabia; perhaps *bdellium*, which is an aromatic gum, ſmooth and ſhining like a man's nail, which the Greeks call *onyx*, and is by ſome authors named the *bdella onyx*, to diſtinguiſh it from bdellium of another kind. See *Bochart. Hieroz. p.* ii. *l.* v. *c.* 20.

And galbanum;] A gum iſſuing from an inciſion in the root of a ferulaceous plant, growing in Arabia, Syria, &c. That which came from mount Amana in Syria, we are told, had an excellent ſcent, and therefore the LXX. and the Vulgate, to diſtinguiſh it from ordinary galbanum, which has an offenſive ſmell, render it *galbanum of ſweet odour*, *galbanum boni odoris*, joining to galbanum the next words which we tranſlate *ſweet ſpices*. See *Pat.*

Sweet ſpices] 'Tis tranſlated by Junius & Trem. *ſpikenard*, which is a root ſhooting forth in an ear, (*ſpica nardi*) that grows even with the ground, reckoned the principal ingredient in perfumes, and therefore might be called, by way of eminence, *ſweet ſpices* in the plural; for it is obſerved by Pliny, (*l.* xii. *c.* 12.) that not only the ear but its leaves alſo are odorific.

Frankincenſe] Is an odoriferous gum or reſin, that diſtils from inciſions made in a tree called *arbor thurifera*, that grew commonly in Arabia Felix. It is called frankincenſe from the Latin *incenſum*, *burnt*, alluding to its antient uſe in temples and on altars.

35 *Tempered together*] Heb. *Salted*, which may be underſtood properly, according to the law, *Lev.* ii. 13. *With all thine offerings ſhalt thou offer ſalt*, &c. to ſignify that inward grace and ſincerity with which all our ſervices ought to be ſeaſoned. To which the following texts allude, *Mark* ix. 49,50. *Col.* iv. 6. But the LXX. the Chaldaic, the Vulgate, and other verſions, render it as we do. And indeed it is not eaſy to ſee what ſignificancy ſalt could be of in this caſe; there is a propriety in mixing ſalt with cakes, loaves, and meat-offerings, becauſe it adds a reliſh to them; but to perfumes of ſpicery, ſalt could add nothing. See *Calmet.*

36 *And put it before the teſtimony*] Burn it upon the altar of incenſe, or golden altar, which was placed before the ark of the teſtimony. See *ch.* xxv. 16.

38 *Whoſoever ſhall make like unto that,* &c.] See on *v.* 33.

To ſmell thereto,] *i. e.* With an intention to burn it for his own pleaſure.

CHAP. XXXI.

AND the LORD ſpake unto Moſes, ſaying, 2 See, I have called by name, Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah: 3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip, 4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs, 5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip. 6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach, of the tribe of Dan: and in the hearts of all that are wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee: 7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the + furniture of the tabernacle, 8 And the table, and his furniture, and the pure candleſtick, with all his furniture, and the altar of incenſe, 9 And the altar of burnt-offering with all his furniture, and the laver and his foot, 10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office, 11 And the anointing oyl, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do.

+ Heb. *veſſels.*

An. ante C. 1491.

EXPOSITION.

2 *I have called by name Bezaleel,*] I have made particular choice of one man above all others, whom I have deſigned for this work. This is the proper import of the phraſe, *to call by name.* See *ch.* xxxiii. 12, 17. *Iſ.* xlv. 3. *Pat.*

Bezaleel the ſon of Uri,] See his genealogy traced, 1 *Chro.* ii. 18, 19, 20. He and Aholiab were the two principal artiſts, the chief directors and overſeers of the work. But many perſons were joined with them, as appears from *v.* 6. and *ch.* xxviii. 3. See *Pat.*

The ſon of Hur,] Hur is thought to have been the husband of Miriam, Moſes's ſiſter. See on *ch.* xvii. 10.

3 *And I have filled him with the ſpirit of God,*] See on *ch.* xxviii. 3. The expreſſion may ſignify, *a divine* or *excellent ſpirit*, as in the LXX. See on *Gen.* x. 9. xxiii. 6.

4 *To deviſe cunning works*, &c.] Two things are requiſite in an excellent artiſt, invention to contrive, and ability to execute. The firſt ſeems intended in this verſe, and the other in the next. See *Pat.*

5 *And in cutting of ſtones*] In *cutting* and *ſetting* the precious ſtones, and in graving on them what God commanded. See on *ch.* xxviii. 11, 21.

And in carving of timber,] Rather in cutting of timber, as it is rendered in the beginning of the verſe; for we do not read of any carved work about the tabernacle.

8 *The pure candleſtick*] Bright reſplendent candleſtick, being of *pure* gold, and kept always clean and bright. See *Ex.* xxxix. 37. *Lev.* xxiv. 4. It is the ſame word that occurs *ch.* xxiv. 10. where the divine glory is compared to the *body of heaven in his clearneſs or ſplendor.* See *Le Clerc.*

10 *And the clothes of ſervice,*] Wherewith the *ark*, the *table*, the *candleſtick*, and golden *altar* were covered when the camp removed. *Num.* iv. 6, *&c.* See *Le Clerc. Ainſw. Jun. & Trem.*

12 And the LORD ſpake unto Moſes, ſaying, 13 Speak thou alſo unto the children of Iſrael, ſaying, * Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you, throughout your generations; that *ye* may know that I *am* the LORD, that doth ſanctify you. 14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: † for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people. 15 Six days may work be done, but in the ſeventh *is* the ſabbath of reſt, ‖ holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death. 16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath thoughout their generations, *for* a perpetual covenant. 17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the LORD made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.

‖ Heb. *holineſs.*

* Read, *Neverthelefs my ſabbaths ye ſhall keep, to make it known that I Jehovah ſeparate and diſtinguiſh you.*

† Read, *Moreover whoſoever*, &c.

EXPOSITION.

13 *Verily my ſabbaths ſhall ye keep*:] This hath been mentioned thrice already, *ch.* xvi. 23. xx. 8. xxiii. 12. but here ſeems repeated, that they might not think this ſacred work would warrant them to break the ſabbath. See *Pat. Jun. & Tremel.* and *Le Clerc.* Wherefore it might be better rendered, *neverthelefs my ſabbaths ſhall ye keep*; for *ach* is often an exceptive particle, as *Gen.* ix. 4. *Ex.* xii. 16. *Lev.* xi. 36. and xxvii. 28. *Num.* xiv. 9. and it is ſo rendered here by Arias Montanus, Le Clerc, and Junius & Tremellius.

For it is a ſign between me and you,] By obſerving one day in ſeven, after ſix days labour, they ſignified themſelves to be the worſhippers of one Supreme God, the Creator of the world, who in ſix days made all things, and then reſted; of one Supreme God, I ſay, and of him only, in contradiſtinction to the polytheiſts and idol-worſhippers of the nations. See on *ch.* xx. 9, 10, 11.

That ye may know that I am the Lord, that doth ſanctify you] Rather, *In order to its being known, or to make it known (to all the world) that I Jehovah have ſanctified you*, i. e. *diſtinguiſhed you to be my peculiar people:* for the word *ſanctify*, ſignifies to ſeparate or ſet apart to ſome peculiar uſe. See on *Ex.* xxix. 36, 37, 44. xxx. 29. xl. 9, 10, 11. and xx. 8. Hence it is that wicked men who are deſtined to puniſhment are ſaid to be *ſanctified for the day of ſlaughter*, *Jer.* xii. 3. See alſo *Jer.* vi. 4. and xxii. 7.

14 *Every one that defileth it, ſhall ſurely be put to death:*] *i. e.* Whoever profeſſing the Jewiſh religion, and though inſtructed in the belief of the ſacred inſtitution of the ſabbath, ſhall profane it by doing any ſervile work upon it, ſuch a one, upon the teſtimony of credible witneſſes, (*Num.* xv. 35.) ſhall ſurely be put to death. The reaſon of this ſeverity is implied in the former words. The ſabbath was a ſign whereby the worſhippers of the only true God were diſtinguiſhed from idolaters; therefore the violation of this law was a virtual apoſtacy from the true religion to idolatry.

For whoſoever, &c.] As the former refers to an Iſraelite, ſo ſome refer this to a ſtranger; and then the meaning will be, Such as believe that no diſtinction is to be made between the ſabbath and any other day, ſhall be excluded from all the privileges of the Iſraelitiſh nation. See *Gen.* xvii. 14. and *Le Clerc.* Therefore they render the particle *chi* in this place *alſo, moreover*, as *Eccl.* vi. 2. *Iſ.* vii. 16. The LXX, and ſeveral other verſions, conſider it only as a connecting particle, and indeed this agrees beſt with the context, which ſhews this expreſſion, *cut off from his people*, is here meant of cutting off by death.

This *cutting off* here, the Jews underſtand of untimely death inflicted by the hand of God on the ſecret tranſgreſſors of this law. See *Ainſw.*

15 *Six days, &c.*] See *Ex.* xx. 8, 9, &c.

The ſabbath of reſt,] Heb. *Schabbat ſchabbaton, reſt of reſts, i. e.* the great ſabbath or reſt, a reſt of all others the moſt religious, and punctually to be obſerved. See *Pat.* Juſt as *holy of holies* ſignifies *moſt holy*; *king of kings*, the *greateſt of kings.*

16 *For a perpetual covenant.*] *i. e.* To be a perpetual ſign of the covenant between me and them. See *Gen.* xvii. 10.

17 *He reſted,*] *i. e.* Ceaſed from creating. See on *Gen.* ii. 1. and *Ex.* xx. 11.

Was refreſhed.] It is the ſame word that is uſed *Ex.* xxiii. 12. that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be *refreſhed.* And 2 *Sam.* xvi. 14. All the people came weary, and *refreſhed themſelves.* Which ſhews that it cannot be applied to God in a proper ſenſe, but is ſpoken after the manner of men. It may ſignify that delight and complacency with which God ſurveyed all his works, and pronounced them *good*, *Gen.* i. 31. of which divine pleaſure we can only form a faint idea, by comparing it to that ſolace and refreſhment which a benevolent man enjoys after he has brought into execution ſome noble and arduous, ſome generous and well-concerted plan, which was his ſole contrivance and original invention. An. ante C. 1491.

18 And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

EXPOSITION.

18. *And he gave unto Moſes, &c.*] After his forty days ſtay upon the mount, God diſmiſſed him, giving him the ten articles of the moral law, written *with the finger of God* upon two tables of ſtone, to deliver to the people, and to be laid up in the ark, as the ſtanding record of the Divine Will, relating to the principal branches of their duty. See *Pyle.*

Tables of ſtone,] We may obſerve, that in the moſt ancient times laws were wont to be engraved upon tables of braſs, marble, wood, &c. See *Luc. Holſtenetus on the life of Pythagoras, p.* 68. *of the Cambridge edit. Le Clerc.*

Written with the finger of God.] *i. e.* By the will and good pleaſure of God. Juſt as the heavens are ſaid to be the *work of God's fingers*, *Pſ.* viii. 4. which is interpreted in another place, *by the word of the Lord were the heavens made*, *Pſ.* xxxiii. 6. See *Maimon. More Nev. p.* i. *c.* 66. The expreſſion may denote that they were written by a divine order, and by the miniſtration of an angel. See *ch.* xxxii. 16.

CHAP. XXXII.

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, * make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him. 2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me. 3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron. 4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, † Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt. 5 And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation, and ſaid, To morrow *is* a feaſt to the LORD. 6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people ſat down to eat and to drink, and roſe up to play.

* Read, *Make us a god.* † Read, *This is thy god.*

EXPOSITION.

1 *The people*] *i. e.* Some of them, as it is explained, 1 *Cor.* x. 7. It appears to have been a pretty general defection, though we find ſeveral, particularly the ſons of Levi, exempt from it, *ver.* 26.

Saw that Moſes delayed] When he had been now abſent from them near forty days. For this defection appears to have happened a day or two before he came down from the mount. See *Deut.* ix. 11, 12.

Gathered themſelves together unto Aaron;] The Hebrew may be rendered, *againſt Aaron*, and ſo the expreſſion will denote that they came upon him in a tumultuous manner, inſiſting to have their demands gratified. See *Calmet.*

Up, make us gods,] No doubt other diſcourſe had paſſed before this; to which Aaron probably making ſome difficulty to conſent, they inſiſted on having their deſire gratified, and ſaid in a ſeditious manner, *Up*, without further delay, *make us gods*, or make us *a god*, ſo *Elohim* often ſignifies, and ſo it ought to be rendered here, as Le Clerc obſerves, for theſe two plain reaſons; the one is, that Aaron made but one calf or idol-god. The other, that it appears from *ver.* 5. that this ſymbol was conſecrated to Jehovah alone.

An. ante C. 1491.

alone. See alſo *ver.* 4. The meaning is, Make us a viſible ſymbol of divinity, as other nations have, a ſymbol that may repreſent to us Jehovah our God in a viſible manner. For they were not ſo ſenſeleſs as to imagine, that a piece of metal could be God himſelf; but this was the conſtant language of idolaters, to give the name of *gods* to the ſymbols of their gods. See on *Gen.* xxxi. 30. Therefore Aben Ezra judiciouſly interprets it, *Some corporeal image in which the Divinity may reſide.* The caſe was this: Moſes having ſtaid ſo unexpectedly long upon the mount, and the cloud of glory all the while ſtanding ſtill at a diſtance, they imagined, perhaps, that, Moſes being loſt, it would no longer lead them as it had done, and therefore they apply themſelves to Aaron, as the next director of their affairs, deſiring him to new-model their religion, and make them an image, or viſible repreſentation of God, towards which they might direct their worſhip, as they had ſeen among the Egyptians, *Deut.* xxix. 16, 17. and carry it with them in their future peregrinations. See *Pat.* and *Le Clerc.*

Which ſhall go before us,] They wanted to get back again into Egypt, *Acts* vii. 39. and while the calf, ſo much adored in that country, went before them, they would return with an atonement and reconciliation in their hands. See *Mr. Warburton's Divine Legation, vol.* 2. *p.* 291.

2 *Break off the golden ear-rings,*] Theſe were probably ſome of the jewels which they had of the Egyptians, *ch.* xii. 35.

From the ears of your ſons,] Men wore theſe ornaments in the eaſtern countries as well as women. See *Jud.* viii. 24. Hence Pliny (*l.* xi. *c.* 37.) ſpeaking of the ears, ſays, *In oriente quidem & viris, aurum eo loci geſtare, decus exiſtimatur:* "In the eaſt it is accounted an ornament for men to wear gold in that place". See *Bochart. Hieroz. p.* 1. *l.* 2. *c.* 34. So in Homer (*Il.* xvii. 52.) we find one of the Trojans deſcribed uſing gold and ſilver to adorn his hair, which made Pliny ſay, the he doubted whether the women were the firſt that uſed thoſe ornaments: *Eſt quidem apud eundem (Homerum) virorum crinibus aurum implexum, ideo neſcio an prior uſus a fœminis cæperit.* (*l.* xxxiii. *c.* 1.) He might likewiſe have ſtrengthened his doubt by the cuſtom of the Athenians, who put into their hair little graſhoppers of gold. See *Pope's Note in loc.*

3 *Brake off their golden ear-rings*] So zealous is ſuperſtition, that it prevails over vanity, covetouſneſs, every human paſſion and affection. Witneſs its prompting parents to ſacrifice their own children to Moloch. No wonder then if the Iſraelites, in the fury of their blind zeal, were forward to part with their moſt valued ornaments upon this occaſion.

4 *And faſhioned it with a graving tool,*] The words may be alſo rendered, *He bound them up in a bag*, as 2 *Kin.* v. 23. where both words occur in the ſame conſtruction as here. Moſt interpreters underſtand it as we do, but Jonathan in his paraphraſe prefers the other, and Bochart offers ſeveral arguments to ſupport that ſenſe. The chief of them, I think, ariſes from the text itſelf, namely, that according to the common interpretation, the order is inverted; for it is in the Hebrew, *He faſhioned it with the graving tool, and made it a molten calf*; whereas it ought to have been, "He made it a molten calf, and (then) faſhioned it with the graving tool". Thoſe who would ſee the arguments on both ſides may conſult Bochart. Hieroz. *part* i. *l.* 2. *c.* 34. and Le Clerc *in locum.* Mr. Shuckford thinks the word which we render *a graving tool*, and which elſewhere ſignifies *a bag*, or *little cheſt*, may by an eaſy metaphor denote *a mould* made to ſhut up like a cheſt, to contain and form the metal to be poured into it: then the verſe will run thus; *And he received the gold at their hands, and formed it in a mould, and made it a golden calf.* See *Connect. vol.* iii. *b.* 11. *p.* 112.

A molten calf:] Or *ox*, as it is alſo called, *Pſ.* cvi. 19, 20. It is called *a calf*, juſt as the image of God is called God, *ver.* 1. for it is common in ſcripture to call ſigns by the names of the things ſignified. See *Gen.* xvii. 10. *Ex.* xii. 11. *Mat.* xxvi. 26, 28. Several of the fathers mention only the head of a calf or ox, and ſome are of opinion that it was a human figure with a calf's head. See *Calmet.* But this ſeems an idle conceit, and has no countenance from ſcripture. It is highly probable, that the origin of this idolatry was from Egypt. The ſacred writings inform us, (*Joſ.* xxiv. 14. *Ezek.* xx. 7, 8. xxiii. 3, 8.) that the Iſraelites in Egypt imitated the Egyptian ſuperſtitions. Now that the Egyptians had animal worſhip among them ſo early as theſe days, appears from *ch.* viii. 26. An ox, or calf in particular, was their great idol. The ox, ſays Strabo, (*l.* xvii.) is one of the three animals which the Egyptians worſhip univerſally. And he adds, that they not only worſhipped the animals themſelves, but alſo ſet up the images of thoſe animals in their temples as the objects of their worſhip. And to the ſame purpoſe Mela (*l.* 1. *c.* 9.) *Colunt effigies multorum animalium, atque ipſa magis animalia.* Compare theſe accounts with what we read *Deut.* xxix. 16, 17. And to this agree the words of St. Stephen, *Acts* vii. 39. *In their hearts they turned back into Egypt, ſaying unto Aaron, make us gods to go before us—and they made a calf in thoſe days.* Authors indeed are not agreed which of the Egyptian gods was repreſented by the ox. Thoſe undoubtedly are miſtaken who think it was Serapis, for this God was not known in Egypt till many ages afer Moſes. Herodotus, who gives a particular deſcription of their gods, has not a ſyllable of Serapis; nor any other author before the times of Alexander. Beſides, Serapis was not repreſented by an ox, but by a motley figure of an animal with three heads, viz. of a lion, a dog, and a wolf, with a ſerpent wreathing its ſpires along, from the one head to the other. Philo takes this ox, or calf, to have been an imitation of Typhon. But Typhon was the Cacademon, or evil being, whom the Egyptians repreſented, not under the form of the ox, an uſeful animal, but of an aſs, the emblem of ſtupidity, or of a crocodile, or other hurtful creature. See *Plutarch de Iſid. & Oſir.* On the other hand we are informed by Diodorus, Plutarch, and others, that the ox was the ſymbol of the great Egyptian God Oſiris. That Apis and Mnevis, which were nothing elſe but two calves, or oxen, were worſhipped, the one at Memphis, and the other at Heliopolis, both of them ſymbols or repreſentatives of the great God Oſiris, whoſe ſoul they believed had been tranſmigrated into an ox, becauſe he was a great lover and improver of agriculture. So that upon the whole we may conclude, that Aaron, in compliance to the prejudices of the people, made this calf after the model of what the Iſraelites had ſeen in Egypt, conſecrating it to Jehovah, as it had been among them to their principal deity Oſiris. See *Le Clerc, Bochart, ibid. Calmet*, and moſt of the fathers.

And they ſaid theſe be thy gods] Or as Nehemiah expreſſes it, *This is thy god*, &c. *Neh.* ix. 18. The plural ſeems to be put for the ſingular,

lar, as *Gen.* xx. 13. Abraham ſays, *God cauſed me to wander from my father's houſe.* Heb. *The Gods cauſed me to wander.* See alſo *Gen.* xxxv. 7. 2 *Sam.* vii. 23. So here, *Theſe be thy Elohim*; i e. this is the image or ſymbol of thy God, who brought thee out of Egypt, &c. See on *ver.* 1.

5 *Aaron made proclamation, &c.*] Whatever the Jews may alledge in vindication of their high-prieſt, it is plain that he was highly criminal in this matter. See *ver.* 21, 25. Inſomuch that 'tis ſaid, *Deut.* ix. 20. God was ſo angry with him, that he would have deſtroyed him, had it not been for Moſes's interceſſion. Somewhat may perhaps be ſaid in behalf of the ignorant multitude, but for a man of ſo high a character, and ſo well inſtructed in religion, a man by whoſe hand God had wrought ſo many wonders in Egypt, who had been ſometimes admitted to familiar intercourſe with the Deity, and who was now intruſted with the conduct and direction of the people in Moſes's abſence, for him to give into ſo groſs an abuſe, ſo notorious a violation of that great commandment which was ſo lately promulgated to them from heaven, with ſuch circumſtances of majeſty and terror, (*Ex.* xx. 4. 23.) is a melancholy inſtance how far a puſillanimous compliance with popular clamour, and the blind rage of ſuperſtition, may overſet the reaſon even of wiſe and good men, and ſeduce them to act a part which their own minds muſt needs condemn. See *ver.* 22.

To morrow is a feaſt to the Lord.] Having built an altar to this idol, he would needs have it conſecrated by offering ſacrifices, and appoints a ſolemn feaſt to be celebrated in its honour. This he calls keeping a feaſt to *Jehovah*, whom it was deſigned to repreſent. So Micah and Jeroboam conſecrate their reſpective images to Jehovah, *Judg.* xvii. 3, 13. 1 *Kin.* xii. 28. But whatever he or they might pretend, this action of theirs was downright idolatry, (ſee on *Ex.* xx. 4.) and is condemned as ſuch in ſcripture. See *Ac.* vii. 41. *Pſ.* cvi. 19, 20. 1 *Cor.* x. 7. An. ante C. 1491.

6 *And they roſe up early on the morrow, and offered burnt-offerings,*] To ſhew their zeal, they began betimes in the morning, and ſeem not to have ſtaid for Aaron, but offered ſacrifices themſelves. They began with *burnt-offerings*, or expiatory ſacrifices, as the order was, *ch.* xviii. 12. xxiv. 5. then followed *peace-offerings*, whereof the people were wont to partake with the altar, in token of their communion with the god to whom the ſacrifice was offered, as is here ſaid, *they ſat down to eat and to drink.* In like manner at the feaſt of Apis, whereof this was an imitation, the prieſts and people regaled themſelves with the remains of the ſacrifice, thus feaſting as it were with Apis. See *Le Clerc.*

The people ſat down to eat and to drink,] Feaſts were the ordinary appendages of ſacrifice. In ſome expiatory ſacrifices, a part of the victim was allotted to the prieſts, who feaſted alone, *Ex.* xxix. 32. *Lev.* vi. 16. and viii. 31. But in peace-offerings, or euchariſtical ſacrifices, as this before us, the offerers reſerved a part of the victim for themſelves to feaſt upon it with their friends. See *Deut.* xii. 7. and xvi. 11.

And roſe up to play.] Nor were ſports and recreations wanting at ſolemn ſacrifices, even thoſe of divine inſtitution, ſuch as muſick, ſongs, and dancing. See *Deut.* xii. 6, 7. and xvi. 11. compared with 2 *Sam.* vi. 14, &c. Such tokens of mirth they expreſſed here, *ver.* 18. Though ſome think the word *play* means laſcivious mirth, as it is uſed *Gen.* xxxix. 17. as if they had indulged themſelves on this occaſion in drunkenneſs, revelling, and acts of uncleanneſs. But I find nothing of this intimated in the ſacred hiſtory.

7 And the LORD ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt, have corrupted *themſelves.* 8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt. 9 And the LORD ſaid unto Moſes, I have ſeen this people, and, behold, it *is* a ſtiff-necked people. 10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

EXPOSITION.

7 *And the Lord ſaid unto Moſes, go, &c.*] At the end of forty days and forty nights, *Deut.* ix. 11, 12.

Thy people, whom thou broughteſt, &c.] God redeemed them out of Egypt by the hand of Moſes, who is therefore called their *deliverer* or redeemer (λυτρωτης), *Ac.* vii. 35.

9 *It is a ſtiff-necked people,*] The ſame expreſſion is often uſed in ſcripture. It is a metaphor from untamed heifers, that with difficulty *bend* and ſubmit their necks to *the yoke.* To this Iſaiah alludes, *ch.* xlviii. 4. *Thy neck is as an iron ſinew.* So Jer. *ch.* v. 5. And the ſame metaphor is uſed in other languages. See *Pat.* and *Le Clerc.*

10 *Let me alone, &c.*] The Divine Being adviſes him, (probably for a tryal of his pious and benevolent diſpoſition) to uſe no intreaties and interceſſions, but leave vindictive juſtice to take its courſe upon them, ſince by this and other foregoing inſtances it appeared how ſtubborn and untractable they were.

I will make of thee a great nation.] I will make thee the anceſtor and head of a ſtill greater nation, that ſhall enjoy the promiſed land inſtead of this rebellious generation.

11 And Moſes beſought † the LORD his God, and ſaid, LORD, * why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand? 12 Wherefore

† Heb. *the face of the LORD.*

* Read, *For what end will thy wrath wax hot.*

An. ante C. 1491. ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people. 13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever. 14 And the LORD repented of the evil which he thought to do unto his people.

EXPOSITION.

11, 12, 13. *And Moſes beſought the Lord, &c.*] Here Moſes, in humble confidence of the divine mercy, pleads with his Maker, repreſenting how unhappy an event it would prove, to deſtroy his people, whom he had ſo miraculouſly preſerved; that it might harden the Egyptians in their infidelity, and tempt them to blaſpheme; that the Divine Honour was concerned to make good the promiſes made to their pious anceſtors; and therefore beſeeching him to vouchſafe to pardon this their act of rebellion.

Why doth thy wrath wax hot, &c.] *Why* here ſignifies, *for what end, i. e.* What good purpoſe will it ſerve to deſtroy thy people in anger? For Moſes knew well enough that God had the higheſt reaſon to be diſpleaſed with Iſrael. See *Le Clerc.* It is a manner of earneſt intreaty, that God would not in wrath deſtroy them, as *Pſ.* x. 1. and xliv. 24. Compare *Mark* v. 39, with *Luke* viii. 52.

14 *And the Lord repented of the evil, &c.*] *i. e.* For the above-mentioned reaſons, and at Moſes's interceſſion, God was pleaſed not to inflict upon them that puniſhment which he ſignified their ſin to have deſerved, *ver.* 10. and ſo acted as men do, when they repent and change their mind. But that no proper change or repentance can take place in the Divine Will, plainly follows from the perfection of the Divine Knowledge and Underſtanding, which comprehends, at one view, all things paſt, preſent, and to come; for he who ſees before-hand and thoroughly underſtands the nature and conſequences of all things that poſſibly can happen, never can be ſurprized at their happening, nor change his mind upon that account. See this farther explained, on *Gen.* vi. 6.

15 And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides; on the one ſide and on the other *were* they written. 16 And the tables *were* the work of God, and the writing *was* the writing of God graven upon the tables. 17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp. 18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for * being overcome: *but* the noiſe of *them that* ſing, do I hear. 19 And it came to paſs aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

* Heb. *weakneſs.*

EXPOSITION.

15 *On the one ſide and on the other*] The meaning ſeems to be, that the laws were written on the fore part and on the back part of the tables, juſt as other books are ſaid to be written *within and without*, Ezek. ii. 10 Rev. v. 1. But moſt interpreters underſtand it, *On the right ſide and on the left.*

16 *The tables were the work of God,*] The Jews have a tradition, that they were hewn out of the ſapphire of the throne of God's glory, mentioned *Ex.* xxiv. 10. But whatever be in that, theſe tables appear to have been ſo curiouſly formed, perhaps by the miniſtration of an angel, as to be denominated *the work of God.* And herein they differed from the ſecond tables, which were the work of Moſes. See *ch.* xxxiv. 1. *Ainſw.*

17 *He ſaid, there is a noiſe of war*] When Joſhua heard the ſhouting in the camp, he took it for the noiſe or great ſhout which ſoldiers make when they give the onſet, or when they get a victory. So Curtius, in the deſcription of the battle at Iſſus between the Perſians and Macedonians, *l.* iii. *c.* 10. *Priores Perſæ inconditum & trucem ſuſtulere clamorem; redditur & a Macedonibus major.* "The Perſians firſt raiſed a wild and terrible ſhout, which was returned louder by the Macedonians." See *Le Clerc* and *Pat.*

19 *He caſt the tables out of his hands,*] 'Tis not an uncommon thing for people, when tranſported with violent anger, to daſh on the ground any thing they have in their hand. See *Le Clerc.* But that Moſes did this adviſedly, and deſigned it as a ſymbolical repreſentation of their having broke their ſolemn covenant with God, the chief articles whereof were contained in theſe writings, appears from the manner of his relating it again, *Deut.* ix. 16, 17. See *Ainſw.*

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael drink *of it.* 21 And Moſes ſaid unto Aaron, What did

did this people unto thee, that thou haſt brought ſo great a ſin upom them? An. ante C. 1491.
22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people that they *are ſet* on miſchief. 23 For they ſaid unto me, Make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him. 24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: So they gave *it* me: then I caſt it into the fire, and there came out this calf.

EXPOSITION.

20 *He took the calf and burnt it in the fire,*] He melted it down, and ſo deſtroyed its form and external ſhape.

And ground it to powder,] Grated it into duſt, probably by a file, as ſmall as flour is ground in a mill. *Bochart. L.* II. *c.* 34.

Strawed it upon the water,] The brook that flowed from the rock in Horeb, *Deut.* ix. 21. with *Ex.* xvii. 6. See *Ainſw.*

And made the children of Iſrael drink of it.] He did not conſtrain them to it, but having no other water to drink, they could not avoid, when thirſty, to drink it with this mixture. This he did to make them ſenſible how much they had debaſed themſelves in worſhipping ſo vile an idol, which after paſſing through ſo many changes, was at length thrown out into the draught. See *Bochart, ibid.* Or it may be conſidered as a ſolemn and illuſtrious teſtimony of their deteſtation of this idolatry; for as nothing would have ſhocked the Egyptians more, than to ſee their *Apis*, their *Mnevis*, or other ſacred animals, ſlain and eaten, or to be compelled to eat thereof themſelves; ſo Moſes, not content with grounding this idol to powder, ſo as there ſhould be no poſſibility henceforth of applying it to ſuch an impious uſe, makes the Iſraelites give a public and moſt ſignal teſtimony of their condemning the ſame, by ſwallowing down the duſt of it with their drink. See *Le Clerc.*

22 *They are ſet on miſchief.*] Heb. *They are in wickedneſs.* The ſame way of ſpeaking is uſed 1 *Jo.* v. 19. *The whole world lieth in wickedneſs.* It ſignifies their great propenſity to ſin, eſpecially the ſin of idolatry. By the ſame idiom God's works are ſaid to be *in truth*, Pſ. xxxiii. 4. *i. e. moſt faithful and true*; and the woman is ſaid to be *in the tranſgreſſion*, *i. e.* the principal tranſgreſſor, 1 *Tim.* ii. 14. See *Ainſw.*

24 *I caſt it into the fire, and there came out this calf.*] *i. e.* I delivered it out of my hands to the uſe it was deſigned for, into the furnace in which it was to be melted, *and there came out this calf:* what was done further, was done by others, not by me; the workmen made the calf and brought it to me. See *Shuckford's Connect. Vol.* III. *b.* xi. Jonathan paraphraſes it thus; "Satan entered into the midſt of it, and thence came out this calf." And others of his countrymen, equally fond of the marvellous, and willing to juſtify Aaron, aſcribe it to the power of magicians. See *Bochart ubi ſupra.* But we read, *ver.* 4. that Aaron made it, and therefore what he ſays here is to be underſtood as proceeding from a deſire to ſoften and extenuate his guilt, as far as he could conſiſtently with truth. *There came out*, viz. from the mould into which he caſt the melted metal. He is not ſo free, ſays Mr. Ainſworth, in confeſſing his own ſin, as he did the people's; but ſpeaketh of the calf, as if made by hap, rather than by art and deſign.

25 And when Moſes ſaw that the people *were* naked (for Aaron had made them naked unto *their* ſhame amongſt * their enemies.) 26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORD's ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him. 27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour. 28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men. 29 † For Moſes had ſaid, ‡ Conſecrate yourſelves to day to the LORD, even every man upon his ſon, and upon his brother; that he may beſtow upon you a bleſſing this day.

* Heb. *thoſe that roſe up againſt them.*
† Or, *And Moſes ſaid, Conſecrate yourſelves to day to the LORD, becauſe every man* hath been *againſt his ſon, and againſt his brother*, &c.
‡ Heb. *Fill your hands.*

EXPOSITION.

25 *And when Moſes ſaw that the people were naked*] *Naked, i. e.* diveſted of their virtue and piety, which was their ornament and defence, and conſequently now expoſed not only to the contempt, but to the power of their enemies, by falling off from their allegiance to God, their *glory*, their covert, and protection. See on *Gen.* iii. 7. *Pat. Le Clerc.* Some underſtand it of their being unarmed, and in no poſture of defence; under no direction of their proper officers, but ſcattered up and down the plain at their games, as their fancy led them, and ſo expoſed *to their ſhame*, or in a ſhameful manner, *amongſt* their enemies. See *Shuckford's Connect. Vol.* III. *p.* 116. Others think it refers particularly to the acts of leudneſs which they committed in the madneſs of their mirth.

26 *Moſes ſtood in the gate of the camp,*] Where the courts of judgment were wont to ſit, to hear cauſes, and puniſh offenders, *Deut.* xvii. 5. *Ruth.* iv. 1, 11. Thus it was in their cities in after-times; and the origin of the practice appears derived from the manners of the patriarchal age. See *Gen.* xxiii. 10, 18. xxxiv. 20. *Ainſw.*

And ſaid who is on the Lord's ſide?] i. e. Who abhors this idolatry, and adheres to the true form of worſhip inſtituted by Jehovah himſelf? The

An. ante C. 1491.

Chaldee giveth the true ſenſe: *Whoſo feareth the Lord, let him come to me.*

And all the ſons of Levi gathered themſelves, &c.] This ſhews that the defection of the people to this idolatrous worſhip was general, ſince none but the ſons of Levi joined Moſes upon this occaſion. See *Pat.* And even as to the ſons of Levi, it is probable that they were not all free from the defection; for Moſes charges them to *ſlay every man his brother*, and *every man his ſon*, if any ſo nearly related came within their reach; but this could not be ſuppoſed, if there had been none of that tribe at the games. Therefore when it is here ſaid, *all the ſons of Levi gathered themſelves together, &c.* it is to be underſtood not of the whole tribe, but only *all the ſons of Levi*, who were amongſt thoſe unto whom Moſes called, came together to this ſervice. See *Shuckford's Connect. Vol.* I. *B.* XI. *p.* 122.

27 *Thus ſaith the Lord God of Iſrael, &c.*] What Moſes now acted was not merely in the heat of a pious zeal, but by a divine impulſe and direction; and therefore can be no warrant for others to imitate his example, who cannot pretend to the ſame authority, and who are placed in circumſtances quite different from thoſe of the Iſraelites.

And ſlay every man his brother, and every man his companion,] Moſes being, under God, their chief ruler, paſſed this extraordinary ſentence upon the offenders, without the common proceſs in courts of judicature, requiring them to go armed into the camp, and cut off the moſt notorious and obſtinate offenders, without regard to kindred, friendſhip, or other diſtinction whatever. See *Pat.* and *Le Clerc.*

28 *And there fell of the people about three thouſand*] Theſe three thouſand appear to have been the principal offenders and ring leaders of this impiety. But that many more, even the generality, were guilty, is plain from *ver.* 30. &c. In this number all verſions agree with the Hebrew text except the Vulgate, which has *twenty and three thouſand*; which number ſeems to have been transferred to this place from 1 *Cor.* x. 7, 8. where the apoſtle ſays, ſome of the Iſraelites committed fornication, and *fell in one day three and twenty thouſand.* But that plainly refers to the hiſtory which we have, *Num.* xxv. 9. See *Bochart ibid.*

29 *Conſecrate yourſelves, &c.*] Heb. *Fill your hand*; a phraſe taken from the principal ceremony uſed in conſecration, *Ex.* xxix. 7. Or it may be rendered, *you have conſecrated yourſelves.* The expreſſion conſiders the putting of thoſe wicked idolaters to death, as offering ſo many victims to public juſtice, which required ſome examples to be made, for deterring others from the like crime for the future. But the rendering in the margin is more agreeable to the Hebrew, viz. *And Moſes ſaid, conſecrate yourſelves to the Lord, becauſe every man hath been againſt his ſon, &c.* i. e. Let this awful example of neceſſary ſeverity inflicted on your brethren, whereof you have been both the witneſſes and the executioners; let it excite you to cleanſe yourſelves more thoroughly from ſin, eſpecially from all pollution of idolatry. And I am inclined to think, that Moſes, in theſe words, hints a gentle reproof to them too, for conſenting, in ſome meaſure, to the ſin of the people.

Every man upon his ſon, &c] They had ſpared none of the principal offenders, tho' never ſo dear to them: following that grand maxim of morality, *that all private conſiderations muſt give place to thoſe of a public nature*; which our Saviour thus expreſſes: *He that loveth father or mother more than me, is not worthy of me, &c. Matt.* x. 35. It is this heroic fortitude, and zeal for the public good, that we admire ſo much in the mother of Pauſanias, in Timoleon, Brutus, and other great names of antiquity. And for this diſintereſted virtue Moſes pronounces his dying benediction upon the ſons of Levi: *Who ſaid unto his father and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant. Deut.* xxxiii. 9.

30 And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſin. 31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold. 32 Yet now, if thou wilt, forgive their ſin: and if not, blot me, I pray thee, out of thy book which thou haſt written. 33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my book. 34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: Behold, mine angel ſhall go before thee: Nevertheleſs, in the day when I viſit, I will viſit their ſin upon them. 35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

EXPOSITION.

30 *And Moſes ſaid unto the people, ye have ſinned a great ſin:*] It was a notorious bare-fac'd violation of the ſolemn covenant ſo lately ratified between God and them; and that in its eſſential, and moſt fundamental article, namely, that they were to acknowledge Jehovah alone to be their God, and abandon all idols, and idolatrous worſhip for ever. Which ſin Moſes ſet before them, 'tis likely, in all its aggravating circumſtances: not to drive them to deſpair, but to awaken them to a hearty repentance, and a ſteady reſolution of future amendment; in which caſe he encourages them with hope, that no further judgment ſhould overtake them.

31 *And Moſes returned unto the Lord*] Before whom he fell down, as at the firſt, forty days and forty nights, interceeding in behalf of the people, *Deut.* ix. 18.

32 *If not, blot me, I pray thee, out of thy book*] An expreſſion of great tenderneſs and love to his country. Let me die, ſays he, rather than live to ſee the evils that are coming upon them, if thou ſhalt think fit to puniſh them as they deſerve. See *Pat.* God is here repreſented after the manner of men, as having all the names of the living inrolled in a book, to ſignify his particular care and inſpection of the ſons of men. See *Pſ.* lvi. 8. So to *blot out of the book of life*, is to

to cut one off from the land of the living, equivalent to that expreſſion, *Num.* xi. 15. And thus it is underſtood by the Jewiſh doctors. Compare *Pſ.* lxix. 28. lxxxvii. 6. *Iſ.* iv. 3. *Ezek.* xiii. 9. with *Deut.* xxv. 6.

In purſuance of the ſame alluſion God is repreſented as inrolling the citizens of the heavenly Jeruſalem, or the members of that better world in a book by themſelves, *Dan.* xii. 1. *Phil.* iv. 3. *Rev.* iii. 5. Thoſe who underſtand Moſes's words in the latter ſenſe, as if he wiſhed to be excluded from eternal life for the ſake of his brethren, make him talk a language quite unnatural, and inconſiſtent with that deſire of ſelf-happineſs which is the firſt law of nature. See *Le Clerc.*

34 *Lead the people unto the place of which I ſpake unto thee :*] Take the conduct of the people upon thee, to the land which I promiſed to beſtow on them.

Mine angel ſhall go before thee :] By this angel ſeems to be meant one of an inferior order to him who is mentioned, *ch.* xxiii. 20. and who ſuſtains the character of the Creator himſelf. Compare *ch.* xxiii. 20. with xxxiii. 2, 3. See *Le Clerc* and *Ainſw.* What is here ſaid intimates, that God would ſo far pardon their ſin, as to lead them on in their way to the promiſed land by one of his miniſters; though they ſhould not have ſuch ſenſible and glorious diſcoveries of his immediate preſence as hitherto they had had.

Nevertheleſs, in the day when I viſit, I will viſit] This intimates, that without a ſpecial degree of repentance and reformation, God would find a proper occaſion to lay the effects of this ſin very heavily upon them; and when he came to reckon with them for other offences that this ſhould not be forgotten. See *ch.* xx. 5. on *viſiting the iniquities of the fathers, &c.* To this purpoſe are theſe words of one of the Jewiſh Rabbins: *Till the days of Jeroboam, the Iſraelites ſuck'd but of one calf, but afterward of three:* i. e. Though they had ſeen the ſevere judgment which had come upon their forefathers for making one calf, they were ſo far from being reformed, that they committed a double treſpaſs of the ſame kind, and therefore their puniſhment was proportionally greater. See *Pat.* An. ante C. 1491.

35 *And the Lord plagued the people,*] Beſide the forementioned puniſhment by the hand of the Levites, God often and juſtly, during their long travels in the wilderneſs, increaſed the puniſhment of their other notorious ſins, upon the account of this of the golden calf. See *Pyle.* For as one ſin draws on another, ſo inſtead of thoroughly repenting of this ſin, and being effectually reformed by the chaſtiſements with which they were now viſited upon that account, they went on, from one act of idolatry to another, till they were given up to worſhip the whole hoſt of heaven, *Acts* vii. 41, 42.

CHAP. XXXIII.

AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it: 2 And I will ſend an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite: 3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee, for thou *art* a ſtiff-necked people: leſt I conſume thee in the way.

EXPOSITION.

1 *Thou and the people which thou haſt brought*] God ſeems to diſown them, and calls them no more *his people*, becauſe of their perfidiouſneſs and idolatry. See *Calmet.*

2 *I will ſend an angel, &c.*] See on *ch.* xxxii. 34.

3 *A land flowing with milk and honey*] See on *ch.* iii. 8.

For I will not go up in the midſt of thee,] The favour of my ſpecial preſence you have juſtly forfeited, and therefore I will dwell no more among you, by the ſymbols of my preſence in the ſanctuary, as I promiſed, *ch.* xxv. 8. xxix. 43, 45, 46. That this is the ſenſe is evident from what follows, *ver.* 7. where the tabernacle, in which the *Shechinah*, or divine glory, dwelt, is removed to a diſtance from the camp. Hence the Chaldee renders it juſtly: *I will not make my majeſty* (ſo the Shechinah was called) *to go up in the midſt of thee.* See *Pat.*

For thou art a ſtiff-necked people :] See on *ch.* xxxii. 9.

Leſt I conſume thee in the way] As if he had ſaid: If I continue to be your leader, you will offer me ſuch horrid indignities, that I ſhall be obliged to deſtroy you by the way. See *Calmet.* Though every act of wickedneſs which men commit be an indignity againſt God, who is eſſentially every where preſent; yet the impieties of the Iſraelites were a ſpecial indignity againſt the divine majeſty, who was pleaſed to dwell among them by glorious ſymbols of his preſence: and therefore God threatens to withdraw that ſpecial preſence from them, becauſe it was not fit for him to ſee himſelf affronted to his face by ſtiff-necked offenders, and not puniſh them with utter deſtruction. See *Pat.* All this we ſee is accommodated to the groſs apprehenſions of the people.

4 And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments. 6 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: * I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off

* Read, *Should I come up, &c. I would conſume them.*

An. ante C. 1491. thy ornaments from thee, that I may know what to do unto thee. 6 And the children of Iſrael ſtript themſelves of their ornaments, by the mount Horeb.

EXPOSITION.

4 *No man did put on him his ornaments.*] Not only thoſe ornaments wherewith they had decked themſelves at their late feſtival, but thoſe which they ordinarily wore; appearing in the habit of humble penitents.

5 *I will come up into the midſt of thee—and conſume thee:*] i. e. Unleſs you repent and atone for your ſin by a ſincere and ſpeedy courſe of humiliation. The next words ſhew that it was not an abſolute threatning. Or we may render the words thus: *In one moment, ſhould I come up into the midſt of thee, I would conſume thee.* See *Calmet in loc.* and *Ainſw.*

That I may know what to do unto thee.] That I may deal with you according as I find you diſpoſed. God ſpeaks here after the manner of men.

6 *By the mount Horeb.*] Heb. *From mount Horeb:* i. e. They put on the habit of penitents, and retired to a diſtance from the place where God appeared, as afraid and aſhamed to appear in his preſence. See *Pat. Ainſw. Jun. & Trem.*

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to paſs, *that* every one which ſought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp. 8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent-door, and looked after Moſes, until he was gone into the tabernacle. 9 And it came to paſs, as Moſes entered into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the* LORD talked with Moſes. 10 And all the people ſaw the cloudy pillar ſtand at the tabernacle-door: and all the people roſe up, and worſhipped, every man in his tent-door. 11 And the LORD ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp; * but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

* Read, *His ſervant Joſhua who miniſtred unto him departed not.*

EXPOSITION.

7 *And Moſes took the tabernable,*] Some public tent where Moſes heard cauſes, and enquired of God; for the ſacred tabernacle was not yet built, *ch.* xxxvi. The LXX and Syriac render it *his tabernacle*, intimating, that Moſes's own tent was the place where the divine glory reſted till the ſanctuary was prepared. And ſo it is underſtood by Le Clerc, Grotius, and others. Perhaps Moſes had this tent with him in the mount, and that it was there that God revealed himſelf to him. For the glory of the Lord which appeared to him upon the mount while he was there, deſcended and ſtood at the door of his tent, or tabernacle, when he had entered into it. See *ver.* 9. and *ch.* xxxiv. 34.

And pitched it without the camp,] To humble them when they ſaw the diſpleaſure of God declared by this departure of his ſymbolical preſence, which might make them fear leſt he would remove quite out of their ſight. See *Pat.*

Called it the tabernacle of the congregation.] Or, *the tabernacle of meeting.* He called it by the ſame name that was afterwards appropriated to the tabernacle built for divine ſervice alone.

8 *When Moſes went out unto the tabernacle, all the people—looked after Moſes,*] They looked after him with ſigns of reverence, expecting, not without pain and concern, what might be the iſſue of his removal from them. And as ſoon as they ſaw the divine glory deſcend upon the tabernacle, they worſhipped towards it, deprecating the diſpleaſure of the Almighty, whom they had provoked to withdraw his ſpecial preſence from them. See *ver.* 10.

9 *As Moſes entered into the tabernacle, the cloudy pillar deſcended,*] This ſymbol of the Divine Preſence having gone up before, and ſtood aloof from the camp, which was become unclean through their idolatry, now came down again upon the removal of the tabernacle.

And ſtood at the door of the tabernacle,] Openly to aſſert the authority of Moſes, with whom God ſhewed himſelf preſent, though he had forſaken them.

11 *And the Lord ſpake unto Moſes face to face,*] *i. e.* God manifeſted himſelf to him in a moſt conſpicuous intimate manner, by a diſtinct voice, not in viſions and dreams, and obſcure reſemblances; nor with ſuch awful tremendous circumſtances as often threw the prophets into an extaſy of dread and conſternation; (ſee *Dan.* x. 7, 8, 9.) but in a manner familiar, friendly, and condeſcending. This is the true import of the expreſſion, as appears from *Num.* xii. 8. See *Le Clerc's Commentary.* 'Tis to be obſerved alſo, that Moſes alone had free acceſs at all times to the holy of holies, there to hold intercourſe with God, as appears from *ch.* xxv. 22. compared with *Num.* vii. 89. into which none elſe were admitted, except the high-prieſt once a year, *Lev.* xvi. on which account Moſes is ſaid to be the only prophet whom God knew *face to face*, Deut. xxxiv. 10. This much is certain, that the paſſage cannot be underſtood literally, as if God had appeared to Moſes in a human ſhape, and ſo converſed with him *face to face*; for the divine perſon here ſpoken of aſſumed no particular organized form, as is plain from *Deut.* iv. 12.

As

As a man ſpeaketh to his friend,] God is ſaid to have talked *face to face* with all the Iſraelites, *Deut.* v. 4. but then it was *out of the midſt of fire*, in a manner awful and tremendous; but to Moſes he ſpake in a milder and more condeſcending manner.

But his ſervant Joſhua, a young man, departed not out of the tabernacle.] The meaning is, that Joſhua being appointed to take care of the tabernacle, and to ſee that no body entered into it, departed not from his charge. The word *nagnar*, which we render *young man*, ſignifies a *miniſter* or *ſervant*, as *puer* ſometimes does in Latin, becauſe ſervice is uſually performed by the younger ſort. It is the ſame word that is uſed when ſpeaking of Abram's ſervants, *Gen.* xiv. 24. and of Ziba, Saul's ſervant, *Sam.* ix. 10. Joſhua cannot be ſo called on account of his age, for he muſt have been at this time upwards of fifty, as may be gathered from *Joſh.* xxiv. 29. compared with *Deut.* xxxiv. 7. See *Pat. Le Clerc.* and *Ainſw.* An. ante C. 1491.

12 And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight. 13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people. 14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt. 15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence. 16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth. 17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

EXPOSITION.

12 *And Moſes ſaid unto the Lord,*] It is likely that Moſes being ſatisfied with the penitence of the people, returned to the tabernacle, and there had this communication with the Deity.

Thou ſayeſt unto me, bring up this people:] As is mentioned, *ver.* 1.

Thou haſt not let me know whom thou wilt ſend with me.] Thou haſt only ſaid thou wilt ſend an Angel before me, *ver.* 2. but holdeſt me in ſuſpenſe whether thou wilt guide us in the pillar of cloud as thou haſt done hitherto. For he had left him at an uncertainty what he would do, in caſe the people did repent, *ver.* 5. See *Pat. Le Clerc.*

Yet thou haſt ſaid, I know thee by name,] *i. e.* Thou haſt vouchſafed to me ſpecial marks and teſtimonies of thy love and favour. For, *by name*, is, *in a ſpecial manner*, (Lat. *nominatim*;) and, *to know one*, is *to love and favour*. See *Ex.* i. 8. The expreſſion is borrowed from the manner of kings, who of all their ſubjects know few by name, but their favourites, and thoſe who have acceſs to their perſons. See *Le Clerc. Ainſw. Grotius.*

13 *If I have found grace in thy ſight,*] If I ſtill continue in thy favour.

Shew me now thy way] *i. e.* Shew me what thou art to do in this matter; for that is the meaning of *God's way* in ſcripture, *Job.* xl. 19. *Pſ.* lxxvii. 19. See *Le Clerc.* Grotius explains it, "Shew me *thy way* in the adminiſtration of the univerſe, that I may imitate the glorious example in the conducting of this people". But this ſenſe is not ſo agreeable to the context.

That I may know thee, that I may find grace in thy ſight:] Heb. *And I ſhall know thee, to find grace in thy ſight: i. e.* I ſhall then be fully aſſured of thy gracious acceptance of me. See *Pat.*

14 *And he ſaid, My preſence ſhall go with thee, and I will give thee reſt.*] *i. e.* I will guide thee myſelf, as I have done hitherto, by my glorious preſence in the tabernacle; nor will I leave you, till I have brought you to your reſt and ſettlement in the promiſed land. See *Pat.* Le Clerc takes it interrogatively thus; *If my preſence ſhall go with thee, wilt thou be at reſt?* Which agrees beſt with Moſes's anſwer.

15 *And he ſaid, if thy preſence go not with me,*] In theſe words Moſes acknowledges how highly he valued the ſpecial Divine Preſence, ſince without this he had rather never ſtir from the place where they now were. He conſiders it as the principal thing that would diſtinguiſh them from other people, and give them the greateſt ſuperiority over their enemies; namely, that they were immediately governed and conducted by God himſelf, and not by the miniſtry of an angel only. See *Deut.* iv. 7.

17 *And the Lord ſaid—I will do this thing alſo—for thou haſt found grace in my ſight,*] We are not to imagine that it was Moſes's interceſſion that rendered God compaſſionate and forgiving towards the Iſraelites. Had not God of his own nature been merciful, and previouſly diſpoſed to extend forgiveneſs towards them, not all the prayers and interceſſions of Moſes, or any of his creatures, could have mitigated, or turned away his wrath. But it was becoming the wiſdom of God to diſpenſe his favours to them on ſuch terms as might prevent their abuſe of the Divine Goodneſs. It is for the ſame reaſon that God inſiſts upon men's repentance, as a condition of their acceptance with him; not that their repentance makes any change in God, or gives his nature a merciful turn; by no means; but their repentance qualifies themſelves for being objects of his divine mercy.

18 And he ſaid, I beſeech thee, ſhew me thy glory. 19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and

An. ante C. 1491. will ſhew mercy on whom I will ſhew mercy. 20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live. 21 And the LORD ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock. 22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand, while I paſs by. 23 And I will take away mine hand, and thou ſhalt ſee my back-parts: but my face ſhall not be ſeen.

EXPOSITION.

18 *I beſeech thee, ſhew me thy glory.*] Moſes having obtained ſo much favour of God, preſumes to aſk ſomewhat farther, namely, to be allowed a ſight of the ſplendor of that glorious Majeſty that was to conduct them, not vailed in a cloud, but in its original heavenly brightneſs; which unveiled Majeſty is called *the face of God*, *ver.* 20. See *Pat.* The LXX. render it, *Shew me thyſelf*; as if Moſes had conceived the Divine Nature itſelf to be viſible; but there is no neceſſity for underſtanding the words in that ſenſe, ſince *the glory of God*, and the *face of God*, are equally capable of ſignifying ſome bright and luminous appearance, by which God manifeſts himſelf preſent, in a peculiar manner, to the angels and ſaints in heaven. Such is the ſplendor of this appearance, that it could not be exhibited to the view of mortals without overpowering their ſenſes, and doing them hurt; and therefore to the Iſraelites it was vailed in a cloud. Now this moſt reſplendent light, naked and diveſted of the cloud which covered it, is what Moſes ſeems deſirous to have ſeen. This is, perhaps, what St. John, 1 *John* iii. 2. calls *ſeeing God as he is*, and St. Paul, 1 *Cor.* xiii. 12. *ſeeing him face to face.* See *Le Clerc.* To this *glory of God* we may apply that paſſage in *Job* xxv. 5. *Behold even to the moon and it ſhineth not; yea the ſtars are not pure in his ſight.* Which a noted writer thus paraphraſes: "The light of the ſun, and all the glories of the world in which we live, are but as weak and ſickly glimmerings, or rather darkneſs itſelf, in compariſon of thoſe ſplendors which encompaſs the throne of God".

19 *I will make all my goodneſs paſs before thee*] *i. e.* I will diſplay ſuch degrees of my glory before thee, as will not hurt thee, but be delightful to thee. *Oſtendam tibi omne bonum: I will ſhew thee all that is good*, as the Vulgate has it: for it is impoſſible for a mortal to behold the height of Divine Majeſty, without being diſſolved and deſtroyed by its piercing brightneſs. See *Pat.* Le Clerc underſtands it of the voice which was heard proclaiming the divine *goodneſs* and *mercy*, while the *glory of God paſſed by.* As if God had ſaid, "Thou canſt know me no other way, but by a voice declaring the goodneſs and excellence of my nature, while the inacceſſible light in which I dwell paſſes before thee". Others take it as a preciſe and direct anſwer to Moſes's prayer; *Thou ſhalt ſee my glory, for I will make all my goodneſs to paſs before thee.* And indeed *goodneſs* is the *glory*, i. e. the moſt illuſtrious attribute of the Divine Nature, glorious and adorable in itſelf, and, as a ground-work interwoven with all the other perfections of the Divine Nature, makes every one of them glorious, amiable, and praiſe-worthy: immenſe and eternal goodneſs (as Dr. Clarke expreſſes it,) goodneſs all-powerful and all-wiſe; goodneſs inveſted with ſupreme dominion, and tempering the rigour of unrelenting juſtice; this is a character truly *glorious* and divine. This is that inexhauſtible fountain of beneficence, which angels, and archangels, and ſpirits of juſt men made perfect, adore with never-ceaſing praiſes in the regions of eternal happineſs. But though this ſenſe of the words be noble and ſublime, yet that which is firſt mentioned ſeems more agreeable to the deſign of the place.

And I will proclaim the name of the Lord before thee;] The LXX render it, *I will call to thee by my name*, (ſaying) *the Lord is before thee:* i. e. I will admoniſh thee by a voice, that now the Lord is preſenting himſelf to thee. And ſo we find he did, *ch.* xxxiv. 6. See *Pat.* In the original it is, *I will call in or by the name Jehovah before thee*; which is only a Hebraiſm for, *I will call or pronounce my name Jehovah*, to put thee in mind of the ſtedfaſtneſs of my promiſes, the immutability of my counſels, the unalterableneſs of my goodneſs. See on *ch.* vi. 3. *Grotius.*

And will be gracious to whom I will be gracious, &c.] This is the ſubſtance of what he tells him he would proclaim before him; and the meaning is, that he would diſpenſe his favours according to his own good pleaſure, as he did now to Moſes; unto whom he vouchſafed ſuch a revelation of himſelf, as he did not make to others: for thus he explains it, *ch.* xxxiv. 6, 7. where he tells him, he would be gracious and merciful to ſome, but puniſh the iniquity of others. See *Pat.* Le Clerc explains the words, agreeable enough to the context, thus; *I have favoured whom I will favour, and have had mercy on whom I will have mercy.* i. e. *I have begun* to ſhew favour and loving kindneſs to thee, and to the Iſraelites, and I *will continue* to do ſo; and therefore I will both go before the Iſraelites, and lead them in the way to the promiſed land, as I have done hitherto; and I will ſhew thee my glory, as far as it may be exhibited to mortals with ſafety. St. Paul applies the words in atteſtation of the divine ſovereignty in general, telling us, *Rom.* ix. 18. *God hath mercy on whom he will have mercy, and whom he will he hardeneth*, (or ſuffereth to be hardened. See *Ex.* iv. 21.) Which is not to be underſtood as if God acted arbitrarily, irreſpectively, and without regard to men's behaviour: but the meaning is, God who knoweth the heart, and not we, is the only proper judge who are fit objects of his mercy, who of his wrath. Even in human judicatures, a judge may very reaſonably be ſuppoſed to ſay to an ignorant multitude, not arbitrarily, but as having himſelf a moſt perfect knowledge both of the law and of the fact, *I will acquit whom I will acquit*, and *I will condemn whom I ſee fit to condemn.* See *Dr. Clarke's Serm. Vol.* I. *p.* 417.

20 *And he ſaid, Thou canſt not ſee my face:*] This is well explained by one of the Rabbins: "Of that divine glory mentioned in ſcripture, there is one degree which the eyes of the prophets were able to ſuſtain; another which all the Iſraelites ſaw, as the cloud and conſuming fire: but the third is ſo bright and dazzling, that no mortal is able to apprehend it; but ſhould he venture to look upon it, his whole frame would be diſſolved". In ſuch inconceivable ſplendors is the Divine Majeſty revealed to the inhabitants of the celeſtial world, where he is ſaid to *dwell in the light which no man can approach unto,*

φως απροσιτον, *light inacceſſible*, 1 Tim. vi. 16. See on *ver.* 18. *Pat.* By the *face of God*, therefore, we are to underſtand that *light inacceſſible*, before which the angels ſtand, but which would be inſufferable to mortal eyes, inſomuch that no man could *ſee* this *face of God and live*, for that is plainly the meaning of the following words. See *Le Clerc.*

For there ſhall no man ſee me and live.] i. e. That glory which thou wouldſt have ſhewn to thee, is too bright for *man* to *behold* and *live*. Accordingly we find, when the *Shechinah*, or Divine Glory, filled the tabernacle, Moſes was not able to enter into it, *ch.* xl. 35. i. e. he could not with ſafety to his life enter into it, 2 *Chro.* vii. 1, 2. See *Pat.* Hence it is that St. Paul, who had ſeen the Son of God encompaſſed with his heavenly glory, was thereby ſtruck blind, *Acts* xxii. 11. See *Le Clerc.* Compare *Gen.* xvi. 13. and *Judg.* vi. 23. and xiii. 22.

21 *There is a place by me,*] Probably meant of mount Horeb, where Moſes had long enjoyed this intercourſe with God, from which the tabernacle, when the Divine Glory now appeared, *ver.* 9, 11, was at no great diſtance. See *Pat.*

22 *I will put thee in a cleft of the rock ;*] i. e. I will direct thee to the place where thou ſhalt be. See *Pat.* and on *Gen.* iii. 21.

And I will cover thee with my hand] By the *hand of God*, in ſcripture, is meant his *inviſible power*, (Pſ. xxxvii. 24. lxxviii. 42. and Iſ. lix. 1.) which now, perhaps, ſpread a cloud before him, that he might not be ſtruck dead by the refulgence of thoſe beams which darted from the *face* of the Divine Majeſty. See *Pat.* But we need not have recourſe to any metaphorical ſenſe; the word *chaph* ſignifies not only the *palm of the hand*, but whatever is *hollow* and *concave*, particularly a *cloud*, Job xxxvi. 32. See alſo *Lam.* iii. 41. in the original, *Ainſw.* and *Le Clerc.* Accordingly it is here rendered *cloud* by the Arabic verſion. It is remarkable that the Chaldee here tranſlateth it, *my Word*, and in the following verſe, *the Word of my glory*, the known titles of Chriſt, who is called *the Word of God*, Joh. i. 1. and the *Glory of God*, or the *Effulgence of his Glory*, απαυγασμα της δοξης, Heb. i. 3. An. ante C. 1491.

23 *I will take away mine hand,*] As ſoon as thoſe dazzling ſplendors of the Divine Majeſty, called *the face of God*, *ver.* 20. were paſſed by him, which it was impoſſible for him to behold and live, God promiſes to withdraw by degrees the cloud that ſcreen'd him, that ſo he might diſcover *his back parts*, or thoſe rays of the Divine Glory which were not too piercing for mortal eyes to ſuſtain. See *Pat.*

Thou ſhalt ſee my back parts, but my face ſhall not be ſeen.] This Grotius explains allegorically; for by the *face* of God, he underſtands the reaſons and final cauſes of the divine diſpenſations; and by his *back-parts*, thoſe diſpenſations themſelves. *Theſe* we feel, and muſt *ſee*, if we will but open our eyes; but *thoſe* are often too deep for us to fathom and ſearch out, *Rom.* xi. 33, &c. To this are applicable the words of Job, *ch.* xxvi. 9. *He holdeth back the face of his throne, and ſpreadeth a cloud upon it.* In this world we have but an imperfect image of the glory of God, *we ſee but as through a glaſs, darkly*; in oppoſition to the ſtate which is to come, when we ſhall ſee *face to face*, or *eye to eye*, 1 Cor. xiii. 12. Iſ. lii. 8. But though the words may be thus explained in a figurative ſenſe, what we have before given is their primary literal meaning, as appears by comparing this paſſage with *ch.* xxxiv. 5, &c. where God accompliſhes what is here promiſed.

CHAP. XXXIV.

AND the LORD ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables which thou brakeſt. 2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me, in the top of the mount. 3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount: neither let the flocks nor herds feed before that mount.

EXPOSITION.

1 *And the Lord ſaid unto Moſes, &c.*] God having promiſed Moſes that he would be reconciled to the Iſraelites, and favour him with a diſplay of his glory, bids him now prepare himſelf for receiving the performance of both.

Hew thee two tables of ſtone like unto the firſt:] There is this difference between the firſt tables and thoſe which Moſes is now ordered to prepare, that God did not only write his laws with his own finger upon the firſt tables, but the tables themſelves alſo were the work of God, *ch.* xxxii. 16. Whereas in theſe the writing was by the finger of God, the matter was by the hand of Moſes. So that at the ſame time that God ſhewed himſelf reconciled, he put them in mind that he had been offended. See *Pat.*

2 *Come up in the morning unto mount Sinai,*] From whence God ſpake to the Iſraelites thoſe very words he intended to write upon the tables, *Deut.* v. 4, &c.

3 *Let no man be ſeen throughout all the mount:*] That he may not be ſtruck blind, or ſtruck dead, by the ſplendors of the celeſtial appearance. See *Le Clerc.* This ſerved both to denote to them the ſinful eſtate they were in, and to impreſs a greater awe of God upon them. See *ch.* xix. 12, 13, &c.

4 And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone. 5 And the LORD deſcended in the cloud, and ſtood with him there, and proclaimed the name of the LORD. 6 And the LORD paſſed by before him,

An. ante C. 1491. and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodneſs and truth, 7 Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. 8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

EXPOSITION.

5 *And the Lord deſcended in the cloud*,] The Shechinah, or ſymbol of the divine preſence deſcended.

Proclaimed the name of the Lord] As the name of a man is that whereby he is known and diſtinguiſhed from others; ſo the *name* of God here ſignifies, that exalted character, thoſe adorable perfections whereby he is diſtinguiſhed from all other beings whatſoever. It is by theſe perfections of mercy, juſtice, and truth, that God reveals himſelf to Moſes, not by the celeſtial light which accompanies his preſence; for the nature of God is not light, which is but a material ſubſtance however pure, but love, goodneſs, juſtice, &c. are his very nature; at leaſt diſpoſitions of his nature. So that in ſo far as we have a clear and juſt idea of theſe exalted attributes, which the Deity here aſſumes to himſelf, in ſo far we may be ſaid to know the Divine Nature, to ſee God himſelf, and to underſtand what he is. See *Le Clerc in loc.*

And proclaimed, The Lord, &c.] Heb. *Jehovah*. The meaning is, that the voice from the cloud proclaimed and deſcribed him as the infinite, eternal, and omnipotent Being, the fountain of all being and perfection. For all this is implied in the word Jehovah. See on *Ex.* vi. 3. Under this firſt part of the name of God are, therefore, comprehended all his natural perfections: and the other parts contain a deſcription of what is called his moral character. The Vulgate makes the perſon here ſpeaking to be Moſes, who thus invokes God as *the glory* paſſes by him; and the ſame is followed by Junius. But that we tranſlate the paſſage right, appears from *ch.* xxxiii. 19. *Num.* xiv. 17, 18.

God,] See on *Gen.* i. 1. and *Ex.* xx. 2.

Merciful] The original word *Rachum* is very emphatical; it ſignifies ſuch tenderneſs as parents have towards their children when their bowels yern within them. In which ſenſe it occurs, *Gen.* xliii. 30. 1 *Kings* iii. 26. Mercy in God is properly that branch of the divine goodneſs, which conſiſts in pardoning penitent ſinners, and receiving them into his favour, as a father receives a returning child; in readineſs to relieve them from their miſeries, and in making all favourable allowances for their weakneſſes and infirmities. Mercy in God is free from that painful paſſion, that commotion, or perturbation of mind, which accompanies the exerciſe of compaſſion amongſt men; it is a calm, fixed, and ſteady principle, having its foundation in the very nature and eſſence of God, therefore immutable, and ſubject to no variation. *If.* xlix. 15. It is not a partial affection in favour of any individual, as it is in men, where it often acts inconſiſtently with public good, but it is a branch of that univerſal benevolence which the Deity exerts in behalf of the whole; conſequently it is no ways inconſiſtent with the exerciſe of a juſt ſeverity towards the obſtinate and impenitent: for the ſame benevolent regard to the general good, which inclines the Deity to ſhew mercy to humble, repenting ſinners, determines his juſtice to chaſtiſe the hardened and rebellious. In that caſe, mercy and indulgence to a few individuals would be cruelty to many thouſands.

Gracious,] The Hebrew word *chanun*, *gracious*, is an epithet that belongs to one who loves generouſly, and does good without any hope of compenſation or advantage. And to whom can this character belong ſo well as to God, who, from the pure overflowings of his goodneſs, communicated being to all his creatures, and is conſtantly employed in doing them good, without any poſſibility of receiving the leaſt profit or advantage from them: he delights in beſtowing benefits upon them, and is kind even to ſuch of them as are evil and unthankful.

Long-ſuffering,] That particular branch of divine goodneſs which conſiſts in deferring the puniſhment of evil-doers, is diſtinguiſhed by the name of patience, or *long ſuffering*. The reaſon of God's delaying this puniſhment, is nothing elſe but to give thoughtleſs men time for repentance. He is long-ſuffering to us-ward; not willing that any ſhould periſh, but that all ſhould come to repentance. 2 *Pet.* iii. 9. There is no obligation upon God, in ſtrictneſs, to ſpare ſinners at all; but, if he pleaſed, he might, with juſtice, cut them off immediately; yet, in great compaſſion, he chuſes rather to invite ſinners to repentance. This divine *long-ſuffering* was remarkable, in bearing with the provocations of the Jews in the wilderneſs forty years, and is therefore celebrated with high praiſes by the Pſalmiſt, *Pſ.* lxxviii. 41, 38, 39. cvi. 23, 43, 44, 45. See *Dr. Clarke's Sermon on the Patience of God*, *V.* I. *p.* 94.

Abundant in goodneſs] The LXX render it by one beautiful word πολυελεος, *abundant in mercy*. The Chaldee and Arabic take it, as we do, for an extenſiveneſs of the divine beneficence in general, *multa faciens bona*. And, indeed, well may God be ſaid to be *abundant in goodneſs*, ſince the divine nature is goodneſs itſelf, *Luke* xviii. 19. 1 *John* iv. 8. And his bountiful kindneſs extends itſelf perpetually over all his works.

And truth,] As God is *abundant* in goodneſs and mercy, ſo alſo in truth and faithfulneſs: i. e. He is ſtedfaſt in the performance of all his promiſes, and of all his threatnings, however long they may be delayed. *Heb.* x. 23. 2 *Pet.* iii. 9.

7 *Keeping mercy for thouſands*,] i. e. He extends his mercy and forgiveneſs to the late poſterity of his pious and faithful ſervants. See on *ch.* xx. 6. The ſame word, *cheſed*, which before we tranſlated *goodneſs*, we here tranſlate *mercy*, which is one principal and moſt eſſential branch of goodneſs, as is ſaid before, in explaining the word *merciful*.

Forgiving iniquity, and tranſgreſſion, and ſin,] Theſe words are here uſed of much the ſame ſignification, to denote the extent of the divine forgiveneſs, which paſſes by all ſorts of offences, in thoſe who are penitent. The extent of the divine forgiveneſs is beautifully repreſented in the parable of a king and his ſervants, *Matt.* xviii. 23. and in that other parable of the prodigal ſon, *Luke* xv.

And that will by no means clear the guilty;]

The guilty is not in the original: but the ſenſe requires this, or ſome ſuch word to be ſupplied, as in the LXX. The expreſſion intimates, that however God is merciful and forgiving towards the penitent, yet he will not ſuffer his honour and authority to be trampled upon by thoſe who wantonly abuſe his lenity and forbearance. Therefore the paſſage is thus juſtly rendered by the Chaldee: *Parcens eis qui convertantur ad legem ſuam; & non juſtificans eos qui non convertuntur.* Maimonides, and others after him, take theſe words to be a further amplification of the goodneſs of God, ſignifying, that in puniſhing offenders he will not utterly deſtroy them. For he tranſlates *Nakkeh lo Jenakkeh, extirpating he will not extirpate*, in viſiting the iniquity of the fathers upon the children. i. e. Though he chaſtiſe the guilty, and viſit the iniquities of the fathers upon the children, yet he will not quite deſtroy them. See on *Num.* xiv. 18. And indeed the word is ſometimes taken in that ſenſe, as *If.* iii. 26. where we tranſlate it, *ſhe ſhall ſit deſolate.* But the other ſenſe is more common. As if he had ſaid: However he be full of forgiveneſs, he will not ſuffer ſin to eſcape unpuniſhed. *He is merciful, yet juſt withal.* Which is not to be ſo underſtood as if juſtice was inconſiſtent with mercy; for, properly ſpeaking, they are both alike branches of love and goodneſs; they proceed from the ſame principle, tho' their operations be different. To curb vice, and chaſtiſe the licentious, is as much an act of goodneſs, as to reward virtue, and pardon the penitent. All the divine chaſtiſements tend to good, to the good of the offender himſelf, if he be thereby reclaimed; or if he be incurable, at leaſt to the good of the moral ſyſtem, by lopping him off, as an uſeleſs branch that ſerves only to encumber the ground; or as a mortified limb, that endangers the ſoundneſs of the whole body. When lenity, and mild meaſures, produce not the deſired effect, then harſher methods become ſalutary and requiſite. An. ante C. 1491.

——*immedicabile vulnus*
Enſe recidendum, ne pars ſincera trahatur.

Viſiting the iniquities of the fathers upon the children, &c.] Maimonides in his *More Nev.* p. I. *c.* 54. underſtands it of idolaters, for they only, or chiefly, are conſidered in ſcripture as *haters of God.* That in ſome particular caſes, as that of the Canaanites, they were to be puniſhed in the father, the ſon, the grandſon, and the great grandſon, i. e. the whole race of them, was to be extirpated, for preventing the ſpreading of the infection. See on *Exod.* xx. 5.

And Moſes made haſte, and bowed his head toward the earth, and worſhipped] As ſoon as the voice ceaſed, Moſes fell proſtrate before the divine majeſty, renewing his interceſſion for the people, beſeeching that, agreeably to the gracious deſcriptions he had given of himſelf, he would forgive them their late offence, and confirm the promiſe of continuing his preſence with them, which he had vouchſafed to give in general terms, *ch.* xxxiii. 16, 17. See *Pyle.*

9 And he ſaid, If now I have found grace in thy ſight, O LORD, let my Lord, I pray thee, go amongſt us (* for it *is* a ſtiff-necked people) and pardon our iniquity, and our ſin, and take us for thine inheritance. 10 And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

* Read, *Tho' it be a ſtiff-necked people.*

EXPOSITION.

9 *For it is a ſtiff-necked people*] As it ſtands in our verſion the meaning is, they need thy conduct and preſence to keep them in awe, and cure them of their perverſeneſs. See *Pat.* But the particle *chi*, which we tranſlate *for*, may be better rendered *tho'*, and then the meaning will be though they be very refractory, yet do not forſake them. See on *Gen.* viii. 21. *Ex.* xiii. 17. where this particle is taken in the ſame ſenſe. See *Le Clerc.*

10 *Behold I make a covenant:*] It is called a *covenant*, becauſe herein God ſtipulates to drive out the inhabitants of Canaan before them, and takes them engaged to have no cloſe friendſhip, or confederacy with thoſe nations in their idolatries.

For it is a terrible thing that I will do with thee.] Such as ſhall conſpicuouſly declare my almighty power, and ſtrike a terror into all thoſe who oppoſe my deſign of ſettling you in the promiſed land.

11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite. 12 Take heed to thy ſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee. 13 But ye ſhall deſtroy their altars, break their † images, and cut down their groves. 14 For thou ſhalt worſhip † Heb. *ſtatues.* no other god: for the LORD, whoſe name *is* jealous, *is* a jealous God: 15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice, 16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods. 17 Thou ſhalt make thee no molten gods.

EXPO-

An. ante C. 1491.

EXPOSITION.

12 *Leſt thou make a covenant with the inhabitants of the land whither thou goeſt,*] See on *ch.* xxiii. 32.

Leſt it be for a ſnare] i. e. Leſt it inſnare thee into idolatry.

13 *Deſtroy their altars, break their images, and cut down their groves.*] This explains *ch.* xxiii. 32. *Thou ſhalt not make a covenant with their gods*; i. e. with the images of their gods, which images were uſually ſet in groves, as the ſacred places or temples of their gods. Under the ſhade of theſe groves great impurities were wont to be committed, 1 *Kings* xiv. 23, 24. 2 *Kings* xxiii. 7. Hence Horace calls them *parum caſtos lucos. L.* I. *Od.* XII. *Pat.* See on *Gen.* xxi. 33.

14 *The Lord, whoſe name is jealous,*] See on *ch.* xx. 5.

15 *Leſt thou make a covenant with the inhabitants of the land,*] Particularly by inter-marriages, which always prov'd a fatal ſource of idolatry to the Jews. See 1 *Kings* xi. 2, 3, 4. *Ezra. ch.* ix and x. *Neh.* xiii. 25.

Go a whoring after their gods,] Why the idolatry of the Iſraelites is called *whoredom*, or *going a whoring from God*, is ſhewn *Ex.* xx. 5. on theſe words, *a jealous God.* But Le Clerc is of opinion, that the word primarily ſignifies *impure worſhip*, and hence came to ſignify idolatry in general; becauſe the idolatrous worſhip of the Pagan deities was generally accompanied with lewdneſs, and ſometimes with unnatural proſtitution: as particularly in Paleſtine, where Aſtarte, or Venus, had infamous Sodomites, and common proſtitutes, to ſerve in her temples and groves, 1 *Kings* xiv. 24. 2 *Kings* xxiii. 7. *Hoſ.* iv. 14. And that thoſe impure rites were practiſed in Canaan, even in Moſes's time, is probable from *Deut.* xxiii. 17, 18. Eſpecially as hiſtory records the worſhip of Venus among the Phenicians to have been of the earlieſt antiquity. *Herodot. l.* I. *c.* 105. See *Le Clerc* and *Calmet.*

And thou eat of his ſacrifice,] It has been before obſerved, that ſacrifice was a kind of ſacred feaſt, wherein the gueſts were entertained at table with the god to whom the ſacrifice was offered, in token of friendſhip with him. And therefore whoever eat of the ſacrifices offered to other gods, profeſſed himſelf the friend and worſhipper of thoſe gods. This ſhews the force of the apoſtle's reaſoning, 1 *Cor.* x. 20.

17 *Thou ſhalt make thee no molten gods.*] This prohibition is here renewed upon account of their late ſin in worſhipping the molten calf. *ch.* xxxii. 4.

18 The feaſt of unleavened bread ſhalt thou keep: Seven days ſhalt thou eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou cameſt out from Egypt. 19 All that openeth the matrix *is* mine: and every firſtling among thy cattle, *whether* ox or ſheep, *that is male.* 20 But the firſtling of an aſs thou ſhalt redeem with a ‖ lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſtborn of thy ſons thou ſhalt redeem: and none ſhall appear before me empty. 21 Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt. 22 And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the ‡ years end. 23 Thrice in the year ſhall all your men-children appear before the LORD GOD, the God of Iſrael. 24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the LORD thy God, thrice in the year. 25 Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſſover be left unto the morning. 26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mothers milk.

‖ Or, *kid.*

‡ Heb. *revolution of the year.*

EXPOSITION.

18 *The feaſt of unleavened bread, &c.*] See on *ch.* xii. 15, 16.

19 *All that openeth the matrix is mine:*] See on *ch.* xiii. 12.

20 *The firſtling of an aſs ſhalt thou redeem*] See on *ch.* xiii. 13.

And none ſhall appear before me empty.] See on *ch.* xxiii. 15.

21 *Six days, &c.*] See on *ch.* xx. 8, 9, *&c.*

In earing-time, and in harveſt thou ſhalt reſt.] *In earing-time*, i. e. in ploughing-time, as the original word ſignifies: for this word to *ear* is originally Saxon, and comes from the Latin *arare.* To ſhew how ſtrictly they were to abſtain from all ſervile labour on the ſeventh day, they are expreſly enjoined to obſerve that *reſt*, in the two moſt buſy times of the year, when they ploughed, and when they ſowed their ground. See *Pat.*

22 *Thou ſhalt obſerve the feaſt of weeks, &c.*] See on *ch.* xxiii. 16.

23 *Thrice in the year, &c.*] See on *ch.* xxiii. 14, 17. Theſe laws are here repeated, together with thoſe that follow, *ver.* 25, 26. becauſe they ſerved to preſerve them in the worſhip of the true God, from whom they had lately departed, and becauſe the covenant was now renewed.

24 *And enlarge thy borders:*] See on *ch.* xxiii. 31.

Neither ſhall any man deſire thy land, &c.] To remove all fear out of their minds, God aſſures them that he would lay ſuch reſtraints upon their enemies, that they ſhould not ſo much as think of invading them at thoſe *three* feaſts: which effect he promiſes to bring about by the means mentioned in this verſe, viz. by *caſting out the nations before them*, and *inlarging their borders*,

ders. So that the nations ſhould dread to invade their land, who were both ſo powerful in themſelves, and ſo remarkably protected by heaven. See *Jun. & Trem.*

25 *Thou ſhalt not offer the blood, &c.*] See on *ch.* xxiii. 18. An. ante C. 1491.

26 *The firſt-fruits—thou ſhalt not ſeethe, &c.*] See for both theſe *ch.* xxiii. 19.

27 And the LORD ſaid unto Moſes, Write thou theſe words: for after the tenour of theſe words I have made a covenant with thee and with Iſrael. 28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten † commandments.

† Heb. *words.*

EXPOSITION.

27 *Write thou theſe words:*] Here Moſes is charged to keep a particular regiſter of theſe and ſuch like injunctions, as the articles of covenant between God and the Iſraelites. See *ch.* xxiv. 7.

28 *And he was there with the Lord forty days, &c.*] For a further tryal of the people's patience and obedience, Moſes was now a ſecond time detained in the mount, for forty days and nights together, without the leaſt uſe of food, ſupported all the while by the divine power. See *Deut.* ix. 18. *Pat.* and *Calmet.*

And he wrote, &c.] i. e. Jehovah, or the angel repreſenting Jehovah; not Moſes, as appears from *ver.* 1. and *Deut.* x. 4.

29 And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes hand, when he came down from the mount) that Moſes wiſt not that the ſkin of his face ſhone, while he talked with him. 30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone, and they were afraid to come nigh him.

EXPOSITION.

29 *The ſkin of his face ſhone,*] Heb. *Was horned*, i. e. darted forth horns or rays of light. Accordingly the Vulgate tranſlates it *horned*, and this double ſignification of the word has given occaſion to the ignorant to paint Moſes's face with two horns ſhooting out of it. The ſplendor of the Divine Majeſty was ſo piercing, that it altered the very ſkin of his face, and made it luminous.

30 *And when Aaron and all the children of Iſrael ſaw Moſes, behold the ſkin of his face ſhone,*] They were all witneſſes of the glory of his countenance, which demonſtrated that he had been with God, and eſtabliſhed the authority of his laws, 2 *Cor.* iii. 7. See *Pat.*

They were afraid to come nigh him] Perhaps they took him for an angel, or ſome of the heavenly inhabitants.

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them. 32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai. 33 And *till* Moſes had done ſpeaking with them, he put a vail on his face. 34 But when Moſes went in before the LORD to ſpeak with him, he took the vail off, until he came out. And he came out, and ſpake unto the children of Iſrael *that* which he was commanded. 35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes face ſhone: and Moſes put the vail upon his face again, until he went in to ſpeak with him.

EXPOSITION.

32 *And he gave them in commandment all that the Lord had ſpoken*, &c.] All the orders that God had given him about the building of the tabernacle, and the reſt, contained in *ch.* xxv. &c. to the xxxii. For at his firſt deſcent from the mount, finding them in an apoſtacy from God, he ſaid nothing to them about theſe matters. See *Pat.*

33 *Moſes—put a vail on his face.*] To which the apoſtle alludes, 2 *Cor.* iii. 13. where he ſpeaks of the plainneſs of the goſpel diſpenſation in compariſon of the law.

35 *The ſkin of Moſes's face ſhone:*] How long this brightneſs on Moſes's face remained we are not told; ſome have thought it continued till the day of his death: perhaps only till he had conſecrated Aaron and his ſons, and delivered all the laws he had received about the ſervice of God.

CHAP. XXXV.

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them. 2 Six days ſhall work be done, but on

An. ante C. 1491. the ſeventh day there ſhall be to you † an holy day, a ſabbath of reſt to the LORD: whoſoever doth work therein, ſhall be put to death. 3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

† Heb. *holineſs.*

EXPOSITION.

1 *And Moſes gathered, &c.*] The account of the prieſts having been broken off at *ch.* xxxii. by the ſtory of the golden calf, Moſes now reſumes that account; and having ſummoned the *congregation*, i. e. the heads of the people, and laid before them what orders he had received from Jehovah, *ch.* xxxiv. 32, 33. he now proceeds to put them in execution. See *Pat.* and *Pyle.*

2 *Six days ſhall work be done,*] The great importance of obſerving this precept, appears to be the general reaſon of its being ſo often inculcated. For the obſervance of the weekly ſabbath was the badge which diſtinguiſhed from the nations of polytheiſm and idolatry, thoſe who believed the world to be the work of the *one* eternal God, who is a *ſpiritual* and *inviſible Intelligence*, and therefore not to be repreſented by images. Beſides, there is a particular reaſon for its being repeated here, as it was to Moſes at the end of all the directions about building the tabernacle, *ch.* xxxi. 13. namely, that the people might not imagine the work about the tabernacle would licenſe them to break the ſabbath. See *Pat.* and *Le Clerc.*

A ſabbath of reſt] Heb. *A ſabbath of ſabbaths.* See on *ch.* xx. 10. and *ch.* xxxi. 15.

Whoſoever doth work therein, ſhall be put to death.] See on *Ex.* xxxi. 14. and *Num.* xv. 35.

3 *Ye ſhall kindle no fire*] This is comprehended before under the general prohibition, *Thou ſhalt not do any work*, *ch.* xx. 10. and *ch.* xxxi. 15. Therefore the meaning is, "Thou ſhalt not ſo much as kindle a fire to dreſs your meat, or for any ſervile work: but to kindle a fire, in order to warm themſelves in cold weather, according to the opinion of the rabbins, was not forbidden. See *Pat.* and *Calmet.* The Eſſenes, indeed, as Joſephus tells us, (*Jewiſh War*, *l.* ii. *c.* 7.) were ſo ſtrict, that they would not light a fire on the ſabbath day for any conſideration.

4 And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying, 5 Take ye from amongſt you an offering unto the LORD: Whoſoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and ſilver, and braſs, 6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*, 7 And rams ſkins died red, and badgers ſkins, and ſhittim-wood, 8 And oyl for the light, and ſpices for anointing oyl, and for the ſweet incenſe, 9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

EXPOSITION.

5 *Take ye from amongſt you an offering unto the Lord:*] As commanded *ch.* xxv. 2.

Ver. 6, 7, 8, 9. See all theſe explained, *ch.* xxv. 4, 5, &c.

10 And every wiſe-hearted among you ſhall come and make all that the LORD hath commanded; 11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets, 12 The ark and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering, 13 The table and his ſtaves, and all his veſſels, and the ſhew-bread, 14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oyl for the light, 15 And the incenſe-altar, and his ſtaves, and the anointing oyl, and the ſweet incenſe, and the hanging for the door, at the entring in of the tabernacle, 16 The altar of burnt-offering with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot, 17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court, 18 The pins of the tabernacle, and the pins of the court, and their cords, 19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſts office.

EXPOSITION.

10 *Wiſe hearted, &c.*] i. e. *Skilful artificers.* The *heart* is here uſed, according to vulgar opinion, as the ſeat of the underſtanding. It was obſerved before, *ch.* xxvii. 3. that any ſkilful artiſt was by the ancients called Σοφος, a *wiſe man.* So Homer ſays of Margites, "The gods neither made him a ploughman, a ditcher, nor any other ſort of wiſe-man, Ουτ αλλως τι σοφον. See *ver.* 26, 31. *Pat.*

11 *The tabernacle,*] The inward curtains, mentioned *ch.* xxvi. 1, 2.

His tent,] The curtains of goats-hair, which were laid over the other, *ch.* xxvi. 7.

His covering,] Of rams ſkins, and badgers ſkins, which were thrown over the others, *ch.* xxvi. 14.

12 *The ark and the ſtaves, with the mercy-ſeat*] See *ch.* xxv. 10, 13, 17.

And

And the veil of the covering.] Which ſeparated the holy from the moſt holy place.

13 *The Table and his ſtaves, &c.*] See on *ch.* xxv. 23, 24, &c.

And the ſhew-bread,] i. e. The diſhes on which the ſhew-bread was ſet; for Moſes had no order to make the bread itſelf. See *ch.* xxv. 29.

14 *The candleſtick, &c.*] See on *ch.* xxv. 31, &c.

With the oil] See on *ch.* xxvii. 20, 21.

15 *The incenſe-altar, &c.*] See on *ch.* xxx. 1, 2, &c.

And the anointing oil,] *Ch.* xxx. 23, &c.

And the ſweet incenſe,] *Ch.* xxx. 34.

And the hanging for the door,] *Ch.* xxvi. 36. An. ante C. 1491.

16 *The altar of burnt-offering*] *Ch.* xxvii. 1, &c.

The laver and his foot,] *Ch.* xxx. 18.

17 *The hangings of the court,*] *Ch.* xxvii. 9.

Hangings for the door of the court.] *Ch.* xxvii. 16.

18 *The pins of the tabernacle*] *Ch.* xxvii. 19.

19 *Clothes of the ſervice,*] Deſcribed *ch.* xxviii. 4, &c. Some, however, take theſe *clothes of ſervice* to have been garments for covering the veſſels of the tabernacle.

20 And all the congregation of the children of Iſrael departed from the preſence of Moſes. 21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments. 22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD. 23 And every man, with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*. 24 Every one that did offer an offering of ſilver and braſs, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*. 25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen. 26 And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats *hair*. 27 And the rulers brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate: 28 And ſpice, and oyl for the light, and for the anointing oyl, and for the ſweet incenſe. 29 The childen of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work which the LORD had commanded to be made, by the hand of Moſes.

EXPOSITION.

21 *Every one whoſe heart ſtirred him up,*] Heb. *Whoſe heart lifted him up:* for generoſity exalts and elevates the mind.

22 *Brought bracelets, &c.*] Thus they made ſome ſort of ſatisfaction for their offence in making the golden calf, to which they had contributed only their ear-rings, *ch.* xxxii. 2, 3. but here their bracelets and rings, with other jewels. See *Pat.*

Tablets] Interpreters are divided about the meaning of this word. Some take it for a golden buckle worn at the girdle. Bochart takes it for a *faſcia*, or kind of ribband, wherewith the women compreſſed their breaſts. See his *Canaan, l.* ii. *c.* 4. The LXX render it, περιδεξια, the Vulgate, *dextralia*, bracelets or jewels wore upon the right arm.

Every man that offered, offered an offering of gold.] The firſt oblations were all of gold, which were offered by men and women of the firſt rank.

23 *Every man with whom was found blue, &c.*] Theſe were the offerings of the lower ſort of people. See them explained *ch.* xxv. 4, 5, &c.

And Badger's ſkins,] See on *ch.* xxv. 5.

24 *With whom was found Shittim-wood,*] Which they probably had cut on the mountains of Arabia. See for this wood, *ch.* xxvii. 1.

27 *And the rulers brought onyx ſtones, &c.*] The great men offered ſuitably to their quality, precious ſtones, and ſuch things as the people could not furniſh, for the uſes mentioned *ch.* xxv. 7. xxviii. 9. See *Pat.*

28 *And ſpice, and oil, &c.*] Principal ſpices, mentioned *ch.* xxx. 23, &c. together with oil for the light, *ch.* xxvii. 20. ſo pure and fine, that ordinary perſons could not purchaſe it.

29 *A willing offering,*] Heb. *A free gift*, an oblation which is not forced, but offered with a liberal open heart.

30 And Moſes ſaid unto the children of Iſrael, See, the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah: 31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip; 32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs, 33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work. 34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan. 35 Them hath he filled with wiſdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work.

An. ante C. 1491. 1490. work, and of thoſe that deviſe cunning work. 1 * Then wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the LORD had commanded.

* Read, *Bezaleel therefore ſhall do the work, and Aholiab, &c.*

EXPOSITION.

30 *The Lord hath called by name Bezaleel*] Hath principally made choice of him as the maſter-workman, *ch.* xxxi. 2, &c.

31 *Hath filled him with the ſpirit of God in wiſdom, &c*] See *ch.* xxxi. 3. with *ch.* xxviii. 3. What we call a genius, is in common language the gift of nature, i. e. to ſpeak properly, the gift of God, the Author of nature. Hence the Heathens were wont to aſcribe to their Gods the extraordinary ſkill in arts which any man had without teaching. See the xxii. *Diſſ. of Maximus Tyrius.* And this was one reaſon why they called their poets divine, or θεοι, divinely inſpired.

32 *To deviſe curious works*] See *ch.* xxxi. 4.

33 *In the cutting of ſtones,*] See *ch.* xxxi. 5.

And in carving of wood,] Rather, *In cutting of wood.* See *ch.* xxxi. 5.

35 *Cunning workman*] Heb. *Hoſheb*, an embroiderer who weaves figures in diverſe colours.

An embroiderer] Heb. *Rokem*, an embroiderer in needle-work. See *ch.* xxvi. 1.

1 *Then wrought, &c.*] As this verſe ſtands in ours and moſt other verſions, it makes a very incoherent ſenſe, as if they had ſet about the work before they were called by Moſes. But if we connect it with the 35th *chap.* and render it in the future ſenſe, (*Bezaleel therefore ſhall do the work, and Aholiab, &c.*) as in Junius's tranſlation, the incoherence will be removed. As for the particle *then*, it is not in the original.

In whom the Lord put wiſdom,] See *ch.* xxviii. 3. and xxxi. 3.

CHAP. XXXVI.

AND Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it. 3 And they received of Moſes all the offering which the children of Iſrael had brought, for the work of the ſervice of the ſanctuary, to make it *withal.* And they brought yet unto him free-offerings every morning. 4 And all the wiſe men that wrought all the work of the ſanctuary, came every man from his work which they made. 5 And they ſpake unto Moſes, ſaying, The people bring much more than enough for the ſervice of the work which the LORD commanded to make. 6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing. 7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

EXPOSITION.

2 *And Moſes called, &c.*] He probably gave them directions in writing how all things were to be done. See *Calmet.*

3 *And they brought yet unto him free offerings every morning.*] The word for *free-offerings* is the ſame that occurs *ch.* xxxv. 29. *a willing offering.* The hearts of the people were ſo enlarged, that every day they brought new contributions. Thus it is no new thing to ſee people exceeding zealous in the obſervance of outward ordinances of ſervice, while they neglect the weightier duties of religion and morality, as the Iſraelites had done lately, *Ex.* xxxii. See *Ainſw.*

Every morning] Heb. *Baboker baboker*, morning after morning; as the Latins ſay, *Diem de die.*

4, 5 *All the wiſemen, &c.*] Heb. *Iſch, iſch, man, man*, i. e. every man, or *man after man*, as in the former verſe. This ſhews them to have been men of integrity, as well as ſkill in their employments. So far were they from being inclined to purloin any thing for their own uſe, that when they found the offerings ſufficient, they came with one conſent to ſee that a ſtop ſhould be put to further contributions. See *Pat.*

8 And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning work made he them. 9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize. 10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. 11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt *ſide* of *another* curtain, in the coupling of the ſecond. 12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling

coupling of the ſecond: the loops held one *curtain* to another. 13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle. An. ante C. 1490.

EXPOSITION.

8, 9, 10, 11, 12, 13] They began with the *tabernacle*, as the place wherein the ſymbol of the divine preſence was to reſide, and the ſervice of God to be performed, making firſt the inner *covering* for it. Every thing mentioned in theſe verſes is explained *ch.* xxvi. From this 8th verſe to the end, the Vatican edition of the LXX, inſtead of deſcribing the work of the tabernacle, (as it is in the Hebrew, the complutenſian edition, and other verſions) contains a deſcription of the prieſts veſtments, which we have *ch.* xxxix. and in the whole of theſe four laſt chapters it differs conſiderably from all other bibles.

14 And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them. 15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize. 16 And he coupled five curtains by themſelves, and ſix curtains by themſelves. 17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the ſecond. 18 And he made fifty taches *of* braſs, to couple the tent together, that it might be one. 19 And he made a covering for the tent, *of* rams ſkins died red, and a covering *of* badgers ſkins above *that*.

EXPOSITION.

14 *Curtains of goats-hair for the tent of the tabernacle*,] i. e. For the ſecond covering, here called the tent of the tabernacle, becauſe the tabernacle was incloſed by it, like a tent within a tent. See *ch.* xxvi. 7. and xxxv. 11.

19 *He made a covering for the tent*] This is meant of the third and fourth coverings, which were of ſtrong ſkins, as being the outer coverings, to ſecure the tabernacle from the injuries of the weather. See *ch.* xxvi. 14.

Of badgers ſkins,] Rather, *Rams ſkins of a purple colour*. See *ch.* xxv. 5.

20 And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up. 21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. 22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle. 23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide, ſouth-ward. 24 And forty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons. 25 And for the other ſide of the tabernacle *which is* toward the north-corner, he made twenty boards, 26 And their forty ſockets of ſilver: two ſockets under one board, and two ſockets under another board. 27 And for the ſides of the tabernacle weſt-ward, he made ſix boards. 28 And two boards made he for the corners of the tabernacle in the two ſides. 29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. 30 And there were eight boards, and their ſockets *were* ſixteen ſockets of ſilver, ‡ under every board two ſockets.

† Heb. *twinned.*

‡ Heb. *two ſockets, two ſockets under one board.*

EXPOSITION.

20 *And he made boards*, &c.] Then they proceeded to the body of the *tabernacle*, conſiſting of wooden planks, all exactly according to the dimenſions, and fixed in the manner deſcribed *ch* xxvi. 15—25. See *Pyle*.

31 And he made bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle, 32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſt-ward. 33 And he made the middle bar to ſhoot through the boards from the one end to the other. 34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

EXPOSITION.

31,—35 *And he made bars*, &c.] Theſe next were ſtrengthened with wooden poſts or bars, all overlaid with gold, and placed in the manner deſcribed and explained *ch.* xxvi. *v.* 26—30. See *Pyle*.

An. ante C. 1490.

35 And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it of cunning work. 36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver.

EXPOSITION.

35, 36 *And he made a vail, &c.*] Having finiſhed the outward *caſe*, they wrought the *vail*, that was to part the *moſt holy place*, where the ark was to ſtand, from the *holy* or ordinary place of worſhip. The particulars whereof ſee in *ch.* xxvi. 31, 32, 33. See *Pyle.*

37 And he made an hanging for the tabernacle door, *of* blue, and purple, and ſcarlet, and fine twined linen, † of needle-work, 38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

† Heb. *the work of a needle-worker* or *embroiderer.*

EXPOSITION.

37, 38 *And he made a hanging, &c.*] Alſo the *hanging* for the outer door of entrance, with its pillars to lean againſt, its hooks, ſockets, &c. as before deſcribed, *ch.* xxvi. 36, 37. See *Pyle.*

CHAP. XXXVII.

AND Bezaleel made the ark *of* ſhittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. 2 And he overlaid it with pure gold, within and without, and made a crown of gold to it round about. 3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it. 4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold. 5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

EXPOSITION.

1 *And Bezaleel made the ark, &c.*] The houſe of God being thus finiſhed, the maſter-workman gave his directions for the *furniture* of it; ordering every thing exactly according to the model given to Moſes in the mount. The principal part of this was the ark, the great ſymbol of the Divine Preſence and protection, to be placed in the moſt ſacred apartment of the houſe. See the particulars explained *ch.* xxv. 10——16.

6 And he made the mercy-ſeat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof. 7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat: 8 One cherub † on the end on this ſide, and another cherub ‡ on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims on the two ends thereof. 9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another; *even* to the mercy-ſeat-ward were the faces of the cherubims.

† Or, *out of*, &c.
‡ Or, *out of*, &c.

EXPOSITION.

6 *And he made the mercy-ſeat,*] He alſo made its golden cover, with the two cherubims on it, called the *mercy-ſeat.* Of which, ſee *ch.* xxv. 17—22. See *Pyle.*

9 *With their faces one to another, even to the mercy-ſeat:*] Some would infer from this paſſage, (together with the etymology of the word) that the cherubims were in the figure of winged oxen, becauſe otherwiſe they could not both have their faces towards each other, and yet towards the mercy-ſeat. But this appears a very weak argument. See *Calmet.* For ſuppoſing them to have been of a human figure, why might not their faces be turned towards each other, and at the ſame time looking downward to the ark? See *ch.* xxv. 20.

10 And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 11 And he overlaid it with pure gold, and made thereunto a crown of gold round about. 12 Alſo he made thereunto a border of an hand-breadth, round about: and made a crown of gold for the border thereof

round about. 13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. 14 Over againſt the border were the rings, the places for the ſtaves to bear the table. 15 And he made the ſtaves *of* ſhittim-wood, and over-laid them with gold, to bear the table. 16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers ‖ to cover withal, *of* pure gold.

An. ante C. 1490.

‖ Or, *to pour out withal.*

EXPOSITION.

10—17 *And he made the table, &c.*] Next they made the table, on which was to be continually placed the *ſhew-bread*, or bread of the Divine Preſence, with all its appurtenances, in the coſtly manner deſcribed *ch.* xxv. 23--30. See *Pyle.*

16 *Covers to cover withal,*] Or, *Cups to pour out withal.* See *ch.* xxv. 29.

17 And he made the candleſtick *of* pure gold: *of* beaten work made he the candleſtick, his ſhaft, and his branch, his bowls, his knops, and his flowers were of the ſame. 18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof. 19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick. 20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers. 21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it. 22 Their knops and their branches were of the ſame; all of it *was* one beaten work *of* pure gold. 23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold. 24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

EXPOSITION.

17—25 *And he made the Candleſtick*] Then the golden candleſtick, with its lamps, ſnuffers and ſnuff-diſhes, all according to the weight and finery deſcribed *ch.* xxv. 31—40. See *Pyle.*

25 And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-ſquare) and two cubits *was* the height of it; the horns thereof were of the ſame. 26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about. 27 And he made two rings of gold for it, under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal. 28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold. 29 And he made the holy anointing oyl, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

EXPOSITION.

25—29 *And he made the incenſe-altar, &c.*] Then the leſſer altar, called the *incenſe-altar*, the frame and uſe whereof ſee *ch.* xxx. 1—10.

29 *And he made the holy anointing-oil,*] Next he made the infuſion for the holy oil of conſecration, and beat the ſpices for the incenſe to be offered upon the little altar before-mentioned. Of which ſee *ch.* xxx. 22—38. See *Pyle.*

CHAP. XXXVIII.

AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* four-ſquare) and three cubits the height thereof. 2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs. 3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels thereof made he *of* braſs. 4 And he made for the altar a braſen grate of

An. ante C. 1490. of net-work, under the compaſs thereof, beneath unto the midſt of it. 5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves. 6 And he made the ſtaves of ſhittim-wood, and overlaid them with braſs. 7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

EXPOSITION.

1 *And he made the altar of burnt-offering*] Having finiſhed the furniture of the houſe itſelf, Bezaleel, and thoſe who worked under him, proceeded next to that of the *court* of the tabernacle, where the ſacrifices and ſervices were commonly performed; wherein firſt they made the great *brazen altar*, for burnt ſacrifices, with all its appurtenances, in mode and form exactly agreeable to the orders given about it in *ch.* xxvii. 1, 2, 3, &c. See *Pyle.*

‡ Or, *brazen glaſſes.*

‖ Heb. *aſſembling by troops.*

8 And he made the laver *of* braſs, and the foot of it *of* braſs, of the ‡ looking glaſſes of *the women* ‖ aſſembling, which aſſembled at the door of the tabernacle of the congregation.

EXPOSITION.

8 *And he made the laver of braſs,*] Then the braſs *font* or *laver* for the prieſts to waſh in before ſervice. See *ch.* xxx. 18.

Of the looking-glaſſes of the women, &c.] Which were anciently of poliſhed braſs, before the invention of glaſs. Pliny ſays (*Hiſt. l.* xxxiii. 9. xxxiv. 17.) thoſe of braſs and tin mixed together, were eſteemed the beſt, before thoſe of ſilver came to be in uſe.

Of the women aſſembling, which aſſembled at the door of the tabernacle of the congregation,] It was the cuſtom of the Egyptian women to carry a looking-glaſs along with them when they went to the temples and places of public worſhip. See *Le Clerc from Cyril.* This cuſtom ſeems to have been followed by the Iſraelitiſh women, when they aſſembled at the door of the tabernacle, i. e. at the door of Moſes's tent, which ſerved for the place of ſtated worſhip till the ſacred tabernacle was erected, *ch.* xxxiii. 7. The uſe of theſe glaſſes ſeems to have been for dreſſing and adorning their heads, in order to appear with more decency in the ſacred preſence.

Grotius upon *Luke* ii. 37. obſerves, that not only the Levites, but the reſt of the Iſraelites, both men and women, were wont to aſſemble by courſes in the temple at ſtated times, both by day and night, in order to employ themſelves in prayers and praiſes; which companies were called by the military term *zaba*, the word here uſed, and 1 *Sa.* ii. 22. what one might call *the ſacred watch*, becauſe they aſſembled in *a troop*, and relieved each other by turns, like ſoldiers appointed to keep guard. See *Pſ.* xcii. 2. cxix. 147. cxxxiv. and cxxxv. To this cuſtom he thinks the paſſage before us refers, as having taken place in the earlieſt times of the Jewiſh commonwealth, even before the ſacred tabernacle was erected, and when the tent of Moſes ſupplied the place thereof. Hence the LXX render it, *the women who faſted*, and the Chaldee, *who prayed.* Perhaps it might be rendered ſimply, *Of the women aſſembling in troops, who came trooping up to the door of the tabernacle*; (ſee *Jun. & Tremel.*) viz. to preſent their offering; for it is probable that it was an offering made by the women in general. So *Philo de Vita Moſis.*

9 And he made the court: on the ſouth-ſide ſouth-ward, the hangings of the court *were of* fine twined linen, an hundred cubits. 10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars, and their fillets *were of* ſilver. 11 And for the north ſide, *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets, *of* ſilver. 12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, *of* ſilver. 13 And for the eaſt-ſide eaſt-ward fifty cubits. 14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three. 15 And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three. 16 All the hangings of the court round about *were* of fine twined linen. 17 And the ſockets for the pillars *were of* braſs; the hooks of the pillars, and their fillets, *of* ſilver; and the overlaying of their chapiters *of* ſilver; and all the pillars of the court *were* filleted with ſilver. 18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court. 19 And their pillars *were* four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver. 20 And all the pins of the tabernacle, and of the court round about, *were of* braſs.

EXPOSITION.

9 *And he made the court, &c.*] The inner utenſils of the *court* thus compleated, they ſet about the *court* itſelf, being a large oblong ſquare, fenced in with thick well-wrought *hangings*; the

size, dimensions, and workmanship of each side whereof have been described in *ch.* xxvii. 9—19. See *Pyle.*

17 *The hooks of the pillars,*] See on *ch.* xxvi. 32.

18 *And the height in the breadth*] An Hebrew idiom, signifying the height of the hanging; its breadth, when it lay along, being its height when hung up. An. ante C. 1490.

21 This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, * *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest. 22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. 23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

* Instead of, *for the service,* &c. read, *by the service or ministry of the Levites, under the conduct of Ithamar.*

EXPOSITION.

21 *This is the sum of the tabernacle, &c.*] i. e. This is the *charge* of the foregoing work of the tabernacle, under the direction of the two chief *workmen.* The particulars of which *charge* Moses ordered Ithamar, a Levite, one of Aaron's family, to cast up. See *Pyle.*

For the service of the Levites, by the hand of Ithamar,] The particle *for* is not in the original, and therefore it may be better rendered, *By the ministry of the Levites, under the conduct of Ithamar.*

24 All the gold that was occupied for the work, in all the work of the holy *place,* even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. 25 And the silver of them that were numbred of the congregation, *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary. 26 A bekah for † every man, *that is,* half a shekel, after the shekel of the sanctuary, for every one that went to be numbred, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men.* 27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket. 28 And of the thousand seven hundred seventy and five *shekels,* he made hooks for the pillars, and overlaid their chapiters, and filleted them. 29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels. 30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, 31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

† Heb. *a poll.*

EXPOSITION.

24 *Twenty and nine talents, and seven hundred and thirty shekels,*] Which sum of gold, at the rate of 5250 *l.* to a talent of gold, and 35 shillings to a shekel of gold, as computed above, *ch* xxv. 39, will be found to have amounted to upwards of 150 thousand pounds English.

25 *And the silver of them that were numbered, &c.*] There being six hundred and three thousand five hundred and fifty men, who offered each of them half a shekel, (as the next verse tells us) they make three hundred and one thousand, seven hundred and seventy-five shekels, or (because 3000 shekels make a talent, *ch.* xxv. 39.) an hundred talents, and a thousand seven hundred and seventy-five shekels; which, at the rate of 350 *l.* to a talent of silver, and 2*s.* 4*d.* to a shekel of silver, amount to 35207 pounds English.

That it may not seem unaccountable that so great treasures should be found among the Israelites in the desart, 'tis to be remembered that their ancestors were very great men, and had gathered great riches before they came into Egypt; that they were further enriched, first by the spoils of the Egyptians, and then of the Amalekites. Besides, it is probable that they traded with the neighbouring nations, who bordered upon the wilderness, while they continued in it.

26 *Six hundred thousand and three thousand and five hundred and fifty men.*] In *Ex.* xii. 37. they are said to have been about six hundred thousand men, besides children. Now this may appear a very great increase, yet Bonfrerius and other authors of note have shewn, that in two hundred and fifteen years (for so many had elapsed since the descent into Egypt) there might have sprung from seventy persons, the number of Israelites that went down into Egypt; there might have sprung, I say, in a natural way, no less than two millions, nine hundred and fifty-two thousand, four hundred and fifty young men. See *Calmet in Exod.* i. 7. This numbering of the people is different from that which is mentioned *Num.* i. 46. there was a year's interval between them,

An. ante C. 1490.

them, and yet, what is very remarkable, the numbers in both are precisely the same. They were also numbered a third time in the plains of Moab, in order to have the land of Canaan equally divided among them. See *Num.* xxvi. 1, 53.

And of the hundred talents of silver were cast the sockets of the sanctuary, &c.] It appears by *ch.* xxvii. that there were just an hundred of these sockets, which were the foundation on which the boards stood, so that each of them was a talent of silver.

28 *And of the thousand seven hundred seventy-five shekels, he made, &c.*] The remainder, which was 1775 shekels, (*ver.* 25.) was laid out upon hooks, the overlayings of the chapiters, and fillets about the pillars.

29 *And the brass of the offering, &c.*] The brass spent about the great *altar*, *tabernacle*, *laver*, *&c.* came to seventy *talents*, and almost *three quarters*.

CHAP. XXXIX.

AND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses. 2 And he made the ephod, *of* gold, blue, and purple, and scarlet, and fine twined linen. 3 And they did beat the gold into thin plates, and cut *it into* wires; to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work. 4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together. 5 And the curious girdle of his ephod that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses. 6 And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel. 7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

EXPOSITION.

1 *They made clothes of service, &c.*] The tabernacle and its court being now fitted for divine service, the next thing to be wrought was, the *robes* for the high-priest and priests to put on when they did *service* in the holy place; and accordingly they began with the *ephod*, which they made of the finest variegated thread and yarn, interwoven with gold wire, and then set the precious stones in it, punctually observing the measures before prescribed, *ch.* xxxviii. 1—14. See *Pyle.*

3 *They did beat the gold into thin plates, and cut it into wires;*] They had not then the art which we have now, of drawing a piece of gold into threads of what length we please; but they beat it first into thin plates, and then cut off small wires, which they wove with the other materials here mentioned. See *Pat.*

5 *And the curious girdle*] Rather, *And the texture of the back-side of the ephod.* See on *ch.* xxviii. 8.

8 And he made the breast-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen. 9 It was four-square, they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled. 10 And they set in it four rows of stones: *the first* row *was* a † sardius, a topaz, and a carbuncle: this *was* the first row. 11 And the second row, an emerald, a sapphire, and a diamond. 12 And the third row, a ligure, an agate, and an amethyst. 13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings. 14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. 15 And they made upon the breast-plate chains, at the ends, *of* wreathen work *of* pure gold. 16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breast-plate. 17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate. 18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it. 19 And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward. 20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle

† Or, *ruby.*

of

of the ephod. 21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the LORD commanded Moſes. An. ante C. 1490.

EXPOSITION.

8 *He made the breaſt-plate, &c.*] The next piece in order was the breaſt-plate, with its four rows of jewels, and its chains, rings and laces, to tie it inſeparably to the *ephod*; all which was done according to the model given *ch.* xxviii. 15—29. See *Pyle.* It is obſerved that nothing is here ſaid of the *urim* and *thummim*, which is thought an argument that they were not diſtinct things from the precious ſtones in the breaſt-plate. See *Pat.* and on *ch.* xxviii. 30.

22 And he made the robe of the ephod *of* woven work, all *of* blue. 23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rent. 24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*. 25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates. 26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe, to miniſter *in*; as the LORD commanded Moſes.

EXPOSITION.

22 *And he made the robe of the ephod, &c.*] Then the *long robe*, with its *pomegranates* and golden bells at the bottom, and every other circumſtance, as appointed *ch.* xxviii. 31—36. See *Pyle.*

27 And they made coats *of* fine linen, *of* woven work, for Aaron and for his ſons, 28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen, 29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the LORD commanded Moſes.

EXPOSITION.

27 *And they made coats of fine linen, &c.*] Then the coats, mitres, bonnets, linen breeches, and girdles, both for the high-prieſts, and inferior prieſts; of each whereof ſee *ch.* xxviii. 40, &c.

30 And they made the plate of the holy crown, *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD. 31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the LORD commanded Moſes.

EXPOSITION.

30 *And they made the plate of the holy crown, &c.*] They finiſhed all with the high-prieſt's plate, or crown, to be worn upon his forehead, with the inſcription on it, as preſcribed *ch.* xxviii. 36.

32 Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they. 33 And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets, 34 And the covering of rams ſkins died red, and the covering of badgers ſkins, and the vail of the covering, 35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat, 36 The table, *and* all the veſſels thereof, and the ſhew-bread, 37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oyl for light, 38 And the golden altar, and the anointing oyl, and † the ſweet incenſe, and the hanging for the tabernacle door, 39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot, 40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation, 41 The clothes

† Heb. *the incenſe of ſweet ſpices.*

An. ante C. 1490. of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office. 42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work. 43 And Moſes did look upon all the work, and, behold, they had done it as the LORD had commanded, even ſo had they done it: And Moſes bleſſed them.

EXPOSITION.

33 *And they brought the tabernacle unto Moſes, &c.*] Having finiſhed every thing belonging to the houſe of God, according to Moſes's directions, all were ſeverally preſented to him for his approbation.

34 *And the covering of rams ſkins, &c.*] See *ch.* xxvi. 14.

And the veil of the covering] See *ch.* xxvi. 36.

37 *The pure candleſtick*] See on *ch.* xxv. 31.

43 *And Moſes bleſſed them*] Moſes, having throughly and carefully examined them, found every thing to anſwer the pattern given him from God; and gave to the workmen that wrought them, and to the whole congregation that contributed the materials, his commendations, bleſſing, and prayers. See *Pyle*. Some refer this *bleſſing* to the work itſelf, which Moſes viewed with praiſe and approbation.

CHAP. XL.

AND the LORD ſpake unto Moſes, ſaying, 2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation. 3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail. 4 And thou ſhalt bring in the table, and ſet in order * the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light the lamps thereof. 5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle. 6 And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation. 7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein. 8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court gate.

* Heb. *the order thereof.*

EXPOSITION.

2, &c. *On the firſt day of the firſt month, &c.*] i. e. Of the ſecond year after the coming out of Egypt, as *ver.* 17. See on *ch.* xii. 2. Thus about a year after that great deliverance, every thing relating to the tabernacle being fitted for divine ſervice, God orders Moſes to begin to ſet up the tabernacle in its appointed place, with the ark in the moſt holy place, parted by its veil; and then to place the table, incenſe-altar, and candleſtick, within the ſecond apartment, called the *holy-place*; all to be incloſed in the great open court, wherein the great brazen altar and laver were to ſtand; according to the directions particularly given, *ch.* xxv. xxvi. xxvii. and xxx. See *Pyle*.

3 *Thou ſhalt put therein the ark of the teſtimony,*] This was the principal end of building this houſe, that God might dwell among them, and the ark was the peculiar ſymbol of his reſidence. See *Pat.* Why called the ark of the teſtimony, ſee on *ch.* xxv. 16.

And cover the ark with the vail.] Which hung before it to divide between the holy place and the moſt holy. See on *ch.* xxvi. 33.

5 *And thou ſhalt ſet the altar of gold for the incenſe before the ark, &c.*] See on *ch.* xxx. 6.

9 And thou ſhalt take the anointing oyl, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy. 10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar * moſt holy. 11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

* Heb. *holineſs of holineſſes,*

EXPOSITION.

9 *And thou ſhalt take the anointing oil, &c.*] Every thing being diſpoſed in its proper place, Moſes is ordered to conſecrate or ſet them apart, by the ſignificant ceremony of anointing them with the ſacred oil, appointed for that purpoſe, *ch.* xxx. 23—29, not omitting the leaſt veſſel or utenſil belonging to them. See *Pyle*.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water. 13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him, that he may miniſter unto me in the prieſts office. 14 And thou ſhalt bring his ſons,

and clothe them with coats: 15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an everlaſting prieſthood throughout their generations. 16 Thus did Moſes: according to all that the LORD commanded him, ſo did he. An. ante C. 1490.

EXPOSITION.

12 *And thou ſhalt bring Aaron and his ſons to the door of the tabernacle*] This done, he was ordered to conſecrate the prieſts for divine ſervice; firſt, Aaron to the *high-prieſthood*, by waſhing and anointing him after he was robed; as preſcribed in *ch.* xxviii. xxix. and xxx. See *Pyle*.

And waſh them with water] See *ch.* xix. 10.

14 *And thou ſhalt bring his ſons, &c.*] Then he was to conſecrate Aaron's ſons to the inferior prieſthood, by clothing them in their proper habits, and anointing them with the ſame oil.

15 *Their anointing ſhall ſurely be an everlaſting prieſthood,*] i. e. It ſhall not only conſecrate them to the prieſt's office, as long as they live, but conſecrate their poſterity alſo, who ſhall need no other anointing in ſucceeding generations. As the prieſthood was hereditary in the family of Aaron, it was ſufficient that the firſt prieſts had once received the unction for all their ſucceſſors, 2 *Macc.* i. 10. The ſucceſſors, however, of the high-prieſt were perſonally anointed, (ſee *Lev.* vi. 22. and xxi. 10.) becauſe they were particularly elected. See *Grotius*, *Pat. Le Clerc*, *Calmet*, *Ainſw.*

17 And it came to paſs, in the firſt month in the ſecond year, on the firſt *day* of the month, that the tabernacle was reared up. 18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars. 19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moſes. 20 And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark. 21 And he brought the ark into the tabernacle, and ſet up the vail of the covering, and covered the ark of the teſtimony; as the LORD commanded Moſes.

EXPOSITION.

17, 18 *And it came to paſs in the firſt month, &c.*] The meaning of theſe verſes appears to be briefly this: Moſes, on the firſt day of the firſt month of the ſecond year after the Exodus, ſet up the tabernacle, and began to conſecrate it, and ſpent ſeven days in the conſecration of it, and of the altar of burnt-offering, as is appointed *ch.* xxix. 37. after which the conſecration of the prieſts began, which continued ſeven days more, *Lev.* viii. 33. and was finiſhed againſt the fifteenth of the ſame month, when a ſolemn paſſover was kept, *Num.* ix. 1, 6. Some, indeed, have alledged, that the tabernacle and prieſts were conſecrated together, and conſequently that there were but ſeven days ſpent in both. But there is conſiderable objection againſt this, namely, that in the conſecration of Aaron and his ſons, ſeveral ſacrifices were to be offered upon the altar, *Lev.* viii. 4, 18, 22. which ſuppoſes it to have been already conſecrated and ſet apart for religious uſe. Beſides, we find God delivering his commands to Moſes out of the tabernacle before the conſecration of the prieſts, *Lev.* i. 1. compared with *ch.* viii. 1. which ſhews that the tabernacle was compleatly conſecrated before their conſecration began. See *Pat.*

19 *And he ſpread abroad the tent over the tabernacle,*] i. e. The curtains of goats hair called *the tent*, *ch.* xxvi. 7, 10. and xxxvi. 14, 19.

20 *And he took and put the teſtimony into the ark,*] The two tables of the law, as commanded *c.* xxv. 16.

22 And he put the table in the tent of the congregation, upon the ſide of the tabernacle northward, without the vail. 23 And he ſet the bread in order upon it, before the LORD; as the LORD had commanded Moſes. 24 And he put the candleſtick in the tent of the congregation, over-againſt the table, on the ſide of the tabernacle ſouth-ward. 25 And he lighted the lamps before the LORD; as the LORD commanded Moſes. 26 And he put the golden altar in the tent of the congregation, before the vail. 27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes. 28 And he ſet up the hanging, at the door of the tabernacle.

EXPOSITION.

22 *And he put the table in the tent, &c.*] He proceeded in order, to place the table with its *ſhew-bread*, the *candleſtick*, and *incenſe-altar*, in the holy or ſecond apartment of the tabernacle; all which he as a prieſt by ſpecial appointment for that time, conſecrated and firſt uſed to the ſervices they were ſeverally made for. See *Pyle*.

23 *And he ſet the bread in order, &c.*] What is called the *ſhew-bread*, *ch.* xxv. 30.

An. ante C. 1490.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moſes. 30 And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal*. 31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat. 32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes. 33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

EXPOSITION.

29 *And he put the altar of burnt-offering by the door of the tabernacle, &c.*] Next he placed the great altar, and laver, within the great court, incloſing every thing within its large curtains; and afterwards he waſhed and conſecrated the high-prieſt and prieſts unto their offices; and ſo all was finiſhed. See *Pyle*.

31 *And Moſes, and Aaron, and his ſons, waſhed their hands, &c.*] This ſhews that Moſes acted now as a prieſt, and therefore waſhed himſelf before he went to ſacrifice at the altar, as the prieſts afterwards were always bound to do, *ch.* xxx. 19, 20, 21. But it muſt be underſtood that neither this waſhing, nor his offering ſacrifice, mentioned *ver.* 29. was till ſome days after this. See on *ver.* 17. *Pat.*

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. 35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle.

EXPOSITION.

34 *Then a cloud covered the tent of the congregation,*] The houſe of God, wherein he promiſed his Divine Preſence ſhould reſide, being now compleated, *the cloud of glory* that had for ſome time ſtood over the door of Moſes's tent, *ch.* xxxiii. 9. came now and fixed itſelf in the tabernacle, ſpreading itſelf all over the outſide of it, *Num.* ix. 15. See *Pat.*

And the glory of the Lord filled the tabernacle.] Thus God, in teſtimony of his reconciliation to the Iſraelites, notwithſtanding their late revolt, ſettles his glorious preſence among them, as promiſed *ch.* xxv. 8, 22. For whereas the tabernacle or tent of Moſes was removed out of the camp, *ch.* xxxiii. 7. this tabernacle was pitched, a month after this, in the midſt of their camp, *Num.* ii. 2, 17. See *Pat.*

35 *And Moſes was not able to enter into the tent of the congregation,*] The glory of the Lord, at this firſt appearance, ſhone ſo bright and ſo ſtrong, beyond all that it had ever done, that no eye could look upon it. See *ch.* xxxiii. 20. And Moſes himſelf durſt not enter the tabernacle, till it was abated, and he had notice given him from God, *Lev.* i. 1.

Becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle.] The *cloud* and the *glory* are one and the ſame, as were the pillar of cloud and of fire: for outwardly it was a cloud, and inwardly a fire, *ch.* xvi. 10. and xxiv. 16, 17.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael * went onward in all their journeys: 37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up. 38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

* Heb. *journeyed.*

EXPOSITION.

36 *And when the cloud was taken up from over the tabernacle, &c.*] In fine, here the *Divine Preſence* reſided, during the whole time of their future travels; the cloud directing them when and whither they ſhould remove, by either hanging ſtill and quiet over the tabernacle, or riſing up and going before them. It appeared in a cloudy and dark form in the day-time, but gave forth a glorious light by night, to conduct them in their journey whenever they had occaſion to travel in the night, *ch.* xiii. 21, 22. *Num.* ix. 15—23. and thus it continued to do all the while they were in the wilderneſs, till it brought them to the land of Canaan. And thus endeth the book of *Exodus*, containing the hiſtory of the Iſraelitiſh nation, for the ſpace of about an hundred and forty-five years; viz. from the death of Joſeph to the erecting of the tabernacle at mount Sinai. See *Pyle*.

THE

THE BOOK OF LEVITICUS.

ARGUMENT.

This book being chiefly employed in describing the sacrifices and services of the tabernacle, to be performed by Aaron the Levite, *as he is called* Ex. iv. 14. *and by his sons, who alone had the office of priesthood in the tribe of* Levi, *is therefore termed by the Greek and Latin translators* Leviticus: *and that part of the Jewish religion which is ceremonial, is fitly denominated the Levitical law.*

These ceremonial services are reducible to the following heads:

I. *Sacrifices of several kinds. These, though but external ordinances of* positive *institution, yet had a relation to spiritual worship, and pointed out several moral duties; while the whole was a typical scheme, and fit introduction to the more perfect dispensation of the Messiah, by whom both they and we were to receive our full attonement and acceptance with God. All which is more fully explained in the proper place.*

II. *Purifications from various kinds of legal uncleanness. Which, though they cannot be denied to have been a troublesome branch of the Jewish religion, and one of those circumstances which denominated it an* elementary *piety, and a yoke which neither they nor their fathers were* well *able to bear, they were not, however, intended to terminate in mere ritual observance. They were most*

apt

apt ſignifications of inward and ſubſtantial holineſs; ſuch as reverence towards God, and purity of heart and life.

III. *The ſolemn feſtivals. The obſervance whereof was ſo far from being a needleſs inſtitution, that they appear to have been exceeding proper for preſerving the whole nation in the practice of* true, *and from the corruptions of falſe, religion. They were thankful commemorations of ſignal national mercies. And by their conſtant attendance upon theſe joyful ſolemnities, at ſo many ſtated times of the year, and at the one fixed place of national worſhip, they went through thoſe courſes of divine ſervice, and ſuch acts of kindneſs, generoſity, and charity, to each other, as tended to confirm them in the true religion, and in the love of that happy conſtitution.*

As to the civil and judicial laws here preſcribed, they cannot but ſeem, to any reaſonable man, to be far the beſt body of rules that are to be found in the records of any nation: as making the ſureſt proviſion for the honour of magiſtracy and government, and for ſecuring the rights and properties of the people: and not only ſo, but for advancing that benevolence and mutual love, as well as common juſtice to each other, which are the ſtrongeſt cements of ſociety.

The hiſtorical *parts of this book are few, but very inſtructive; chiefly for creating in men a juſt veneration for all perſons and things conſecrated to the ſpecial ſervice of God.* Pyle.

CHAP. I.

An. ante C. 1490. AND the LORD called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, if any man of you bring an offering unto the LORD, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

EXPOSITION.

1 *And the Lord called unto Moſes,*] The particle *And* ſhews that the beginning of this book is cloſely connected with the concluſion of the former; and therefore it is probable that this order was given to Moſes immediately after the conſecration of the tabernacle, that now when all things were ready for divine ſervice, he drew nigh to the oracle of God, to receive the following inſtructions about its miniſtrations and ſacrifices.

2 *If any man of you bring an offering unto the Lord,*] Here it is worthy our obſervation, and ſome of the Jewiſh writers take notice of it, that God doth not enjoin the offering of ſacrifices, but only ſuppoſes the Iſraelites would offer them, becauſe they had been long accuſtomed to that rite, which then univerſally prevailed. For ſacrifices, and indeed moſt of the ceremonies of the jewiſh religion, had been eſtabliſhed in the world long before the Moſaic inſtitution; and therefore Moſes, by divine direction, inſtead of aboliſhing theſe ceremonies altogether, which the rude minds of the people could not then bear, ſuffers them to take place as they had done, only guards againſt their abuſe, by directing them to the true object of worſhip, and limiting them to ſuch things as were moſt agreeable to human nature. See *Pat.*

An offering unto the Lord,] The Hebrew *Korban*, which we tranſlate *offering*, comes from a word that ſignifies *to draw near*, and therefore denotes

notes any *offering* whereby men make a *near* approach to God, whether it be an offering of ſome animal that was ſlain upon the altar, which is properly a *ſacrifice*, about which this chapter treats; or whether it be an offering of things inanimate, which is the ſubject of the ſecond chapter, and may more properly be called an oblation than a ſacrifice.

Even of the herd and of the flock.] By the herd is meant the cow-kind, and by the flock, ſheep and goats, as *ver.* 10. Theſe were the principal animals offered in ſacrifice, for the reaſons mentioned in the note on *Gen.* xv. 9. Other nations offered other beaſts in ſacrifice to their gods, particularly the Egyptians, who ſacrificed hogs to Bacchus and the moon, (*Herod. l.* ii. *c.* 47.) but the Jewiſh religion admitted of no animals in ſacrifice but ſuch as were univerſally accounted clean. For it had been offering an indignity to the Deity for a perſon to preſent thoſe animals to him in ſacrifice, which he himſelf would not eat of. See *Le Clerc.* The only living creatures which were allowed to be offered upon the Jewiſh altar were theſe five; viz. out of the herd, the bullock only; out of the flock, the *ſheep* and the *goat*; from among the fowls, the *turtle-dove*, or young pidgeon. Theſe living creatures were ſuch as were *common* and eaſy to be procured; beſides, they were *tame* and *gentle*, *uſeful* and *innocent*. No ravenous beaſts are admitted, no birds of prey. What more uſeful than a bullock, more profitable than a ſheep or a goat, what more ſimple and harmleſs than a dove? And if the obſervation of Philo be true, that the offerer was to be like his oblation, then are innocence and induſtry, uſefulneſs and ſimplicity, recommended by this inſtitution to the worſhipper of God. See *Kidder.* An. ante C. 1490.

3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will *, at the door of the tabernacle of the congregation before the LORD. 4 And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him. 5 And he ſhall kill the bullock before the LORD: and the prieſts Aarons ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar, that *is* by the door of the tabernacle of the congregation. 6 And he ſhall ſlay the burnt-offering, and cut it into his pieces. 7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire. 8 And the prieſts Aarons ſons ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar. 9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

* *Of his own voluntary will*, read, *For acceptance*, or *in order to find acceptance with me.*

EXPOSITION.

3 *If his offering be a burnt ſacrifice*] What the Greeks called a *holocauſt*, which among the Jews was wholly given to God, and conſumed upon his altar, neither the prieſts nor offerer had any ſhare of it, 1 *Sam.* vii. 9. and *ver.* 9. of this chapter. It is the principal ſacrifice, and is fitly mentioned firſt, as being that which ſpeaks the good-will of the offerer, and his enlargement of heart, 2 *Chro.* xxix. 31. and beſt repreſents the *intire* and *unreſerved* devotion of the worſhippers of God, their dedicating themſelves *wholly* to his ſervice, *Rom.* xii. 1. See *Kidder.* The legs, as well as the inwards, were therefore to be waſhed and offered all together upon the altar, to ſhew that both the outward and inward man, the external reverence of the body, and the internal devotion of the mind, are neceſſary to conſtitute that ſacrifice which is acceptable to God.

It appears from ſeveral paſſages of ſcripture, that *burnt-offerings* were ſometimes uſed for all purpoſes in divine worſhip; as ſacrifices of thankſgiving, *Gen.* viii. 20. as expiatory ſacrifices, *Job* i. 5. xlii. 8. See alſo *Num.* xxiii. 3. And Dr. Cudworth juſtly obſerves, that ſuch ſacrifices, when they were not for the whole congregation, but for any particular perſon, had ever peace-offerings regularly annexed to them, that ſo the owners might, at the ſame time when they offered to God, feaſt alſo upon the ſacrifices. See his *Diſcourſe on the Lord's Supper.* Of theſe burnt-offerings, ſome were for private perſons, ſome for the whole congregation. For the whole congregation there was a certain number ſtated, and continually offered up year by year. Two were offered daily, called the morning and evening ſacrifice, beſides the additionals on every ſabbath, new moon, and feſtival. Some again were for private perſons, and to be offered upon particular occaſions and emergencies, ſpecified by the law of Moſes; and there were alſo many that were offered voluntarily. The whole of this doctrine of ſacrifices ſerved to ſhew, firſt, God's *purity*, who declares his hatred of ſin, by requiring peculiar ſacrifices to make atonement, not thinking fit it ſhould be pardoned without ſome ſtanding memorial of the holineſs of his nature, and ſanctity of his laws. Secondly, it was a ſenſible ſign and repreſentation of the Divine Mercy, in accepting the life of the victim in lieu of the offender's forfeited life, which was the intent of ſprinkling the blood upon the altar. See *Kidder.*

Let him offer a male] Theſe were accounted the beſt, and therefore appointed to be offered in whole burnt-offerings, which was the moſt perfect kind of ſacrifice, being a *voluntary* act of worſhip, whereby the offerer was ſuppoſed to dedicate himſelf *wholly* to God, as he did this beaſt, to ſerve him with all the members of his body, and all the faculties of his ſoul.

Without blemiſh:] See on *Ex.* xii. 5. The Egyptians, and moſt other nations, agreed with the Jews in appropriating to the altar only ſuch animals as were perfect and without blemiſh, it being a plain dictate of nature, that men ſhould offer to God the beſt of every thing in its kind. See *Calmet.* And particularly that their ſacrifices ſhould be free from any natural blemiſhes, in

An. ante C. 1490.

token of that purity and unblemish'd sincerity which ought to accompany all our religious services.

He shall offer it of his own voluntary will,] This is already supposed in *ver.* 2. and therefore it ought undoubtedly to be rendered, *for good-will*, or *acceptance*, i. e. *that he may gain acceptance with God*; in which sense the same word occurs *Ex.* xxviii. 38. *Is.* lvi. 7. lx. 7. and is so understood here by the LXX, and most other versions.

At the door of the tabernacle] Where the altar of burnt-offering was placed, *Ex.* xl. 6, 29. Here it is required to be offered, and no where else, upon pain of being *cut off* from God's people, *ch.* xvii. 4, 7. because this was the altar consecrated to the true God, and to offer sacrifice upon any other altar had a tendency to schism, and opened a door to pagan superstition and idolatry.

Before the Lord.] Before the place where the Divine Majesty dwelt by sensible symbols of his presence.

4 *He shall put his hand upon the head of the burnt-offering:*] See this rite explained, *Ex.* xxix. 10. It was accompanied with prayer and confession of sins, as is gathered from *Lev.* xvi. 5, 21. and the same passage shews that the offerer laid both hands upon the victim. See *Outram de Sacrif. L.* I. *C.* XV. *N.* 9.

It shall be accepted for him, to make an atonement for him] i. e. It shall be so accepted as to recommend him to the favour and friendship of God. Not that any gifts or sacrifices, though never so costly, can of themselves avail ought to obtain the favour of God, or make atonement for sins; but being considered as public testimonies of homage and gratitude to the Creator and Sovereign of the universe, they were accepted on account of those pious dispositions which accompanied them. But that they could not be accepted without holy dispositions, is plainly taught in the history of the sacrifice of Cain and Abel. It is to be observed further, that burnt-offerings were for atonement and remission of sins in general, *Job* i. 5. xlii. 8. whereas for special sins there was a special sacrifice and sin-offering, *Lev.* iv.

5 *And he shall kill the bullock*] *He*, that is, the person who offered it, for every man might kill his own sacrifice. See on *Ex.* xii. 6. The offerer was debarred from killing the victim only when he was not clean, as 2 *Chro.* xxx. 17. See *Pat.* and *Le Clerc*. But in public sacrifices the victim was killed by the high-priest, *Lev.* ix. 15, 18.

And the priests shall bring the blood, &c.] The blood was considered as containing the life, *Gen.* ix. 4. *Lev.* xvii. 11. and therefore the priest's sprinkling it upon the altar was a kind of substitution of the life of the victim, as a ransom for the life of the offerer. And though no man can be so absurd as to imagine, that the blood of a beast has any virtue to expiate sin, or render the Deity propitious; yet this manner of offering the blood of the victim in behalf of the offerer, being an instituted sign, served at once to preserve in the minds of the people a lively sense of the demerit of sin, and of the mercy of God towards the penitent. The blood was to be offered by the priest alone, which, as Le Clerc observes, served to remind the person who brought the victim, that he was in a sinful state, and so not worthy to have access to God but through a *Mediator*. (A)

6 *And he shall flay the burnt-offering,*] That is, according to the Jews, the officer shall flay it. But the LXX refer it, and what follows, to the priest. Thus much is certain, that the skin of the victim belonged to the priests, *ch.* vii. 8.

And cut it into his pieces] After the victim was flayed, the body was to be cut into convenient pieces, and so laid in order upon the fire of the altar, *ver.* 8, 9, 12. See *Wells's Paraphr.*

7 *And the sons of Aaron shall put fire upon the altar,*] This fire was originally kindled from heaven, when the first sacrifices were offered, *ch.* ix. 24. and was always kept burning upon the altar, *ch.* vi. 13. and therefore this expression of *putting fire upon the altar*, is to be understood not of kindling, but feeding the fire with fresh fewel, or disposing and putting it in order.

8 *And the priests shall lay the parts, &c.*] The priests having prepared the fire, were to place the purest parts of the fat, with the head, upon the fire first, to help by their flame to burn the other parts. See *Pat.* This burnt-offering being of the herd, required greater help than those that follow, which were of the flocks or fowls, and therefore the service of more than one priest seems to be here required. See *Ainsw.*

9 *But his inwards and his legs shall he wash in water:*] These parts were not to be burnt upon the altar, till they were well cleansed by washing them in water, for which there was a private room allotted afterward in the court of the temple, and probably it was so likewise in the tabernacle. See *Pat.* Le Clerc understands by *inwards* the whole carcase, or all that was under the skin. So *viscera* signifies in Latin, as *Æn.* vi. 253.

Et solida imponit taurorum viscera flammis.

An offering of a sweet savour unto the Lord.] i. e. It shall be accepted of God as a testimony of the free and sincere devotion of the offerer. See the import of this phrase, on *Gen.* viii. 21.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish. 11 And he shall kill it on the side of the altar northward, before the LORD: and the priests Aarons sons shall sprinkle his blood round about upon the altar. 12 And he shall cut it into his pieces, with his head and his fat:

NOTES.

(*A*) It was also the manner among the Heathens, in their sacrifices, to receive the blood in vessels prepared for that purpose, and then offer and consecrate it to the gods, by pouring it upon the altar. So Lucian, in his book of sacrifices, represents the priest *το αἱμα τω βωμω περιχεων, pouring the blood upon the altar.* Next follows the excoriation, or taking off the skin, and then cutting the victim into pieces, as Moses here directs. This last the Gentiles performed with such accuracy, that Homer says they dissected the sacrifice *επιτεμνως* and *περιφραδως*. From whence some have thought St. Paul borrowed the word *ορθοτομειν*, to express the care the ministers of the gospel should have, in dividing rightly the word of truth, 2 *Tim.* ii. 15.

and

and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar. 13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn it upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD. An. ante C. 1490.

EXPOSITION.

10 *And if his offering be of the flocks, &c.*] If a man was not able to bring a bullock for a *burnt-ſacrifice*, he might offer a ſheep or goat, which were of leſs value, only they muſt be perfect in their kind.

11 *And he ſhall kill it on the ſide of the altar northward*] Here the ſin-offering was alſo to be killed, *ch.* vi. 25. the *north-ſide* of the altar being nearer the ſanctuary, was more holy than the entrance, or eaſt-end of the court, where the peace-offerings were killed, *ch.* iii. 2.

14 And if the burnt-ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons. 15 And the prieſt ſhall bring it unto the altar, and * wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar. 16 And he ſhall pluck away his crop with † his feathers, and caſt it beſide the altar, on the eaſt-part, by the place of the aſhes. 17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

* Or, *pinch off the head with the nail.*
† Or, *the filth thereof.*

EXPOSITION.

14 *And if the burnt ſacrifice—be of fowls.*] Thoſe who were not able to go to the charge of a ſheep or goat might offer a bird. Nay, he who was not able to be at this expence was accepted if he offered bread. Or if this was too great a burden to him, he might worſhip God by bringing only an offering of flour, as appears in the next chapter. All this ſhews, that it was not the gift but the diſpoſition of the giver that God regarded. See *Pat.*

He ſhall bring his offering of turtle-doves, or of young pigeons.] Maimonides, in his *More Nev. p.* III. *c.* 46. obſerves, that theſe birds were ſo plenteous in Canaan, and conſequently ſo cheap, that the poorer ſort could eaſily afford to bring this oblation. They were not to offer birds of prey, or of the coarſer kind, but ſuch as were of the moſt harmleſs, innocent, and wholeſome nature, and ſo fitly figured that purity and innocence of mind which becomes the worſhip of God. Some add, that the turtle was particularly fit for this purpoſe, as being a proper emblem of love and fidelity, for it is ſaid to live a ſingle life after the death of its mate. But this ſeems far-fetched, and is but ill vouched.

15 *And the prieſt ſhall—wring off his head,*] Yet ſo as not to be quite ſeparated from the body of the fowl, *ch.* v. 8. The prieſt was to do this, becauſe the ſprinkling of the blood, which was the prieſt's peculiar province, could not be well ſeparated from this action.

16 *He ſhall pluck away his crop—and caſt it beſides the altar on the eaſt part,*] This he was to ſeparate from the ſacrifice, that it might be clean, and caſt it as far as might be from the moſt holy place, which was on the weſt part, to teach, that all moral uncleanneſs was to be removed from the worſhip of God. See *Jun. & Tremel.*

17 *It is a burnt ſacrifice—of a ſweet ſavour unto the Lord.*] Here God comforteth the poor, by promiſing the like acceptance of his ſmall ſacrifice, as of the bulls, rams, and goats, of the richer ſort. *For where there is a willing mind, the offering is accepted, according to what a man hath,* 2 *Cor.* viii. 12. See *Ainſw.* The heart is the ſacrifice that God demands, and if that be offered, the ſmalleſt oblation will find acceptance.

CHAP. II.

AND when any will offer a meat-offering * unto the LORD, his offering ſhall be *of* fine flour; and he ſhall pour oyl upon it, and put frankincenſe thereon. 2 And he ſhall bring it to Aarons ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oyl thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the LORD. 3 And the remnant of the meat-offering *ſhall be* Aarons and his ſons: *it is* a thing moſt holy, of the offerings of the LORD made by fire.

* For *meat-offering*, read *wheat-offering*, or *bread-offering*. So where-ever this word occurs.

EXPOSITION.

1 *And when any will offer a meat-offering unto the Lord,*] See on *ch.* i. 14. The word *minchah*, which we render *meat-offering*, generally ſignifies a ſimple *oblation* or *gift*. See on *Gen.* iv. 3.

An. ante C. 1490.

xxxii. 13, 18. xliii. 11, 25, 26. xxxiii. 10. In this chapter and elſewhere, it ſignifies an offering of corn, the fruits of the earth, and things inanimate, in oppoſition to animal ſacrifices, deſcribed in the former chapter. Therefore Le Clerc renders it, *donarium farreum*, "a bread-"corn-offering;" The word *meat-offering* conveys a quite different idea to the Engliſh reader. It might be better rendered *wheat-offering*, for it was moſtly of the flour of wheat; or *an offering of things inanimate*. Of theſe offerings ſome were offered alone, and by themſelves; others were to attend upon other oblations, *Num.* xv. 4, 6. The firſt ſort is here ſpoken of. As to the matter of theſe *Minchas*, or offerings of things inanimate, it was of ſuch things as were of great uſe to the ſupport of human life, viz. *flour*, *bread*, *oil*, *wine*, *ſalt*, &c. Some of them were for the whole congregation, as the *waved ſheaf*, *Lev.* xxiii. 11. And the *two wave loaves*, *Lev.* xxiii. 17. Some again were for private perſons: among which were that for the poor ſinner who could not afford the price of the more expenſive ſacrifices, *Lev.* v. 11. That for the ſuſpected woman, *Num.* v. 15. beſides the voluntary ones. The intention of all theſe offerings being fully anſwered by the ſatisfaction of Chriſt, *Eph.* v. 2. it was therefore full time that they ſhould ceaſe upon his death, *Heb.* x. 5. as is thought to have been expreſsly foretold, *Dan.* ix. 27. *Kidder*.

His offering ſhall be of fine flour;] Viz. of *wheat-flour*. Theſe voluntary offerings were either *plain* or *baked*. The plain conſiſted of raw flour mixed with a little oil, or frankincenſe, as deſcribed in this verſe. And theſe were the moſt ancient offerings of all, as appears from *Gen.* iv. 3. and from the concurring teſtimonies of other authors. The other ſorts are deſcribed in the following verſes.

And put frankincenſe thereon.] To make a ſweet odour in the court of the tabernacle, which otherwiſe would have been offenſive, by reaſon of the fleſh that was burnt there daily. See *Pat.* and *Le Clerc*. Beſides, the pouring oil and putting frankincenſe upon it, ſignified its being grateful and acceptable to God, *ver.* 9. And therefore in the offering of jealouſy, when guilt was ſuppoſed, and ſin brought to remembrance, no oil nor frankincenſe was to be put, *Num.* v. 15. See *Jun. & Trem.*

2 *The prieſt ſhall burn the memorial of it upon the altar*,] He ſhall burn a portion of it upon the altar as a memorial or teſtimony that the whole is offered and dedicated to God, *Num.* v. 26. Inſtead of *memorial* Le Clerc has *a perfume* or *incenſe-offering*, *odoramentum ejus*: for the original verb ſignifies ſometimes to *offer incenſe*, as *Iſa.* lxvi. 3. and ſometimes to worſhip, which is a *remembring* or acknowledging of God. See on *Ex.* xx. 24. on the word *record*. Therefore Lud. de Dieu renders it, *in cultum & celebrationem divini nominis*. See *Calmet*. We follow the LXX, which renders it το μνημοσυνον, *a memorial*, becauſe it was as it were a calling upon God to *remember* the offerer. Hence the prayers which God accepts are ſaid to come up before him for a *memorial*, *Acts* x. 4. and to *remember* all thy meat-offerings (Minchah) is the ſame as to accept them, *Pſ.* xx. 4. See *Ainſw.*

An offering of a ſweet ſavour unto the Lord.] i. e. It ſhall be received as an acceptable teſtimony of the offerer's devotion. See on *ch.* i. 17. and *Gen.* viii. 21.

3 *The remnant—ſhall be Aaron's and his ſons; it is a thing moſt holy*] Theſe ſacrifices were called moſt holy, which were either wholly offered to God at the altar, as the whole burnt-offering; or thoſe whereof none were to partake but God (i. e. the altar) and the prieſts, who were to eat it within the ſanctuary, and no where elſe, *Lev.* xxiv. 9. as this of the meat-offering, the ſin and treſpaſs-offering, *ch.* vi. 16, 26. *Num.* xviii. 9. Others were barely ſtiled *holy*; viz. thoſe whereof the offerers themſelves had a ſhare, and the prieſts not confined to eat their ſhare in the tabernacle, but in any other clean place, *Lev.* x. 14. See *Pyle* and *Kidder*. Thus the meat-offerings were in part for the maintenance and livelihood of the prieſts, *Num.* xviii. 9, 10.

4 And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* unleavened cakes of fine flour mingled with oyl, or unleavened wafers anointed with oyl. 5 And if thy oblation *be* a meat-offering *baken* * in a pan, it ſhall be *of* fine flour unleavened, mingled with oyl. 6 Thou ſhalt part it in pieces, and pour oyl thereon: it *is* a meat-offering. 7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it ſhall *be* made *of* fine flour with oyl. 8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar. 9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the LORD. 10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſons: *it is* a thing moſt holy, of the offerings of the LORD made by fire.

* Or, *on a flat plate*, or *ſlice*.

EXPOSITION.

4 *It ſhall be unleavened*] A peculiar ſtreſs is laid upon this circumſtance, *ver.* 11. *No meat-offering (Minchah) which ye ſhall bring unto the Lord, ſhall be made with leaven.* For which prohibition ſeveral reaſons are aſſigned: ſome of them are mentioned, on *Ex.* xii. 8. Maimonides ſays, it was to diſtinguiſh the worſhippers of the true God from the Zabian idolaters of thoſe times, who offered to *their gods no bread but leavened*, as he learned from their books. See on *ver.* 11.

5 *A meat-offering baken in a pan*,] The Hebrew word is thought to ſignify a *flat-pan* or *ſlice*, without any rim about it, and ſo is diſtinguiſhed from that in *ver.* 7. which ſignifies a veſſel with a riſing on the ſides like our *frying-pans*. The cakes made in this flat pan were made thin in the form of a wafer-cake, and they were hard, by reaſon that the oil poured upon them, when ſet on fire, ran down and encreaſed the flame. Whereas thoſe made in the frying-pan were more moiſt

moiſt and ſoft, the oil being mixed with the flour in the pan. See *Pat.* from *Aberbinel. Ainſw.* from *Maimonides.*

6 *Thou ſhalt part it in pieces, &c.*] Becauſe part was to be given to God, and the reſt to the prieſts.

7 *A meat offering baken in the frying-pan,*] The LXX and moſt of the ancient verſions render it, *Donarium in craticula*, i. e. *an offering of bread-corn prepared on a roaſter or grid-iron.* An. ante C. 1490.

9 *And the prieſt ſhall take—a memorial thereof,*] See on *ver.* 2.

10 *And that which is left, &c.*] See on *ver.* 3.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire. 12 As for the oblation of the firſt-fruits, ye ſhall offer them unto the LORD; but they ſhall not * be burnt on the altar for a ſweet ſavour. 13 And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt, neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

* Heb. *aſcend.*

EXPOSITION.

11 *No meat-offering—ſhall be made with leaven:*] Partly to remind them of their great deliverance out of Egypt, when they were forced to carry away their dough before it was leavened, *Ex.* xii. 34. and partly in oppoſition to the cuſtom of the heathens in ſuch caſes, who made their ſacrifical bread of the lighteſt and ſweeteſt kind that could be. See *Pyle.* I have ſometimes thought that the reaſon why neither leaven nor honey were to be mixed with theſe bread-offerings might be that, being offerings made by the poor, and commemorative of the primitive ſimple way of life, when neither leavened, nor ſweet bread were known, and they ate only cakes baked upon the aſhes, it might be judged proper to continue them in their primitive ſimplicity. The two leavened loaves offered in the feaſt of tabernacles, *ch.* xxiii. 17. were no exception to this precept, for they were not offered upon the altar, but given entirely to the prieſts. See *Pat.*

Ye ſhall burn no leaven, nor any honey, &c.] As to the prohibition of leaven, ſomewhat has been already ſaid on the foregoing words, and on *Ex.* xii. 8. Several reaſons are aſſigned for the prohibition of honey in the Jewiſh ſacrifices. Philo and others make it allegorical, importing a prohibition from all voluptuouſneſs, and carnal indulgences. Plutarch in his Sympoſiacs very ridiculouſly finds an argument here to prove, that the Jews were worſhippers of Bacchus. Honey, ſays he, ſpoils and corrupts the wine that is mingled with it, and therefore the Jews abſtained from it in their ſacrifices, for fear of offending Bacchus by adulterating his generous liquor; as if they might not have offered to him the wine and the honey ſeparately. Nor indeed did the votaries of Bacchus make any ſcruple to offer him honey as well as wine. And it appears from numerous teſtimonies, that there was ſcarce any God among the heathens to whom honey was not offered. Nothing is more famous than their *Liba*, or honey-cakes, that were preſented upon the tables of the gods, and afterwards appropriated to the prieſts, who ſometimes uſed little other bread in their families: which makes Horace ſay,

Utque ſacerdotis fugitivus Liba recuſo,
Pane egeo, jam mellitis potiore placentis.

Hence ſome learned authors think this was the reaſon why God forbad honey to be uſed in his ſacrifices. See *Bochart Hieroz. p.* II. *l.* iv. *c.* 12. and *Le Clerc.* Maimonides particularly obſerves, that this was one of the idolatrous rites of the ancient Zabians, to offer to their gods cakes anointed with honey. Thus, ſays Spencer, the reaſon why the uſe of both *honey* and *leaven* was forbidden to the Jews in their meat or bread-offerings, might be to prevent their having the ſame abſurd childiſh notions of the Deity, as the heathens ſeem to have had of their gods, namely, that he regarded the gifts more than the hearts of men; or, that leaven and honey, which render bread more ſavoury to men, would alſo render it more acceptable to God. See *De Leg. Heb. L.* II. *S.* 11. *c.* ix.

12 *As for the oblation of the firſt-fruits, &c.*] i. e. *Of honey*, as appears from the connection. The *firſt-fruits* of honey is what was firſt gathered from the hives in the ſpring. See *Bochart ubi ſupra.* So the meaning is, that though among other firſt-fruit offerings that of honey was allowed, (2 *Chron.* xxxi. 5.) yet it was not to be burnt upon the altar. Thoſe firſt-fruit offerings being only preſented upon the altar in a baſket, before the Lord. *Deut.* xxvi. 2.

13 *Every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt;*] This Maimonides ſays was likewiſe in oppoſition to the cuſtom of the early heathens who uſed no *ſalt*, but *honey*, and other ſweets, to ſeaſon their ſacrifices. As if he had ſaid, no other *ſeaſoning* ſhalt thou uſe in ſacrifices to thy God but that of ſalt: and this being the common *ſeaſoning* at all entertainments, let it likewiſe accompany this *feaſt of God.* Spencer, (*De leg. Heb. L.* III. *c.* 2. *S.* 11.) who holds to this hypotheſis, that the deſign of the Moſaic inſtitution was to reform the public religion from all the ſuperſtitious innovations that had been added to it, and to bring it back to the ſimplicity of the patriarchal age, as far as the ignorance and perverſeneſs of the Jews would permit, ſays, that the reaſon why *leaven* and *honey* are rejected from the altar, but *ſalt* commanded, is, that the former were innovations, but the latter dignified by the venerable example of their religious anceſtors, who in their ſacrifices kept as near as poſſible to the model of an ordinary feaſt, and therefore ſeaſoned their oblations with ſalt, that they might not offer to God what they themſelves accounted unſavoury. Add to this, that there is ground to think the ancient Egyptians had aboliſhed the uſe of ſalt in their ſacrifices for ſome ſuperſtitious reaſon or other; for Herodotus, in deſcribing their ſacrifices, makes no mention of ſalt. And Plutarch, in his Sympoſiacs (*L.* VI. *prob.* 10.) teſtifies, that the Egyptian prieſts abſtain from all uſe of ſalt, ſo as even to eat their bread unſalted. Now it was probably in oppoſition to this ſuperſtition, with which the Iſraelites might have been tinctured in Egypt, that Moſes here recalls the primitive cuſtom of offering ſacrifices with ſalt. We are likewiſe warranted by the New Teſtament, to conſider this circumſtance in a moral light. As ſalt has two qualities, to ſeaſon meat,

An. ante C. 1490.

which is unſavoury without it, and to preſerve it from corruption; ſo it more fitly denoted that integrity and uncorruptedneſs of heart which *ſeaſons* every ſacrifice, and renders mens perſons and ſervices *grateful* to God. See *Mark* ix. 49. *Eph.* iv. 29. *Col.* iv. 6. It might alſo ſignify ſtedfaſtneſs in covenanting with God. Hence a perpetual covenant is called a covenant of ſalt, *Num.* xviii. 19.

Neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering:] As men were wont in early times to make covenants by eating and drinking together, where ſalt was always uſed; ſo ſacrifices were to the Jews a federal rite, a token of their being in friendſhip and covenant with God: therefore the ſalt that was caſt upon theſe ſacrifices is called *the ſalt of his covenant*. Now *ſalt* being an inſeparable concomitant of all meats, ſo neither were the ſacrifices, *the feaſts of God*, to be offered without *ſalt*. Whatever the cuſtom might be in ancient times among the heathen, we find, that in after ages they had learned to uſe ſalt in all their ſacrifices, as appears from many of their authors. Thus Pliny ſays, *ſalt* was ſo neceſſary, that no ſacrifices were offered without the ſalt cake, which the Greeks called ἁλας and ἁλοχυτας. *Maxime in ſacris intelligebatur ſalis authoritas, quando nulla conficiuntur ſine mola ſalſa, L.* xxxi. *c.* 7. In like manner they conſecrated the ſtatues of their gods by placing on them ſalt.

With all thine offerings thou ſhalt offer ſalt.] Not only with the *Minchas*, or bread-offerings, mentioned in this chapter, but with all other ſacrifices whatſoever. Leſt this precept ſhould have grown obſolete, or be forgotten, we find it renewed, *Ezek.* xliii. 24. *And thou ſhalt offer them* (the bullock and the ram) *before the Lord, and the prieſts ſhall caſt ſalt upon them.* (A)

14 And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears. 15 And thou ſhalt put oyl upon it, and lay frankincenſe thereon: it *is* a meat-offering. 16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oyl thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

EXPOSITION.

14 *And thou ſhalt offer a meat-offering of the firſt-fruits unto the Lord, &c.*] This is different from the oblation of firſt-fruits mentioned *ver.* 12. no part of which was to be burnt upon the altar, as it was in this *Minchah*, or bread-offering, *ver.* 16. Beſides, by the *firſt-fruits* in the 12th verſe are meant, only the firſt-fruits of their honey, as has been ſaid; whereas this is meant of the firſt-fruits of their corn. Joſephus ſeems to underſtand this of the offering of firſt-fruits appointed *Lev.* xxiii. 14. But that was an offering of the firſt-fruits of their harveſt, an offering of thankſgiving to God for the productions of the earth; it was a ſort of conſecrating to God the whole by offering to him a part, *Rom.* xi. 16. This again ſeems to have been rather a ſupplicatory offering to God, that he would bleſs the fruits of the earth, and bring them to maturity. Beſides, this appears to have been a voluntary, and a private offering; whereas the other was a public national offering, and peremptorily commanded. See on *Lev.* xxiii. 10, 14. It differed from the *meat-offering* mentioned, *ver.* 1. in that it conſiſted only of green ears of corn, or new corn threſhed out of the huſk, *ver.* 16. whereas that in *ver.* 1. was fine flour of old corn. Le Clerc takes this ceremony to have been in commemoration of the moſt ancient food, when men had not yet learned the art of baking bread, but brayed, or pounded the green corn, and eat it. See *Plin. L.* xviii. *c.* 7. In proceſs of time they learned to dry it, and grind it into flour, and ſo make bread of it. The Romans had certain feſtivals, wherein they burnt upon their altars an oblation of green ears of corn.

Cernis odoratis ut luceat ignibus æther;
Ut ſonet accenſis ſpica Ciliſſa focis.
Ovid. Faſt. I.

Green ears of corn dried] It was ordered to be *dried*, or parched, probably as being more pure and wholeſome, and ſo more fit to be offered to God. For the ſame reaſon Pliny tells us Numa appointed, that the corn which was to be offered to the gods ſhould be parched—*quoniam toſtum cibo ſalubrius eſſet—ſtatuendo non eſſe purum ad rem divinam niſi toſtum.* The fire he thought purified it, and ſo rendered it a more proper offering for the gods. See *Plin. Hiſt. l.* xviii. *c.* 11.

16 *And the prieſt ſhall burn—part of the beaten corn—and all the frankincenſe*] Of the corn and oil, only a part was to be burnt on the altar, and the reſt belonged to the prieſt, *ver.* 3. But the frankincenſe, which could be of no uſe to the prieſt, unleſs he had ſold it, which would have been diſhonourable, was to be intirely burnt as an offer-

NOTES.

(A) Becauſe covenants and reconciliations were made by eating and drinking, where ſalt is a neceſſary appendix: hence ſalt itſelf was accounted among the ancients, *Amicitiæ ſymbolum*, a ſymbol of friendſhip. Thus the Greeks uſed to expreſs friendſhip by the words Ἁλες και τραπιζα, *The table and ſalt.* And Ἁλας και τραπιζαν παραβαινιν, to violate the ſalt and the table, is quoted by Origen out of Archilochus, as an expreſſion denoting a violation of the moſt ſacred league of friendſhip. To the ſame purpoſe is that remarkable paſſage in Æſchines: Τυς γαρ της πολεως ἁλας και δημοσιαν τραπιζαν περι πλειστυ δει ποιεισθαι; *The greateſt regard is to be paid to the public table, and the ſalt of the community*; i. e. to the public faith, and plighted friendſhip. There is another paſſage in ſcripture to which this cuſtom gives light, *Ezra* iv. 14. We tranſlate it: *Becauſe we have maintenance from the king's palace:* but the words in the original run thus: *Quia ſale palatii ſaliti ſumus; Becauſe we have eaten of the king's ſalt*; i. e. becauſe we have engaged ourſelves in a covenant of friendſhip to him, by eating of his meat, therefore it is not meet for us to ſee the king's diſhonour. See *Cudworth's Diſcourſe on the Lord's Supper.*

ing

ing unto God, (see *ver.* 2.) it being of use to perfume the court of the tabernacle, and correct the offensive smell of the sacrifices. And this may, by the bye, suggest a reason why this, and such like offerings, were called *an offering of a sweet savour unto the Lord.* An. ante C. 1490.

CHAP. III.

AND if his oblation *be* a sacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he shall offer it without blemish before the LORD. 2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aarons sons the priests shall sprinkle the blood upon the altar round about.

EXPOSITION.

1 *And if his oblation be a sacrifice of peace-offerings,*] These *peace-offerings* were principally what the Greeks called χαριστηρια, offerings of thanksgiving; for *peace* i. e. for mercies received; for peace, in the Hebrew language, signifies all manner of prosperity and happiness. Hence they are called *peace-offerings for thanksgiving*, *Lev.* vii. 15. Sometimes again they were offered by way of *vow*, in hope of *peace*, or future blessings, *ib. ver.* 16. and *Prov.* vii. 14. *Jon.* i. 16. And sometimes they were offered without any antecedent obligation of a vow, in which case they were called *free-will offerings*, *Lev.* vii. 11, 16. Those sacrifices which were called sin-offerings and trespass-offerings, supposed the offerer obnoxious and God displeased; and they were appointed for atonement and reconciliation. But peace-offerings supposed God reconciled to the offerer, and him to be at peace with God. In testimony of which reconciliation, the offerer was here admitted to partake of the altar. For whereas in the Holocausts the altar consumed all the flesh of the sacrifice, neither priest nor people being allowed to partake; and in the sin and trespass-offerings, though the priests did partake, yet the offerers had no share; in these peace-offerings the offerers themselves were allowed to partake of the sacrifice, and to feast upon it. They did partake of the Lord's table, and that was a sign of favour and friendship: for eating together was always esteemed so; and was therefore used of old in making covenants and agreements. See *Lev.* vii. 15. These peace-offerings were divided into three parts; the first was for the altar, of which see *Lev.* iii. 2, 3, 4, 5. The second for the priest, viz. the breast and shoulder, *Lev.* vii. 31, 32. And the third was the offerer's part, which was more than three fourths of the whole; and this it was provided should be eaten the same day it was offered, *Lev.* vii. 15. which obliged the offerer to charity and hospitality; for 'tis not to be supposed he could eat it alone. *Kidder.*

Whether it be a male or female;] *A whole burnt-offering* being the most perfect kind of sacrifices, and wholly given to God, was accompanied with peculiarly solemn rites. Thus the victim was to be only of the male kind, *ch.* i. 3. and one particular place is appointed where that sacrifice was to be slain, viz. on the north-side of the altar, *Lev.* i. 11. But in *peace-offerings*, where both the priest and the offerer were allowed to partake with the altar, *Lev.* vii. 15. *Deut.* xxvii. 7. and which were consequently less solemn, these formalities are dispensed with: here the victim might be either male or female, at the offerer's option, (see *ver.* 6.) And whether to kill it on this side or that side of the altar is left arbitrary. See *Pat.* 'Tis observed that this law, which allows the promiscuous offering of male or female, recedes from the manners of the Egyptians; for Herodotus tells us, (*l.* ii. *c.* 41.) they accounted it a heinous *abomination* to sacrifice a cow, which was the symbol of their goddess Isis, tho' they universally offered oxen and bullocks in sacrifice. See on *Ex.* viii. 26. and *Le Clerc.*

Without blemish] See on *ch.* i. 3.

2 *And he shall lay his hand upon the head of his offering,*] See on *ch.* i. 4. Here the *laying on of hands* might denote the same as in the former case, viz. the offerer's *devoting* the sacrifice *wholly* to God, which does not hinder but God might, by way of *friendship*, as it were, entertain the offerer with some part of what he had so devoted to him. On which account this oblation is by some thought to be called a *peace-offering*, as being a token of *peace* or *friendship* between God, the priests, and the offerer; *all feasting* as it were thereon, or having a share of it. See *Wells.* This ceremony of laying on the hands was in peace-offering accompanied with a solemn thanksgiving to God, and acknowledgement of those mercies which were the occasion of it. See *Maimonides on sacrifice, ch.* iii. *f.* 14, 15. *Thus laying on of hands*, says Conradus, *signifies devotion and faith, with acknowledgment of the divine benefits, for which we can offer nothing of our own, but only return to God what we have received; that we may understand gratitude and thanksgiving to be the greatest of sacrifices.* See *Pat.*

At the door of the tabernacle] See on *ch.* i. 13.

The priests shall sprinkle the blood, &c.] See on *ch.* i. 5.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD: the ‖ fat that covereth the inwards, and all the fat that *is* upon the inwards. 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and * the ‡ caul above the liver, with the kidneys, it shall he take away. 5 And Aarons sons shall burn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

‖ Or, *suet.*

‡ Or, *midriff over the liver, and over the kidneys.*

* For *the caul above, &c.* read, *the lobe of the liver.*

EXPO-

An. ante C. 1490.

EXPOSITION.

3 *The fat that covereth the inwards,*] Probably the omentum, which is a fat membrane ſtretched over the inwards. See *Le Clerc* and *Pat.* For the reaſons of offering the fat, ſee on *Ex.* xxix. 13.

All the fat that is upon the inwards.] It appears from the laſt verſe of this chapter, and from *Lev.* vii. 23. that the blood and *fat* in general, or what we call the ſuet, were to be offered to God; and therefore the Vulgate renders it, *all the fat that is within, quicquid pinguedinis eſt intrinſecus.* For which reaſon neither the *fat*, i. e. the *ſuet* of the victim, nor the blood, were to be eaten in any ſhape, *ch.* vii. 23.

4 *And the two kidneys, and the fat that is on them,*] See on *Ex.* xxix. 13.

Which is by the flanks,] It is the ſame word in the Hebrew which we render *loyns*, *Pſ.* xxxviii. 7. and is probably meant here, ſince the *kidneys* reſt upon the loins, and are remarkable for being fatty parts. See *Bochart. Hieroz. P.* I. *L.* II. *c.* 45. *Le Clerc.*

And the caul above the liver,] It ought to be rendered, *the* (greateſt) *lobe of the liver*, as in the LXX, and Joſephus, *Ant. L.* III. *c.* ix. Le Clerc obſerves, that the particle עַל which we render *above*, has the force here of לְ as in other places. See *Gen.* ii. 16. *Eſt.* iii. 9. *If.* liii. 1. And accordingly he renders it, *maximum jecinoris lobum*; and what confirms this interpretation is, that in *Lev.* ix. 10. inſtead of עַל it is מִן *ex jecinore, of the liver*, and in *ver.* 19. there is no particle at all, but ſimply *jothereth hacchabed, the lobe of the liver.*

5 *Upon the burnt ſacrifice, &c.*] i. e. Together with the daily ſacrifice or *burnt-offering*, which is laid upon the wood, in order to be conſumed with it by the fire of the altar, as it is underſtood by moſt interpreters. Calmet renders it, *for a burnt ſacrifice.*

6 And if his offering for a ſacrifice of peace-offering unto the LORD, be *of* the flock, male or female; he ſhall offer it without blemiſh. 7 If he offer a lamb for his offering, then ſhall he offer it before the LORD. 8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons ſons ſhall ſprinkle the blood thereof round about upon the altar. 9 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the LORD: the fat thereof, *and* the whole rump, it ſhall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards. 10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away. 11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

EXPOSITION.

7 *Then ſhall he offer it before the Lord.*] i. e. He ſhall preſent it to be offered at the altar, before the tabernacle, the ſymbol of the Divine Preſence.

8 *He ſhall lay his hand, &c.*] See on *ver.* 2.

9 *The fat thereof, and the whole rump,*] Bochart ſhews, from numerous teſtimonies, that the *rumps* or tails of ſheep in the eaſtern countries were remarkably large and *fat*, which ſeems to be the reaſon why Moſes, who ſays not a word of the *rump* in the offering of bullocks or goats, appropriates to the altar the *whole rump* of ſheep. See *Hieroz. ubi ſupra. Plin. L.* VIII. *c.* 48.

Hard by the back-bone.] The Hebrew word denotes that part which is next the tail, or the bone called *os ſacrum.*

11 *It is the food of the offering made by fire unto the Lord:*] Heb. *The bread of the offering, &c.* ſacrifice being conſidered as the *meat of God*, which the fire of his altar fed upon, *eat up*, or conſumed. Hence the altar is called the *table of God*, and the victims that were offered upon it, *the bread or meat of God*, *Lev.* xxi. 6, 8, 17, 21. *Num.* xxviii. 2. *Ezek.* xliv. 7. *Mal.* i. 7, 12. See *Le Clerc.* And in like manner the holy things which the prieſts did eat are called the *bread of God*, *Lev.* xxi. 22. which in the Hebrew idiom is of the ſame import as *holy bread*, or *conſecrated meat.* In the ſame idiom of ſpeech the gods of the Heathens are ſaid to *eat* the fat and drink the wine which was conſumed upon their altar, *Deut.* xxxii. 38.

12 And if his offering *be* a goat, then he ſhall offer it before LORD. 13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about. 14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards. 15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away. 16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering make by fire, for a ſweet ſavour. All the fat *is* the LORDS. 17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

EXPO-

An. ante C. 1490.

EXPOSITION.

16 *All the fat is the Lord's.*] Not the fat that is intermixed with the fleſh, for that might be eaten, *Deut.* xxxii. 14. but that which lay upon it, and might be ſeparated from it, what we call the *ſuet*. See on *ver.* 3. It is alſo reſtricted to the fat of thoſe three kinds of animals that were fit for ſacrifice, viz. the cow-kind, and ſheep, and goats. Beſides, ſome judicious interpreters think the prohibition is to be limited only to the fat of the animal actually offered in ſacrifice, that the offerer was to eat none of the fat or ſuet of his own victim, nor apply it to any common uſe, but offer it all upon God's altar. And that this is the meaning of the precept, they gather from *Lev.* vii. 23. where the law forbids to eat any manner of fat, of ox, ſheep, or goat, and adds, by way of explication, *ver.* 25. *Whoſoever eateth the fat of the beaſt, of which an offering is made by fire unto the Lord, ſhall be cut off from his people.* See *Calmet*. However, the modern Jews underſtand it without any limitation as to thoſe three animals above-mentioned, whereof they eat no fat or ſuet, though of other clean animals they do.

17 *That ye eat neither fat nor blood.*] Partly out of reverence to God, in whoſe honour the fat and blood were appropriated to the altar; and partly, according to Maimonides, (*More Nev. P.* III. *c.* 46) in oppoſition to a ſuperſtitious practice that prevailed among the Heathens of thoſe times, who were wont to eat the *blood* of their ſacrifices, imagining that hereby they were admitted to ſociety with their gods, and enabled to foretel things to come. See alſo *ch.* xvii. 11.

CHAP. IV.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, ſaying, if a ſoul ſhall ſin through ignorance againſt any of the commandments of the LORD (*concerning things* which ought not to be done) and ſhall do againſt any of them: 3 If the prieſt that is anointed, do ſin according to the ſin of the people: then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh, unto the LORD for a ſin-offering. 4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation, before the LORD; and ſhall lay his hand upon the bullocks head, and kill the bullock before the LORD. 5 And the prieſt that is anointed, ſhall take of the bullocks blood, and bring it to the tabernacle of the congregation. 6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times, before the LORD, before the vail of the ſanctuary. 7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation. 8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards. 9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away. 10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering. 11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung, 12 Even the whole bullock ſhall he carry forth † without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: ‡ where the aſhes are poured out, ſhall he be burnt.

† Heb. *to without the camp.*

‡ Heb. *at the pouring out of the aſhes.*

EXPOSITION.

2 *If a ſoul ſhall ſin through ignorance, &c.*] The next kind of ſacrifices appointed, were for *expiation of particular ſins*, or legal imperfections, called therefore *ſin-offerings*. The firſt ſort of theſe were for *ſins* of *ignorance*, *ſurprize*, or the heedleſs commiſſion of any thing expreſsly forbidden; and this either by the *high-prieſt*, *ver.* 3. or by the whole body of the community, *ver.* 13. or by their rulers, *ver.* 22. or by any one of the common people, *ver.* 27. In order to excite the Jews to greater diligence in the ſtudy of their laws and religion, a ſin-offering is impoſed by way of fine, upon thoſe who ſinned thro' ignorance or inadvertence; but this is to be underſtood only in things ritual, or ſuch particular caſes where the plea of ignorance could be admitted: for as to notorious violations of the moral law, in the caſe of murder, for inſtance, adultery, or the worſhip of idols, in ſuch caſes ignorance of the law could be no excuſe, becauſe theſe are knowable by the light of reaſon, and therefore could not be reckoned ſins of ignorance, but preſumptuous ſins; and for them no expiatory ſacrifice was admitted, *Num.* xv. 30. See *Le Clerc*. Theſe are ſubmitted to the correction of the civil magiſtrate. But excepting ſuch caſes of preſumptuous wickedneſs, for which the law admitted no ſacrifice, perhaps all the frailties of human nature may be included under *ſins of ignorance*; for the truth is, men may be ſaid in

An. ante C. 1490.

moſt caſes to *ſin through ignorance*, i. e. through miſtake or miſapprehenſion of their true good Hence our Saviour ſays of the Jews his cruel perſecutors, *Father, forgive them, for they know not what they do*. But had ſacrifices been required for all errors and ſins of ignorance, there had been no end of them. Therefore theſe ſacrifices, as was ſaid before, were chiefly appointed for involuntary tranſgreſſions of the ceremonial law. Examples whereof ſee on *ch.* v. 15. But in ſome particular caſes ſacrifice was accepted alſo for wilful ſins, chiefly for ſuch as did not properly fall within the cogniſance of the civil magiſtrate, but were known only to God and the man's own conſcience; and in that caſe they may be conſidered in the nature of fines or mulcts. See *ch.* vi. 2. It is farther to be obſerved, that, whereas generally ſpeaking the prieſt did partake of the ſin-offering, though the offerer did not, as appears *Lev.* vi. 26, 29. x. 17. yet of thoſe ſin offerings which were offered for himſelf, or for the whole congregation, the prieſt did not partake. Here, as in the whole burnt-offering, all was burnt, and that without the camp, *Lev.* iv. 12, 21. Again, of theſe ſin-offerings ſome were fixed and determined, i. e. the offerer knew what certain offering he was to bring; and ſome were undetermined, and, as occaſion offered, might admit of more or leſs. Thus the ſin-offering for the prieſt was determined to be a young bullock, *Lev.* iv. 3. That of the whole congregation was the ſame, *ver.* 14. The ruler in that caſe was obliged to offer a male-kid, *ver.* 23. One of the common people was obliged to bring a *female kid*, *ver.* 28. But where the offerer was poor, he was allowed to ſubſtitute a cheaper offering. Thus inſtead of a lamb or kid, *Lev.* v. 6. in caſe of poverty, he might offer two *turtle-doves*, or two *young pigeons*, *ver.* 7. Or if he was exceeding poor, a meaſure of fine flour was accepted, and that without the expence either of oil or frankincenſe, *ver.* 11.

Shall ſin through ignorance,] *And his ſin come afterwards to his knowledge*; for this is underſtood, as appears from *ver.* 23.

And ſhall do againſt any of them:] In order to make the ſenſe compleat, we muſt ſupply, *he ſhall bring an offering for his ſin*, or ſome ſuch expreſſion: for it is firſt ſaid, that all ſins of ignorance are to be attoned for by certain rites; then it is ſhewn how thoſe rites are to differ, according to the different characters of the offenders, and according as the offence is publick or private.

3 *The prieſt that is anointed*] The high-prieſt, as in the LXX, who only of all the prieſts is thought to have been conſtantly anointed at entering on his office, *Lev.* xvi. 32. and xxi. 10. See *Pat.* and *Le Clerc.* But I am apt to think that the other prieſts are alſo included, otherwiſe it is probable they would have been particularly mentioned by themſelves. And as to the expreſſion, *the prieſt who is anointed*, the ſame is uſed in ſpeaking of the ordinary prieſts, *Num.* iii. 3.

According to the ſin of the people:] In the manner before-mentioned, *ver.* 2. or, as the words may be rendered, If he ſin *to the guilt of the people*, viz. by miſinforming them, or drawing them into error by his example. So it is rendered by the LXX, Le Clerc, Junius, and others; and in this laſt ſenſe the expreſſion occurs 1 *Chro.* xxi. 3.

For a ſin-offering.] The Hebrew word *chattah* ſignifies either *ſin* or *ſin-offering*, as the word *piaculum* does in Latin. According to the ſame idiom Chriſt is ſaid to have been *made ſin for us*, i. e. *a ſin-offering*, 2 *Cor.* v. 21. There are chiefly two ſorts of expiatory ſacrifices mentioned in the Levitical law, viz. *chattah* and *aſcham*; the former we render *ſin-offering*, the latter *treſpaſs-offering*; but wherein the difference between them conſiſted, is not eaſy to determine. See on *ch.* v. 6.

4 *Shall bring the bullock unto the door of the tabernacle*] See on *ch.* i. 3.

Shall lay his hand upon the bullocks head,] See on *ch.* i. 4. He ſhall accompany this ceremony with a ſolemn confeſſion of his ſin, *ch.* v. 5.

And kill the bullock before the Lord.] The greateſt men in old time thought it their honour to perform even the meaneſt offices of religion. See on *Gen.* xiv. 18. This ſacrifice being an extraordinary offering, was to be killed on the north-ſide of the altar, where the burnt-offering was killed, *ch.* i. 11.

6 *Shall ſprinkle of the blood ſeven times,*] This was peculiar to the prieſts ſacrifice for ſin, and to that for the whole congregation, *ver.* 17. and to the expiatory ſacrifice mentioned *Num.* xix. 4. as being more ſolemn than others. As to the frequent uſe of the number *ſeven* in ſcripture, ſee on *Ex.* xxix. 30. But the number *ſeven* is alſo uſed indefinitely for *many*, 1 *Sam.* ii. 5. *Prov.* xxvi. 25.

Before the vail of the ſanctuary.] Which parted the *holy place* from the *moſt holy*. This ſprinkling of the blood by the prieſt was a ſort of ſubſtitution of the blood of the victim inſtead of his own, in acknowledgment of the demerit of his ſin. It became him to make his confeſſion and attonement in the ſanctuary itſelf, where he had frequent acceſs to miniſter in divine ſervice; but for others, it ſufficed to make expiation in the court of the tabernacle, their place of worſhip, by ſprinkling of the blood upon the altar of burnt-offering, *ver.* 30.

7 *And the prieſt ſhall put ſome of the blood upon the horns of the altar of ſweet incenſe*] This was alſo peculiar to his ſacrifice, and to that for the whole people, *ver.* 17. This rite ſerved to put the prieſt in mind that ſin rendered him unworthy to offer *incenſe*, prayers, or any ſervice to God; that it rendered the very altar and ſanctuary which he touched, in a certain ſenſe, polluted, *Lev.* xvi. 19.

Shall pour all the blood] i. e. *All the reſt of the blood*, which is plainly underſtood.

8 *And he ſhall take off from it all the fat, &c.*] See for this and the two following verſes, on *ch.* iii. 3, 4, 5.

12 *The whole bullock ſhall he carry forth without the camp,*] Of other ſin-offerings the prieſt might eat, *ch.* vi. 26. but of this, being for himſelf, he was not to taſte, becauſe he was in a ſtate of guilt. Its being carried without the camp, which was conſecrated by the Divine Preſence reſiding in the midſt of it, ſerved to expreſs the abominableneſs of ſin in the ſight of God. Yet it was to be burned in a *clean* and decent place, where no dead carcaſes, dung, or other filth was laid; to denote, that nothing relating to the ſervice of God ſhould be treated in a rude or negligent manner.

And burn him on the wood with fire:] Not upon an altar, but upon the ground, which, as Maimonides obſerves, ſerved alſo to denote the odiouſneſs of ſin. See *More Nev. P.* III. *c.* 46.

13 And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſome-*

what againſt any of the commandments of the LORD, *concerning things* which ſhould not be done, and are guilty: 14 When the ſin which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation. 15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the LORD: and the bullock ſhall be killed before the LORD. 16 And the prieſt that is anointed, ſhall bring of the bullocks blood to the tabernacle of the congregation. 17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD, *even* before the vail. 18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation. 19 And he ſhall take all his fat from him, and burn *it* upon the altar. 20 And he ſhall do with the bullock as he did with the bullock for a ſin offering, ſo ſhall he do with this: And the prieſt ſhall make an atonement for them, and it ſhall be forgiven them. 21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation. An. ante C. 1490.

EXPOSITION.

13 *If the whole congregation of Iſrael ſin,*] By this, Maimonides and others of the Jews underſtand the Sanhedrim, or the repreſentatives of the whole people of Iſrael. But the *whole congregation* is here plainly diſtinguiſhed from the *elders of the people*, *ver.* 15. which is certainly the name for their judges and governors, and ſo is to be underſtood of a ſin committed by the whole body of the community, or the church, including prieſts and people. See *Pat.* The elders indeed were to lay their hands upon the head of this ſacrifice; but that was only in name of the people, as their repreſentatives, the not attending to which ſeems to have led into the miſtake.

15 *The elders—ſhall lay their hands*] Some of them at leaſt.

16 *And the prieſt that is anointed*] See *ver.* 3. The reſt that follows to *ver.* 22. is the ſame that is preſcribed in the foregoing offering, for the high-prieſt himſelf.

22 When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the LORD his God, *concerning things* which ſhould not be done, * and is guilty; 23 ‖ Or if his ſin, wherein he hath ſinned, come to his knowledge: he ſhall bring his offering, a kid of the goats, a male without blemiſh. 24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it *is* a ſin-offering. 25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering. 26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

* For, *and is guilty*, read, *and is ſenſibly guilty, or conſcious of his guilt.* ‖ Read, *And if his ſin——come to his knowledge.*

EXPOSITION.

22 *When a ruler hath ſinned,*] A magiſtrate, or any perſon of ſuperior rank and authority.

And is guilty] It ought rather to be tranſlated, *and is ſenſible of his guilt*, as the ſame word ſignifies, *Hoſ.* v. 15.

23 *Or, if his ſin, wherein he hath ſinned,*] It ought to be tranſlated, *and if*, or, *after that his ſin—comes to his knowledge.* See *Le Clerc.*

He ſhall bring his offering, a kid of the goats,] His ſacrifice, we ſee, was of leſs value than the two former; his offence not being of ſo extenſive a nature as either that of the prieſt, eſpecially the *high-prieſt*, or of the whole congregation.

24 *Kill it in the place where they kill the burnt-offering before the Lord:*] Where that was, ſee on *ch.* i. 11. This is conſidered only as a common *ſin-offering*, and therefore ordered to be burnt where other ſin-offerings were, *ch.* vi. 25. As to the two former, it is only ſaid, *they ſhall be killed before the Lord*, without mentioning the place of the burnt-offering, which doth not imply that they were not *ſin-offerings*, but that they were of an extraordinary nature, and therefore to be accompanied with peculiar rites, *ver.* 6, 7, 12.

25 *And put it upon the horns of the altar of burnt-offering,*] Whereas the blood of the two former was put upon the horns of the altar of incenſe, *ver.* 7, 18.

26 *And he ſhall burn all his fat*] See on *ch.* iii. 3. The fleſh was to be eaten by the prieſts, as in other ſin-offerings, *ch.* vi. 26, 29. *Num.* xviii. 9, 10.

It

An. ante C. 1490.

It ſhall be forgiven him.] He ſhall be reſtored to communion with the people of God, from which he was ſeparated, while he remained in a ſtate of known guilt. See *Pat.* Or he ſhall be purged from his guilt according to the eccleſiaſtical judgment. See *ver.* 35.

† Heb. *any ſoul.*
‡ Heb. *people of the land*

27 And if † any one of the ‡ common people ſin through ignorance, while he doth *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty; 28 Or if his ſin, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſin which he hath ſinned. 29 And he ſhall lay his hand upon the head of the ſin offering, and ſlay the ſin-offering in the place of the burnt-offering. 30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar. 31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a ſweet ſavour unto the LORD: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

EXPOSITION.

28 *He ſhall bring his offering, a kid of the goats, a female*] Being a common perſon, leſs was required of him, than of a prince, who was to offer a male, *ver.* 23. to ſhew that the ſins of princes are more puniſhable, as being of more pernicious influence to the ſociety. Beſides, we may conſider theſe ſin-offerings in the nature of fines, which ought to be proportioned to the abilities of the offender. Now a female kid, tho' of leſs value, might be as heavy a fine to a poor man, as a male kid to one in higher ſtation. And when their circumſtances could not afford a kid, a ſmaller ſacrifice was probably admitted, as in the caſe of the treſpaſs-offering, *Lev.* v. 11.

31 *For a ſweet ſavour unto the Lord:*] Tho' it is not ſaid of any of the foregoing ſin-offerings, that their *fat* was for *a ſweet ſavour unto the Lord*, yet the reaſon of the thing ſhews it to be underſtood.

The prieſt ſhall make an atonement for him,] In this kind of ſacrifice, the owner was conſidered as not perfectly reconciled to God, and therefore for the preſent being in a ſtate of legal guilt, the prieſt made atonement for him by this ſin-offering; for which reaſon they were not to eat of the ſacrifice, for that implied reconciliation with God; yet they did it by the prieſts, who were their mediators unto God, and, as their proxies, did eat of the ſacrifices for them, *Lev.* vi. 26. See *Cudworth's Diſcourſe on the Lord's Supper.*

32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh. 33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering. 34 And the prieſt ſhall take of the blood of the ſin-offering, with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar. 35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the LORD: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

EXPOSITION.

32 *And if he bring a lamb—he ſhall bring it a female*] If it be more convenient for ſuch a perſon, he may offer a female lamb, which was of leſs value than a kid.

35 *According to the offerings made by fire*] May be rendered, *Upon or together with the offerings made by fire, &c.* i. e. they ſhall be conſumed upon the altar, together with the daily *burnt-offering*. See *ch.* iii. 5. and *ch.* vi. 9.

It ſhall be forgiven him.] He ſhall be purged thereby from legal uncleanneſs, i. e. be reinſtated in all the privileges which belonged to the members of the Jewiſh community. See *Pool's Synopſ.* As to obtaining mercy and final forgiveneſs of God, this was not the fruit of ſacrifice, but the effect of the divine mercy, granted upon condition of ſincere repentance, whereof ſacrifice was a ſign, for which reaſon it was accompanied with prayer and confeſſion of ſin. See *Lev.* v. 5. Thus the great deſign of *ſin-offerings was to imprint the remembrance of guilt upon the heart*, and to preſerve from offending for the future. See *Pat.* from *R. Levi.*

CHAP. V.

AND if a ſoul ſhall ſin, * and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it*; if he do not utter *it*, then he ſhall bear his iniquity.

* Read, *And hear the voice of adjuration, &c.*

1 *If*

1 *If a ſoul ſin, &c.*] In the manner following. By *ſoul* here is to be underſtood either man or woman, *Num.* v. 6. As to women, the Hebrew canons ſay, "All ſacrifices that a woman is bound to offer, her huſband bringeth them in her behalf." See *Ainſw.*

And hear the voice of ſwearing, and is a witneſs, &c.] It ought to be rendered, *the voice of adjuration*, i. e. being adjured in the name of God, when he is called to be witneſs in a cauſe, to ſpeak the truth. For in thoſe countries, the judges were wont to demand in court of accuſed perſons, or witneſſes, in the name of God, to declare the whole truth; and this laid the ſame obligation upon them as the adminiſtring an oath to them now does with us. See inſtances of this *Num.* v. 21. 1 *Kin.* viii. 31. and *ch.* xxii. 16. *Prov.* xxix. 24. *Mat.* xxvi. 63. See *Patrick*, *Pyle*, and *Grotius* in *Mat.* xxvi. 63.

Whether he hath ſeen or known it,] i. e. If he be adjured to declare what he can ſay of the matter in queſtion, whether upon his own knowledge, or from the information of credible perſons. See *Pat.* An. ante C. 1490.

If he do not utter it,] If he ſuppreſs the truth, or be guilty of prevaricating, and diſſimulation.

He ſhall bear his iniquity] i. e. The puniſhment of his iniquity. For the word *havon* ſignifies not only ſin, but the puniſhment of ſin, 1 *Sam.* xxviii. 10. See *Ex.* xxviii. 43. *Lev.* xx. 17. Let him not think it is no offence to ſuppreſs the truth, when ſo ſolemnly called upon to declare it: he is unclean and guilty, and in token of his repentance let him offer ſuch a ſacrifice for his ſin as is preſcribed *ver.* 6. which belongs to this and all the following caſes. See *Pat.* The expreſſion, *ſhall bear his iniquity*, is very emphatic, and imports that guilt, like a grievous burden, ſhall lie heavy upon him.

2 * Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty. 3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty.

* Read, *And if a ſoul touch, &c.*

EXPOSITION.

2 *Or if a ſoul touch any unclean thing, &c.*] The law with reſpect to thoſe who touched any thing unclean, is, that they ſhould waſh their clothes, and ſeparate themſelves as unclean until the even. So this paſſage is not to be underſtood ſimply of thoſe who had touched any unclean thing, but of ſuch as having contracted that legal defilement, and not knowing themſelves at that time to be unclean, came into the ſanctuary, or eat of the holy things, before they had waſhed themſelves, as the law preſcribes in ſuch caſes, *ch.* xi. 24, 31. *ch.* xv. 3. and *Num.* xix. 7, 16. ſo ſoon as they came to the knowledge of their uncleanneſs. Then they were to expiate this ceremonial guilt by ſacrifice, in the manner appointed *ver.* 5, 6. See *Pat. Le Clerc*, *Calmet*, and *Ainſw.* The deſign of this law, as of many others, was to impreſs the people with a high veneration for their holy things; in which the legiſlator is ſo careful, that he who knowing himſelf to be unclean, did eat of the holy things, or came into the ſanctuary without purifying himſelf, was even to be cut off from the congregation, *Num.* xix. 20. See *ver.* 15.

3 *Or if he touch the uncleanneſs of a man, &c.*] A third was in caſe of any defilement from touching or converſing with any perſon that was legally unclean; whereof ſee *ch.* xii. xiii. xiv. This law muſt have been attended with manifeſt inconveniences, ſince the danger of this legal defilement would often make it difficult for the neareſt relations to diſcharge the neceſſary duties of life to each other, ſuch as husbands to their wives, parents to their children, and children to their parents. Probably the intention of the legiſlator was not that this law ſhould be obſerved with the utmoſt ſtrictneſs, but only to make the Jews careful to ſhun all unneceſſary commerce with the legally *unclean.*

And it be hid from him, &c.] If ſuch perſon, not knowing himſelf to be unclean, approached the ſanctuary before he had purified himſelf, as the law requires *ch.* xi. and *Num.* xix. then, as ſoon as he is informed of his caſe by the prieſt, or otherwiſe, he too ſhall be obliged to offer the ſacrifice mentioned *ver.* 6. See *Pat.*

4 * Or if a ſoul ſhall ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

* Read, *Or if a ſoul ſhall ſwear, pronouncing raſhly, &c.*

EXPOSITION.

4 *Or if a ſoul ſwear, pronouncing with his lips to do evil, or to do good,*] The word which we render *pronouncing*, ſignifies to *pronounce* or ſpeak *unadviſedly*, Pſ. cvi. 33. So the meaning is, "Whoſoever ſhall in a heat of paſſion or otherwiſe make an oath to do a perſon an injury, or to do him a kindneſs, and afterwards forgetting his oath, ſhall fail in the performance; ſo ſoon as he recollects himſelf he ſhall make atonement for his offence. In the caſe of threatning private revenge, the oath ought to be recalled, as being in itſelf unlawful; but the delinquent was juſtly liable to a fine for his raſh ſwearing. (See an example in the oath which David pronounced againſt Nabal, 1 *Sam.* xxv. 22.) And for the ſame reaſon he was puniſhable if with an oath he promiſed any thing which was not in his power to perform. See *Le Clerc.* It may alſo be underſtood of a perſon's making a vow to do ſomething either *beneficial* or *hurtful* to himſelf,

An. ante C. 1490.

as to faſt or afflict himſelf; for that is the ſenſe of *ſwearing to do evil*, (i. e. to his own hurt) *Pſ.* xv. 4. See *Ainſw.*

And it be hid from him,] i. e. If through forgetfulneſs he neglect punctually to perform what he promiſed upon oath.

When he knoweth of it, he ſhall be guilty in one of theſe,] i. e. So ſoon as he recollects himſelf, and comes to the knowledge of ſuch an omiſſion, he ſhall be obliged to expiate his offence by ſacrifice, being guilty *in one of theſe*, i. e. *in one of theſe things which ought to be done*, or which are forbidden to be done, as is expreſſed *ver.* 17. See *ch.* iv. 2, 13, 22, 27. See *Le Clerc.*

5 And it ſhall be, when * he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*. 6 And he ſhall bring his treſpaſs-offering unto the LORD for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin. 7 And if † he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle doves, or two young pigeons, unto the LORD; one for a ſin-offering, and the other for a burnt-offering. 8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder. 9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering. 10 And he ſhall offer the ſecond *for* a burnt-offering, according to the † manner: and the prieſt ſhall make an atonement for him, for his ſin which he had ſinned, and it ſhall be forgiven him. 11 But if he be not able to bring two turtle doves, or two young pigeons; then he that ſinned, ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oyl upon it, neither ſhall he put any frankincenſe thereon: for it *is* a ſin-offering. 12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a ſin-offering. 13 And the prieſt ſhall make an atonement for him, as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſts, as a meat-offering.

† Heb. *his hand cannot reach to the ſufficiency of a lamb.*

† Or, *ordinance.*

* Read, *ſhall be ſenſible of his guilt.*

EXPOSITION.

5 *He ſhall confeſs, &c.*] When he laid his hand upon the head of the ſacrifice, as it is underſtood by all the Hebrew doctors. And this circumſtance, though it be here adjoined only to this particular, is underſtood to belong to all ſins whatſoever: for it was a general maxim among the Hebrews, that every man who hath ſinned, when he maketh repentance, is bound to confeſs before God: and no atonement is made for the party till he hath confeſſed and repented. Their confeſſion was in this form; "O God, I have ſinned, I have done perverſely; I have treſpaſſed before thee, and have done ſo and ſo. Lo! I repent, and am aſhamed of my doings, and will do ſo no more." See *Ainſw.* from *Maimonides's Treat. of Repentance.*

6 *He ſhall bring his treſpaſs-offering, &c.*] The greateſt men differ in their opinions about the quality of the offences for which the ſin-offering (*chattah*,) and the treſpaſs-offering (*aſcham*) were offered. See *Bochart. Hieroz. P.* I. *L.* II. *c.* 30. *Maimon. More Nev. P.* III. *c.* 46. The moſt probable is, that the *ſin-offering* had reſpect to offences againſt God only; but the *treſpaſs-offerings* to offences ſo committed againſt God, that their neighbours were alſo injured by them. See *ver.* 15. *ch.* vi. 2, 3, 4. and *ch.* xix. 20, 21. See alſo *Outram de Sacrif. L.* I. *c.* 13. But this diſtinction does not always hold; for in this very paſſage the ſame ſacrifice is called a *treſpaſs-offering* and a *ſin-offering*. See alſo *ch.* xiv. *ver.* 12, compared with *ver.* 19. When they are diſtinguiſhed, it is principally by the different rites that accompanied them: thus in the ſin-offerings the blood of the victim was put upon the horns of the altar, *ch.* iv. 7, 18, 25. but that of treſpaſs-offerings was ſprinkled round about upon the ſides of the altar, *ch.* vii. 2. *Sin-offerings* were offered for the whole congregation of Iſrael, *ch.* iv. 13. treſpaſs-offerings only for particular perſons, *ch.* v. There are two ſorts of theſe treſpaſs-offerings mentioned by the Jewiſh writers: the firſt they call *aſcham talui*, i. e. an offering for a *doubtful treſpaſs*; when a man was not abſolutely ſure, but ſuſpected he might be guilty of a treſpaſs that required an offering: for this they ground upon *Lev.* v. 17, 18. This ſpeaks a pious care; and Job is remembered for his piety, when he offered up holocauſts daily for his ſons in their days of feaſting: for he ſaid, *It may be that my ſons have ſinned, &c.* Job i. 5. The other treſpaſs-offering was for a certain and known treſpaſs; under which head we find the following particulars in the law of Moſes: there was one for the Nazarite, that was defiled with the dead, *Num.* vi. 12. another for the leper, who was to be cleanſed, *Lev.* xiv. 12. another for him that had defiled an Hebrew bond-woman, *Lev.* xix. 20, 21. another for him that was guilty of ſacrilege, *Lev.* v. 16. and one for him that had ſecretly defrauded his neighbour, *Lev.* vi. 2, 3, &c. *Kidder.*

A lamb, or a kid, &c.] In the appointing this ſacrifice, reſpect is had to the abilities and circumſtances of the party offending; the richer were to offer a female lamb or kid, and the

poorer a pair of turtles or young pigeons, *ver.* 7. or if they could not afford even this, they needed only for their purgation to offer a measure of fine flower, *ver.* 11.

The prieſt ſhall make an atonement] In the manner directed *ch.* iv. 34, 35.

7 *Two young pigeons—one for a* ſin-offering, *and the other for a* burnt-offering.] He was firſt to make his peace with God by a *ſin-offering*, *ver.* 8. and then his *burnt-offering*, or gift, might be accepted. To which our Saviour alludes, *Mat.* v. 23, 24.

9 *It is a ſin-offering.*] Whereof the blood only was to be offered to God, and the fleſh to be eaten by the prieſt in the holy place, *Lev.* vi. 29.

11 *A tenth part of an ephah*] Which makes an omer, about three quarts of Engliſh meaſure. See *Ex.* xvi. 36. A ſmall part of it was to be offered to God, and the reſt was the prieſt's. See *ver.* 12, 13. and *ch.* ii. 2, 3. An. ante C. 1490.

He ſhall put no oil upon it, neither—frankincenſe] Partly in commiſeration of his poverty, that his offering might be the leſs coſtly; partly becauſe oil and frankincenſe, being uſed for joyous occaſions, were not ſo fit to accompany an offering for ſin, which betokens grief and humiliation. See *Num.* v. 15.

12 *A memorial thereof*] See *ch.* ii. 2.

According to the offerings made by fire] Or, *Along with*, &c. See *ch.* iii. 5. *ch.* iv. 35. and *ch.* vi. 9.

14 And the LORD ſpake unto Moſes, ſaying, 15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the LORD; then he ſhall bring for his treſpaſs unto the LORD, a ram without blemiſh out of the flocks, with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs-offering. 16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him.

EXPOSITION.

15 *Sin through ignorance in the holy things*] Theſe *holy things* were many, and by various ways a man might, even unwittingly, be guilty with reſpect to them; ſuch as by eating the tithe of his corn, wine, or oil, in his own houſe, *Deut.* xii. 17. by doing work with his firſt-born bullock, &c. *Deut.* xv. 19. by eating the firſt-fruits of his land, *Ex.* xxxiv. 26. by touching a dead body, or any unclean thing unawares, when he was under a vow, *Num* vi. 9. But the words ſeem to be particularly reſtrained to the eating that part of the ſacrifice which belonged to the prieſt, *ch.* xxii. 14. This law was in order to preſerve in the people the greater reverence and circumſpection towards ſacred things, and to make them attentive in all their actions to the laws of their religion. See *Pat.*

He ſhall bring for his treſpaſs a ram] So that this ſacrifice was more coſtly than the *ſin-offering* mentioned *ver.* 6.

With thy eſtimation] The meaning is, according to our verſion, that the prieſt was firſt to value the thing ſo detained, which the offender was to pay, beſides a fifth part of the value over and above, *ver.* 16. and then he was to offer a ram by way of a treſpaſs-offering. Le Clerc renders it thus: *He ſhall bring for his treſpaſs a ram—or, according to thy eſtimation of the price*, (viz. of the thing detained) *ſhekels after the ſhekel of the ſanctuary.* Thus he makes the particle *or* to be underſtood as it is *Deut* xvii. 1. 1 *Sam.* xx. 12. So the meaning is, according to him, that the delinquent was to redeem his offence by offering a ram; or if the thing detained was of ſmall value, he was to pay the price of it in money, with a fifth part more.

By ſhekels of ſilver,] See on *Ex.* xxx. 13. Maimonides explains it of a ram that was to be worth two ſhekels, or about a crown of our money. See *Ainſw.*

For a treſpaſs-offering] See on *ver.* 6.

16 *He ſhall add the fifth part thereunto*,] If, for inſtance, five *omers* were detained, then he was to pay ſix, and to offer a ram for ſacrifice, if the prieſt thought it a treſpaſs of ſuch moment. See *Le Clerc.*

17 And if a ſoul ſin, and commit any of theſe things which are forbidden to be done by the commandments of the LORD; though he wiſt *it* not, yet is he guilty, and ſhall bear his iniquity. 18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt: and the prieſt ſhall make an atonement for him concerning his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him. 19 It *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the LORD.

EXPOSITION.

17 *And if a ſoul ſin—though he wiſt it not, yet is he guilty:*] The Jewiſh doctors underſtand this of *ſuſpected guilt*, as if a perſon be but in doubt or ſuſpence whether he have offended or not. And Grotius is of the ſame opinion. Meaning by *doubt*, not ſuch as is groundleſs, but where a perſon has reaſon to ſuſpect himſelf guilty. But the words לֹא יָדַע *he wiſt not*, cannot be underſtood of one who *doubts*, but who is quite ignorant at the time when the thing happened. Beſides, there would be no end of ſins, if men had been to offer victims not only for certain, but doubtful offences. Who, for inſtance, could certainly know that he had not touched ſomething unclean? And in this caſe, if the prieſts happened to be covetous, they might have raiſed numberleſs ſuſpicions in weak minds in order to fleece them of their cattle. Therefore it is much more reaſonable to underſtand it as a recapitulation of what had been before ſaid in relation

An. ante C. 1490.

tion to those who had sinned through *ignorance* of the *fact*: for whereas the former chapter treats of sins committed through ignorance of the *law*, this treats of those that are committed through ignorance of the *fact*. See *Le Clerc*, *Calmet*.

18 *With thy estimation*] The priests were wont to make these rates, *Lev.* xxvii. 8, 12, 14. but here and elsewhere the word is directed to Moses, who held the priest's place in these first ordinances.

19 *It is a trespass-offering*] See on ver. 16.

CHAP. VI.

AND the LORD spake unto Moses, saying, 2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or † in ‡ fellowship, or in a thing taken away by violence, or hath deceived his neighbour; 3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: 4 Then it shall be, * because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, 5 Or all that about which he hath sworn falsely: he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, † ‡ in the day of his trespass-offering. 6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest. 7 And the priest shall make an atonement for him, before the LORD: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

† Or, *in dealing.* ‡ Heb. *putting of the hand.*

† Or, *in the day of his being found guilty.* ‡ Heb. *in the day of his trespass.*

* Read, *Whensoever he shall have* thus *sinned, and is sensible of his guilt.*

EXPOSITION.

2 *Against the Lord,*] Every sin which men commit, is against God, the Supreme Lawgiver and Judge; but especially such sins as being committed in secrecy, or lying out of the reach of human jurisdiction, cannot be punished by men, or which are not very liable to be detected, unless by the conviction of men's consciences, and an awful regard to the Majesty of God, who knows the secret thoughts of the heart. Now the trespasses here mentioned are of this kind, and therefore emphatically said to be committed *against the Lord.* See *Calmet.* 1 *Sam.* ii. 17, 25.

And lie unto his neighbour, in that which was delivered him to keep,] By breach of trust in any goods committed to his care, and denial of the fact, when brought upon his oath before the judges.

Or in fellowship] Heb. *In putting the hand*; alluding to the form of making contracts, by the parties giving the hand to each other. So it may either signify in carrying on a common trade by joint stock, or in any matter of trust for which he *gave his hand* and plighted his faith to another.

Or in a thing taken away by violence,] By robbery or stealth; for the word signifies both. Theft not being punished among the Jews with death, they tendered an oath to those who were accused or suspected of it, to clear themselves from the imputation, *Ex.* xxii. 11. See *Pat.*

Or hath deceived his neighbour,] Rather, *Hath defrauded his neighbour*, as *Mal.* iii. 5. where it signifies, *to defraud an hireling of his wages*, and to oppress the widow and fatherless by acts of injustice.

3 *And sweareth falsely,*] The thief, or he that was suspected of theft, was, among the Jews, put to his oath to purge and clear himself, where there wanted sufficient proof, *Ex.* xxii. 11.

In any of all these that a man doth] In any of these acts of injustice, which, to the reproach of human nature, are *common among men*; for that is the meaning of the phrase, *that a man doth.* See *Grotius in* 1 *Cor.* x. 13. (*A*)

4 *Then it shall be, because he hath sinned, and is guilty,*] It ought to be rendered, *When he hath sinned, and is sensible of his guilt*, or *acknowledges his guilt*, as the word *ascham* signifies,

NOTES.

(A) He who detained from the true owner any thing that he had found of his, was deservedly accounted a thief, according to the laws of several other nations. We are told of the Dyrbœans, who inhabited that tract which extends from Bactria to India, and were celebrated for justice among their neighbours, *That in case they found any gold, or silver, cloaths, or any thing else upon the road, they would by no means touch it.* See *Stephanus in voce* Δυρβοι. The inhabitants of Byblos, in the neighbourhood of Judea, had the same law: Βιβλος ανηρ εν οδω περιτυχων ουδεν ων μη κατεθετο αναιρειται· ου γαρ ηγειται το τοιουτον ευρημα, αλλα αδικημα. *A Biblian, if he lights upon any thing in the way, takes nothing up which he has not laid down: for that he reckons equivalent to stealing.* And he says the same of the Stagirites, *L.* III. *c.* 46. To the same purpose was that law of Solon, mentioned by Diogenes Laertius; α μη εθου μη αιρου; *Take not up what you have not laid down.* With which agrees the following decision of the Roman lawyers: *Qui alienum quid jacens, lucri faciendi causa, sustulit, furti obstringitur, sive scit cujus sit, sive ignorarit, nihil enim ad furtum minuendum facit, quod cujus sit ignoret.* However, it is unquestionably lawful to use, as ones own, what has been found, after all due enquiry has been made to discover the owner, without any success.

Hos.

Hoſ. v. 15. For to ſay *he is guilty*, after having ſinned ſo grievouſly as before mentioned, would be ſuperfluous. But the meaning is; "If the offending party, without being legally detected, makes a free and voluntary confeſſion of his injuſtice, either to his injured neighbour, or before the judge, he ſhall be obliged only to make immediate reſtitution of the principal, either in kind or in full value, and then to add a fifth part more, as an amends for the damage ſuſtained." And this removes any ſeeming contradiction between this law and that in *Ex.* xxii. 1, 7, 9. which provides, that the reſtitution made ſhould in ſome caſes be five-fold, in ſome four-fold, in others double; for that relates to ſuch as perſiſted in the offence till they were diſcovered, and legally convicted by witneſſes; but this, to ſuch as being touched with a ſenſe of their ſin, came voluntarily and acknowledged their crime, without being convicted. And this interpretation is confirmed by *Num.* v. 7. where it is expreſsly ſaid, that in caſes of injuſtice, there ſhould be reſtitution and confeſſion of ſin, beſide the ſacrifice offered for atonement. See *Pat.* Le Clerc explains it much the ſame way, though I think not ſo clearly.

5 *All that about which he hath ſworn falſely,*] This expreſſion comprehends all enormities and flagrant crimes of the like nature with thoſe juſt mentioned. An. ante C. 1490.

Give it to him to whom it appertaineth,] To the owner or his heirs; or if he have no kinſman, it muſt be recompenſed unto the Lord, i. e. unto the prieſt, *Num.* v. 8. See *Ainſw.*

In the day of his treſpaſs-offering,] Here the ſame word occurs, as in *ver.* 4. and plainly ſignifies, *in the day wherein he ſhall acknowledge*, or be ſenſible of his guilt, and in teſtimony thereof bring his offering to the altar. Accordingly it is thus juſtly rendered in the Arabic verſion, *In die, qua confitebitur culpam ſuam.*

6, 7 *And he ſhall bring his treſpaſs-offering, &c.*] Having thus made reſtitution to his neighbour, he ſhall offer an expiatory ſacrifice to God, accompanied with confeſſion and prayer, *ch.* v. 5. *Num.* v. 7. which as a token of his repentance ſhall be accepted. This agrees well with what our Saviour enjoins, *Mat.* v. 24.—*Firſt be reconciled to thy brother, and then come and offer thy gift.*

8 And the LORD ſpake unto Moſes, ſaying, 9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-offering: (it *is* the burnt-offering, ‡ becauſe of * the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it) 10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes ‖ which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſides the altar. 11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place. 12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings. 13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

‡ Or, *for the burning.*

* Read, *The burnt-offering ſhall be a burning upon the altar all night unto the morning, &c.*
‖ Read, *When the fire hath conſumed the burnt-offering, &c.*

EXPOSITION.

8 *And the Lord ſpake unto Moſes,*] Here begins a new ſubject, and if our bibles were rightly divided, it ought to begin a new chapter; as it is in Junius and Tremellius, who join the firſt ſeven verſes of this chapter to the former.

9 *Command Aaron and his ſons,*] Having thus ordered how the people ſhould behave in the matter of their reſpective ſacrifices, he now gives inſtructions to the prieſts, how they ſhould manage the ſeveral offerings that were brought.

This is the law of the burnt-offering;] And firſt, as to the conſtant morning and evening ſacrifice, called the *burnt-offering*, becauſe it was wholly conſumed upon God's altar.

It is the burnt-offering, becauſe of the burning upon the altar all night unto the morning:] The verb *is* is not in the original; and ſo it might be better rendered, *The burnt-offering ſhall be a burning upon the altar all night unto the morning*, as in the Vulgate, the Chaldaic, the Syriac and Arabic verſions. For the prieſts watched all night, and put the ſacrifice upon the altar, not entire, but piece by piece, conſuming it by a ſlow and gentle fire; ſo that the ſacrifice was burning on the altar from the evening, when the Jewiſh day began, till the morning. Then ſucceeded the morning ſacrifice, which was in like manner kept conſuming till the time of the evening ſacrifice, unleſs there were other holocauſts to come after, and then it was conſumed more quickly, in order to make room for theſe extraordinary burnt-offerings. When the ſin-offerings or peace-offerings were offered, the fat and thoſe parts of them that were appropriated to the altar, were laid upon the daily ſacrifice, and conſumed with it. See *ch.* iii. 5. *ch.* iv. 35. and *ch.* v. 12. See alſo *Pat.* and *Calmet*, who quotes ſeveral authorities.

And the fire of the altar ſhall be burning in it,] It may be rendered, *For the fire—ſhall be burning, &c.* for *vau* ſupplies the place of all connecting particles. Or thus: *And the fire of the altar ſhall be burning*, or fed and made to burn, *by it.* See *ver.* 12.

10 *And the prieſt ſhall put on his linen garment, and linen breeches,*] Mentioned *Ex.* xxviii. 39, 42.

Upon his fleſh] Thoſe parts which ought to be concealed. Compare *Ex.* xxviii. 42. with *Ezek.* xxiii. 20.

And take up the aſhes which the fire hath conſumed with the burnt-offering, &c.] It ought to be tranſlated, *When the fire hath conſumed the*

An. ante C. 1490.

burnt offering on the altar; for *aſcher* ſignifies not only *which* but *when*; as *Gen.* xxx. 38. *Num.* v. 29. ſo in this ſame book, *ch.* iv. 22. and many other places.

And he ſhall put them beſide the altar.] On the eaſt part of it, as far as might be from the holy place, *ch.* i. 16.

11 *And he ſhall put off his garments*] When the prieſt is to carry the aſhes out of the tabernacle, he ſhall dreſs himſelf in his common apparel, or in ſome habit of leſs dignity than thoſe garments wherein he miniſtred.

And carry forth the aſhes without the camp, into a clean place] See *ch.* iv. 12.

12 *And the fire upon the altar ſhall be burning in it, it ſhall not be put out:*] This injunction is repeated in the next verſe, as it was mentioned *ver.* 9. As the altar was at firſt lighted from heaven, *ch.* ix. 24. ſo it rendered the ſervice more ſolemn and venerable, that all their ſacrifices were conſumed by an uninterrupted continuation of the ſame *celeſtial flame*, which the prieſts watching day and night for that purpoſe, fed with conſtant fewel. See *Pyle.* Thus the ſacred fire continued, as the Jews affirm, till the Babyloniſh captivity. Joſephus tells us there was a kind of feſtival, which he calls ξυλοφορια, when the people were obliged to carry wood to the temple for the maintenance of the ſacred fire. (A)

14 And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the LORD, before the altar. 15 And he ſhall take of it his handful, of the flour of the meat-offering, and of the oyl thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, for a ſweet ſavour, *even* the memorial of it, unto the LORD. 16 And the remainder thereof ſhall Aaron and his ſons eat: * with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it. 17 It ſhall not be baken with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering. 18 All the males among the children of Aaron ſhall eat of it: *it ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them ſhall be holy.

* Read, *Unleavened ſhall it be eaten.*

EXPOSITION.

14 *And this is the law of the meat-offering*] Follow next the directions about the method of offering the meat-offering or *bread-offering*, moſt of which were given before, *ch.* ii. 1—9. But here they are mentioned with regard to the duties of the prieſts, there with reſpect to the duties of thoſe who brought them to be offered by the prieſt.

The ſons of Aaron ſhall offer before the Lord, before the altar,] The prieſt was firſt to preſent it to the Lord before the altar, as preſcribed *ch.* ii. 8. and then to burn an handful of it upon the altar.

15 *The memorial of it*] See *ch.* ii. 2.

16 *And the remainder thereof ſhall Aaron and his ſons eat,*] Unleſs they had ſome legal uncleanneſs, aſſembled, to conſult about the common intereſt; and here was alſo a place of worſhip, and a *perpetual fire* kept therein, upon an altar for public ſacrifice. *Chronology, p.* 174. But the Romans had but one perpetual fire, which was preſerved by the veſtal virgins in the temple of Veſta at Rome, which temple was built round, with the ſacred fire in the midſt, in order to repreſent the univerſe with the ſun in the center, according to the Pythagoric ſyſtem. Whether or no this general cuſtom might not be founded in an opinion, that fire and light are the beſt ſymbols of the divinity, is a queſtion I leave others to determine. But that ſuch an opinion did generally prevail ſeems undeniably evident. Jamblichus ſays, *When angels and ſuperior beings appear, a light goes before them.* Hence that maxim aſcribed to the Chaldaic oracles: *When thou ſeeſt fire without a form, hear the voice of fire.* And we are told by Porphyry, in his life of Pythagoras, that the old Chaldeans were wont to ſay, *That God reſembled light in his body, and truth in his mind.* On which account the ancient Perſians called the Deity *Oromazes*; i. e. *reſplendent light.* And there are many paſſages of Scripture which ſeem to favour this opinion, that both the divine and angelical natures are more peculiarly preſent in light and fire. Even the Shechinah itſelf, the ſymbol of the Divine Preſence among the Jews, is repreſented by Moſes as an appearance of fire, and glorious light. Compare *Gen.* xv. 17. *Ex.* iii 2. xix. 18. xl. 38. *Lev.* ix. 24. 2 *Kings* ii. 11, with *Dan.* x. 6. *Rev.* i. 13, &c. See *Le Clerc* in *Ex.* xix. 18. and *Lev.* xxvi. 30. and *Hyde de Rel. Vet. Perſarum, cap.* vi. and vii.

NOTES.

(A) In conformity to this ſacred inſtitution many other nations preſerved a perpetual fire. The ancient Perſians, if they did not pay divine worſhip to the fire, as ſome have repreſented them, yet they held it in ſuperſtitious veneration, conſidering the element of fire as the ſymbol of the ſun, their great medium of divine worſhip. And therefore in almoſt every temple they kept a perpetual fire burning upon the altar, which they held ſo ſacred, that Theodoret alledges they made a god of it, his words are: Πυρεια δε καλουσιν εκεινοι τε πυρος της νεως· θεον γαρ το πυρ υπειληφασι. (*Hiſt. Eccl. l.* v. *c.* 39.) But Mr. Hyde, in his more accurate account of the religion of the ancient Perſians, vindicates them from this imputation, and ſhews that it was only a civil, not a religious worſhip, they paid to the fire. Be that as it will, we find this ſacred fire was carried before their armies when they marched to battle, as we read in Q. Curtius, *l.* iii. *c.* 3. where he thus deſcribes the order of Darius's march: "Ordo agminis erat talis. Ignis, quem ipſi "*ſacrum & æternum* vocabant, argenteis altaribus "præferebatur." See alſo *l.* iv. *c.* 13. And they likewiſe taught that this ſacred fire came down to them from heaven: "Feruntque, ſi juſtum eſt credi, "etiam ignem cælitus lapſum, apud ſe ſempiternis fo- "culis cuſtodiri, cujus portionem exiguam, ut fau- "ſtam, præiſſe quondam Aſiaticis regibus dicunt." *Ammian. Marcel. l.* xxiii. *c.* 6. *de magis.* The Greeks too had of theſe everlaſting fires in ſeveral places, eſpecially at Delphos. In every corporation-town, ſays Sir Iſaac Newton, the ancient Greeks had a Prytaneum, or council-hall, where the people, at

neſs upon them, *ch.* xxii. 6. This preſerved the dignity of the ſacrifice, to have it only eaten by the prieſts, and by them only in the holy place.

With unleavened bread ſhall it be eaten,] There is nothing in the Hebrew to anſwer either to *with* or *bread*; ſo it ought undoubtedly to be tranſlated, *unleavened it ſhall be eaten*, as is preſcribed *ch.* ii. 11. and *ch.* x. 12. As to the reaſons why unleavened bread was preferred to leavened, ſee on *Ex.* xii. 8.

In the holy place, in the court of the tabernacle, &c.] The tabernacle or ſanctuary was divided into three diſtinct apartments, viz. the *holy place* or court, wherein ſtood the altar of burnt-offering; the *holy place* within the firſt vail, which we may call *the more holy place*, wherein was the golden altar of incenſe, upon which the prieſts offered incenſe daily at the time of the morning and evening ſacrifice; laſtly, the *holy place* within the ſecond vail, wherein was the ark, the mercy-ſeat, and cherubims, which is commonly called *Kodeſh Kodeſhim*, the *holy of holies*, or the moſt holy place. An. ante C. 1490.

17 *It is moſt holy, &c.*] See *ch.* ii. 3.

As is the ſin-offering, and as the treſpaſs-offering,] See *ver.* 26. and *ch.* vii. 6.

18 *It ſhall be a ſtatute for ever, &c.*] i. e. As long as the law about ſacrifices ſhall laſt. See on *Gen.* xiii. 15.

Every one that toucheth them ſhall be holy] Or, *Whatſoever toucheth them ſhall be holy*, (ſo *Jun. & Tremel.*) as theſe very words are rendered *ver.* 27. i. e. It ſhall not be applied immediately after to a common uſe, but ſhall either be broken, or throughly waſhed. According to our verſion the meaning is, that as none but prieſts and conſecrated perſons were to touch the ſacred things, ſo neither were they to eat thereof unleſs they were *holy*, i. e. free from all legal defilement, *ch.* xxii. 6. See *Pat.*

19 And the LORD ſpake unto Moſes, ſaying, 20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the LORD, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night. 21 In a pan it ſhall be made with oyl, *and when it is* baken, thou ſhalt bring it in: and the baken pieces of the meat-offering ſhalt thou offer for a ſweet ſavour unto the LORD. 22 And the prieſt of his ſons that is anointed in his ſtead, ſhall offer it: *It is* a ſtatute for ever unto the LORD, it ſhall be wholly burnt. 23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

EXPOSITION.

20 *This is the offering of Aaron and his ſons, &c.*] Another particular *meat or bread-offering* was now appointed to be offered by the *high-prieſt* himſelf, and the inferior prieſts, in their own behalf.

In the day when he is anointed,] According to our verſion the meaning is, that this ſhall be the meat or bread-offering which ſhall be offered by Aaron himſelf, and ſuch of his ſons, or ſons ſons, as ſhall ſucceed him in the high-prieſt's office, or in the day of their initiation. See *Jun. & Trem.* But it may alſo be rendered, *from the day*; for it was to be offered by the prieſt, not only upon the day of his conſecration, but ever after daily, as long as he continued in his office; whence it is called here, *a meat-offering perpetual.* The prieſts were not all bound to offer this ſacrifice every day, but only he who was in waiting, to whom it belonged to offer the daily burnt-ſacrifice, he did it in the name of all the reſt. This offering, Joſephus tells us, (*Ant. L.* III. *c.* x.) was at the charge of the high-prieſt. See *Pat. Le Clerc, Calmet.*

22 *And the prieſt of his ſons that is anointed in his ſtead*] i. e. The *high-prieſt*, Lev. xxi. 10. This intimates, that this continual meat or bread-offering was offered by the high-prieſt only, and that the inferior prieſts offered their minchah or bread-offering only at their initiation. And ſo I find it underſtood by the generality of interpreters. If ſo, this offering muſt have been diſtinct from that which attended the daily burnt-ſacrifice, *Ex.* xxix. 40. *Num.* xxviii. 1, &c.

23 *Every meat-offering for the prieſt ſhall be wholly burnt,*] The prieſts had all the meat or bread-offerings of the people, except a handful that was offered to the Lord, *ch.* ii. 2, 3. but of their own *bread-offering* they were not to taſte; becauſe, ſays Maimonides, as the prieſts themſelves offered their oblation to God, had they applied it to their own uſe, it would have been all one as offering nothing. See *More Nev. P.* III. *c.* xlvi. See another reaſon, *Lev.* x. 17. viz. Their eating the ſin-offerings of the people was conſidered as an expiation or bearing their iniquity; but their being prohibited to eat of their own ſin-offering, was to teach them that they could not atone for their own iniquity.

24 And the LORD ſpake unto Moſes, ſaying, 25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: In the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the LORD: it *is* moſt holy. 26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation. 27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place. 28 But the earthen veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a brazen pot, it ſhall be both ſcoured, and rinſed in water. 29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy. 30 And no ſin-offering whereof *any* of the blood

An. ante C. 1490. blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, ſhall be eaten: it ſhall be burnt in the fire.

EXPOSITION.

25 *This is the law of the ſin-offering*] Here are repeated the directions about the manner of offering the people's *ſin-offerings*, moſt of which are given *ch.* iv. 24, &c.

It is moſt holy] See on *ch.* ii. 3.

26 *The prieſt that offereth it for ſin ſhall eat it*,] He and his male children, together with any other of the prieſts and their ſons whom he pleaſed to invite, *ver.* 29. Thus though the perſon who offered the ſin offering was not permitted to eat of the ſacrifice himſelf, being conſidered in a ſinful ſtate, and ſo unfit for holding communion with God, which was the meaning of eating of the ſacrifice; yet he was admitted to that privilege by proxy, and God, by allowing the prieſt, or the repreſentative of the people, to partake of the ſacrifice, ſhewed himſelf reconciled to the people. Compare *ch.* x. 17.

27 *Whatſoever ſhall touch the fleſh thereof ſhall be holy*,] See on *ver.* 18.

And when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that—in the holy place.] This was appointed out of reverence to the blood, which being holy, was not to remain upon any garment, whether of the prieſt or of the offerer, but to be waſhed out, only in the holy place, i. e. in the court of the ſanctuary. After the temple was built, there was an apartment called *liſchath hagullah*, *the chamber of the ſpring*, out of which water was drawn for the uſe of the ſanctuary; and here, it is probable, theſe garments were waſhed. See *Pat.*

28 *The earthen veſſel wherein it is ſodden ſhall be broken*,] For underſtanding this paſſage, it is to be obſerved, that it relates not to the conſecrated veſſels of the tabernacle, for none of theſe were of earth, *Ex.* xxvii. 19. but to ſuch veſſels as were ſometimes employed by private perſons in dreſſing the meat of their ſacrifices, whereof we have an example 1 *Sam.* ii. 13, 14. Now with reſpect to theſe the law enjoins, that all earthen veſſels wherein the fleſh of a ſacrifice had been boiled ſhould be *broken*; for earthen veſſels being of ſmall value, and apt to imbibe ſuch a laſting tincture from the juices of the ſacrifice that was boiled in them, as hardly any ſcouring will waſh out, were therefore to be broken, that ſo what retained the ſmalleſt tincture of the holy things might not be profaned by being afterwards employed in common uſe. See *Calmet.*

If it be ſodden in a brazen pot, it ſhall be—ſcoured, &c.] Veſſels of braſs, again, being more ſolid, and leſs apt to imbibe, might be throughly cleanſed from all tincture of the ſacrifice by waſhing and ſcouring; and therefore all that is required as to them is, that they be well ſcoured and waſhed before they be employed in common uſe. See *Calmet.* It is ſaid *ſodden*, becauſe nothing was roaſted in the ſanctuary, but only boiled, *Lev.* viii. 31. 1 *Sam.* ii. 13, 14, 15. *Zech.* xiv. 21. The paſchal lamb, indeed, was *roaſted*, but at home, not in the court of the ſanctuary. See *Pat.*

30 *And no ſin-offering, whereof any of the blood is brought into the tabernacle—ſhall be eaten*] Rather, *But no ſin-offering, &c.* Of this kind were the ſin-offerings for the high-prieſt, *ch.* iv. 3. and for the whole congregation, either upon particular occaſions, *ch.* iv. 13. or upon the day of general atonement, *ch.* xvi. 27. Theſe ſacrifices were of all others the moſt holy, and therefore were to be wholly conſumed, and none of them applied to a common uſe. But other ſin-offerings being leſs ſolemn and ſacred, their fleſh might be eaten, yet by none but the prieſts, *ch.* vii. 6. Of peace-offerings, again, the offerer himſelf did partake, *ch.* vii. 15, &c. and therefore the Hebrews call them the leſs holy things. See *Pat. Le Clerc, Ainſw.*

CHAP. VII.

LIkewiſe this *is* the law of the treſpaſs-offering: it *is* moſt holy. 2 In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar. 3 And he ſhall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away. 5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a treſpaſs-offering. 6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy. 7 As the ſin-offering *is*, ſo *is* the treſpaſs-offering: *there is* one law for them: the prieſt that maketh atonement therewith, ſhall have *it*. 8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered.

EXPOSITION.

1 *Likewiſe this is the law of the treſpaſs-offering*,] Here the prieſts are directed in their office about treſpaſs-offerings, as the people had been before. As to the difference between the ſin-offering and the treſpaſs-offering, ſee on *ch.* v. 6.

It is moſt holy] See on *ch.* ii. 3.

2 *In the place where they kill the burnt-offering ſhall they kill the treſpaſs-offering*,] The ſame order was given about ſin-offerings, *ch.* iv. 24.

And the blood thereof ſhall be ſprinkled round about upon the altar,] This is a different rule from that obſerved in the *ſin-offering*, whoſe blood was put upon the horns of the altar, *ch.* iv. 25. but this was to be ſprinkled *round about* the altar,

as was the manner of the whole burnt-offerings, *ch.* i. 11. and in the *peace-offerings*, *ch.* iii. 2, 8.

3, 4, 5 *The fat thereof, the rump, &c.*] See on *ch.* iii. 3, 4, 8, 9.

6 *Every male among the prieſts ſhall eat thereof*] See on *ch.* vi. 26.

8 *The prieſt—ſhall have to himſelf the ſkin of the burnt-offering*,] As to *holocauſts*, they being wholly offered to God, fleſh and fat and all, *ch.* i. 8, 9. nothing could fall to the ſhare of the prieſt but the *ſkin*. Some will have it, that Adam himſelf offered the firſt animal ſacrifice, and had the ſkin given him by God, to make garments for him and his wife. In conformity to which the prieſts ever after had the *ſkins* of the whole *burnt-offerings*. See *Pat.* Though this order refers chiefly to the burnt-offerings of particular perſons, yet it may be underſtood alſo to extend to all ſacrifices of that kind, ſuch as the daily morning and evening burnt-offerings. If ſo, the ſkins of the victims muſt have been a very conſiderable branch of the prieſt's revenue. See *Le Clerc* and *Calmet* from *Philo*. It was likewiſe a cuſtom among the Gentiles to give the ſkins of their ſacrifices to the prieſts, who employed them to a ſuperſtitious uſe, by lying upon them in their temples, in hope to have future things revealed to them in their dreams. An. ante C. 1490.

——*Huc dona ſacerdos*
Quum tulit, & cæſarum ovium, ſub nocte ſilenti,
Pellibus incubuit ſtratis, ſomnoſque petivit;
Multa modis ſimulachra videt volitantia miris,
Et varias audit voces, fruiturque Deorum
Colloquio.— Æn. vii. 86.

And in the Eleuſinia, the *Daduchus* put on the ſkin of the beaſts that had been ſacrificed to Jupiter, which were called Διος κωδια, the fleeces of Jupiter. *Patrick.*

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and ‡ in the pan, ſhall be the prieſts that offereth it. 10 And every meat-offering mingled with oyl, and dry, ſhall all the ſons of Aaron have, one *as much* as another.

‡ Or, *on a flat plate, ſlice.*

EXPOSITION.

9 *And all the meat-offering, &c.*] As to theſe various ſorts of *meat* or *bread-offerings*, ſee on *ch.* ii. 4, 5, 7.

Shall be the prieſt's that offereth it.] All but the memorial of it, *ch.* ii. 9, 10. The prieſts ſerved the altar week about in their turns.

10 *And every meat-offering mingled with oil, and dry, &c.*] i. e. In the offerings of raw flour, the remainder ſhall be equally ſhared by all the prieſts then in waiting. See *Pat.* Or we may connect this verſe with the former, thus: "All the meat-offerings—ſhall be *given* to the prieſt that offereth it, to be diſtributed equally among all the prieſts who are then in waiting." See *Calmet.*

And dry] i. e. Not mingled with oil.

11 And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD. 12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oil, and cakes mingled with oyl, of fine flour fryed. 13 Beſides the cakes, he ſhall offer for his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings. 14 And of it he ſhall offer one out of the whole oblation, for an heave-offering unto the LORD; and it ſhall be the prieſts that ſprinkleth the blood of the peace-offerings. 15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave any of it until the morning.

EXPOSITION.

11 *And this is the law of the ſacrifice of peace-offerings*,] Theſe are the only ſort of offerings remaining to be ſpoken of, and they are reſerved for the laſt place, becauſe there were ſeveral ſorts of them, which required various rites. The firſt was a gratulatory offering, or a ſacrifice of thankſgiving; ſo called, becauſe it was offered up to God for ſome particular benefit received, *ver.* 12. Such ſacrifices were accompanied with feaſting, and ſometimes with high demonſtrations of joy. See 1 *Sam.* xi. 15. and 1 *Kin.* viii. 65. Of theſe the pſalmiſt ſpeaks, *Pſ.* cvii. 22. The ſecond was what may be called a *votive-offering*, or *vow*, being alſo a ſacrifice of thankſgiving for ſome particular inſtance of the divine bounty, but offered up in conſequence of a vow, or religious oath, whereby the party had obliged himſelf to offer to God ſuch a ſacrifice in caſe of receiving that particular benefit. The third was a *voluntary offering*, being a ſacrifice freely made before-hand, in the nature of a prayer, for obtaining ſome future bleſſing. See *ver.* 16. *Pat.* Or, as Le Clerc explains it, a voluntary offering was a ſacrifice offered, not for any particular benefit either received or expected, but merely from the overflowings of a man's heart, and out of gratitude to God for his goodneſs in general. We find this voluntary oblation plainly diſtinguiſhed from a votive offering, *ch.* xxii. 23.

12 *If he offer it for a thankſgiving*] Heb. *A ſacrifice for confeſſion.* It being accompanied with a public confeſſion or acknowledgment of the mercies and deliverances which the party had received from God. And to this the apoſtle alludes, *Heb.* xiii. 15. exhorting Chriſtians to offer to God continually through Chriſt the ſacrifice of praiſe, that is the fruit of the lips, confeſſing to his name. See *Ainſw.*

He ſhall offer with the ſacrifice of tha kſgiving unleavened cakes,] In the firſt caſe the offerer is required, together with the bullock, goat, or ſheep, to preſent pan-cakes mixed with pure oil; but

An. ante C. 1490.

but *unleavened*, becauſe part of them was to be offered up to God, with the fat, upon the altar, from which all *leaven* was prohibited, *ch.* ii. 11. This bread was by the Jews called *the bread of thankſgiving*. See *Pat.* The meaning of the text may be, that they might offer any one of theſe ſorts of bread here mentioned; but not that they were obliged to offer them all. See *Calmet.* For the particle *vau* may be as well rendered *or* as *and*.

13 *Beſides the cakes, he ſhall offer—leavened bread.*] This fine leavened bread was not for the altar, but to be eaten by the prieſts, and by the offerer and his friends who feaſted on the ſacrifice. See *Pat.* and *Calmet.* Which ſenſe appears the ſimpleſt and moſt natural. It is, however, the opinion of ſeveral interpreters, that, in peace-offerings, leavened bread might be offered upon the altar, and that the prohibition thereof in *ch.* ii. 11. is to be underſtood only as to the *meat-offerings* for ſin. See *Pool's Synopſ.* But the prohibition there ſeems too general to admit of ſuch limitation; for it ſays expreſsly, *No meat-offering which ye ſhall bring unto the Lord, ſhall be made with leaven, for ye ſhall burn no leaven—in any offering made by fire unto the Lord.*

14 *He ſhall offer one—for a heave-offering*] See on *Ex.* xxix. 27.

15 *And the fleſh—ſhall be eaten the ſame day,*] Partly that none of it might be expoſed to corruption, (for by the third day it might eaſily, in thoſe hot countries, putrefy. See on *Ex.* xii. 10.) and partly that the offerer might not be ſordidly ſaving of this ſacred banquet, but be taught to ſhew his piety to God by his love to his fellow-creatures, forthwith inviting his friends to partake of it with him; and, in caſe he and they could not eat it up, by diſtributing the remains among the poor. See *Pat.* from *Philo.* It ſeems ſome among the Greeks were ſo impudently ſordid, that, inſtead of inviting their friends to partake of their peace-offerings, and rejoice with them in commemoration of the divine goodneſs, they would even invite themſelves to another's entertainment, and reſerve the fleſh of their own victims, ſalted for private uſe. Of which ſee *Theophraſtus's Characteriſtics, c.* ix. This law might alſo be intended to prevent their ſpending many days in revelling and rioting under the pretence of religion; for the ſacrifices of the Heathens were often thus abuſed to vice and exceſs. See *Le Clerc.* Similar to this inſtitution was the cuſtom at Rome which we read of in Macrobius Saturn. *L.* II. *c.* ii. whereby it was provided, that at a certain ſacrifice called *Protervio, ſi quid ex epulis ſuperfuiſſet, igne conſumeretur:* i. e. if any thing of the feaſt remained, it ſhould be conſumed in the fire.

16 But if the ſacrifice of his offering *be* a vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten: 17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire. 18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall bear his iniquity.

EXPOSITION.

16, 17, 18 *But if the ſacrifice of his offering be a vow or voluntary offering, it ſhall be eaten the ſame day, &c.*] As to the diſtinction between theſe two ſorts of peace-offerings and the former, ſee on *ver.* 11. In theſe two caſes, viz. when the ſacrifice was preſented either in conſequence of a *vow*, or as a voluntary offering, the offerer and his friends were to begin to feaſt upon his ſhare, immediately after the ſacrifice was performed; but if it could not be conveniently all eat up the ſame day, they had a liberty to lay up ſome of it till the next; but if any of it remained till the third day, it was to be burnt; and if the offerer preſumed to eat the leaſt part of it then, it ſhould not only diſannul all the fruit of his ſacrifice, but render him unclean, and guilty to a high degree. See *Pyle.* Theſe ſacrifices were not limited to be eaten in the court of the tabernacle, as the ſin-offerings were, *ch.* vi. 16, 26. but, while the people dwelt in the wilderneſs, they might eat them any where in the camp, and afterwards in any part of the city, ſo it was but in a clean place, *ch.* x. 14. *Deut.* xii. 6, 7. See *Pat.*

18 *It ſhall be an abomination,*] The Hebrew word ſignifies properly fleſh vitiated in colour or ſmell.

19 And the fleſh that toucheth any unclean thing, ſhall not be eaten, it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof. 20 But the ſoul that eateth of the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people. 21 Moreover, the ſoul that ſhall touch any unclean thing, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

EXPOSITION.

19, 20, 21 *And the fleſh that toucheth, &c.*] Moreover, if any part of the ſacrifices ſhould touch any thing or perſon legally unclean, (of which ſee *ch.* xi. and xv.) as it might do in carrying it from the altar to the place where they intended to feaſt upon it, in that caſe it was enjoined that the offerer ſhould forthwith burn it, and not dare to eat the leaſt bit of it. And whoever, under any legal defilement, ſhould preſume wilfully to eat of that which was dedicated to God, was to be *cut off*, i. e. excluded from all the privileges of an Iſraelite. See on *Gen.* xvii. 14.

14. *Pyle.* The intention of all theſe precepts was for preſerving the greater reverence and regard to ſacred things. On which account Julian commends Moſes for being ουτως ευλαβης περι την των ιερων εδωδην, *truly religious about the eating of holy things.* See *Pat.* from *S. Cyril.* An. ante C. 1490.

22 And the LORD ſpake unto Moſes, ſaying, 23 Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox, or of ſheep, or of goat. 24 And the fat of the † beaſt that dieth of it ſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it. 25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

† Heb. *carcaſe.*

EXPOSITION.

22 *And the Lord ſpake unto Moſes, &c.*] Here the injunctions are repeated about the people's not eating blood, or any parts of the fat or ſuet that were appropriated to the altar, *ch.* iii. 17. *Ex.* xxix. 13. adding a ſpecial caution of this nature with reſpect to dead or torn carcaſes of beaſts, whoſe fat or ſuet might be put to any ordinary uſe, but no Iſraelite was to eat it knowingly, under pain of being cut off from the privileges of that nation. See *Pyle.*

25 *Whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire,*] This reſtrains the prohibition againſt eating of fat, to the fat of thoſe three ſorts of creatures mentioned *ver.* 25. See *Pat.* And ſome think it reaſonable to limit it farther, namely, to that part of the fat or ſuet which was appointed to be burned on the altar. See *Le Clerc.* and on *ch.* iii. 16.

26 Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl, or of beaſt, in any of your dwellings. 27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

EXPOSITION.

26 *Ye ſhall eat no manner of blood,*] See on *ch.* iii. 17.

In any of your dwellings] This is added to ſignify that they might no more eat of the blood of thoſe beaſts which they killed at home, than of thoſe ſlain at the altar.

28 And the LORD ſpake unto Moſes, ſaying, 29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings. 30 His own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved for a wave-offering before the LORD. 31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons. 32 And the right ſhoulder ſhall ye give unto the prieſt for an heave-offering, of the ſacrifices of your peace-offerings. 33 He among the ſons of Aaron that offereth the blood of the peace offerings, and the fat, ſhall have the right ſhoulder for *his* part. 34 For the wave-breaſt, and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever, from among the children of Iſrael. 35 This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the LORD made by fire, in the day *when* he preſented them to miniſter unto the LORD in the prieſts office: 36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations, 37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings: 38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſs of Sinai.

EXPOSITION.

29 *He that offereth the ſacrifice of his peace-offerings ſhall bring his oblation unto the Lord,*] Some underſtand it thus; "Before he and his friends feaſt together, he ſhall ſee that God has his part of the peace-offering:" Or, Whoſoever brought the ſacrifice (here called *zebach*) ſhould alſo bring his oblation (*korban*) that is a *minchah* or bread-offering together with it. See *Pat.* But it ſeems to mean no more than that the offerer was to preſent his offering himſelf, and not by another, as the next words explain it. See *Le Clerc.*

An. ante C. 1490.

30 *His own hands ſhall bring the offerings of the Lord made by fire,*] The ſacrifice being ſlain and divided, the prieſt was to put what belonged unto the Lord into the man's own hands, viz. the fat, with the breaſt and ſhoulder, that he might preſent them himſelf unto the Lord.

That the breaſt may be waved, &c.] See on *Ex.* xxix. 27. By this ceremony it was conſecrated to God.

34 *For the wave breaſt, and the heave-ſhoulder,*] Heb. *The breaſt of elevation, and the ſhoulder of exaltation*; i. e. theſe parts which are conſecrated to me by lifting or *heaving* them up towards heaven.

I have given them to Aaron and his ſons,] To thoſe of his ſons who on that day miniſtred at the altar, *ver.* 33.

By a ſtatute for ever.] An ordinance to continue ſo long as the law of ſacrifice ſhould remain. And the equity of it remains ſtill: for as they who waited at the altar were partakers with the altar, *even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel*, 1 Cor. ix. 13, 14. See *Ainſw.* Or in other words, the miniſters of religion, who devote their time and labours to the ſervice of the public, have a right to be maintained by the public.

35 *This is the portion of the anointing, &c.*] i. e. This is their portion in right of their unction to the prieſt's office. See *Pat.* Le Clerc renders the word *(miſchhath) anointing* by *paſtus*, this is part of their maintenance; for which interpretation he has recourſe to an Æthiopic root *maſchah*, which ſignifies *to feaſt*. In the ſame ſenſe he thinks the word occurs *Num.* xviii. 8. But this ſeems too far-fetched. There are other ſimilar metonymies in the Hebrew that juſtify our verſion; as *divination* is uſed for *the rewards of divination*, *Num.* xxii. 7. ſo *iniquity* is often put for the puniſhment or deſert of iniquity, *Lev.* vii. 18. See *Ainſw.*

In the day when he preſented them, &c.] *Bejom* may ſignify *from the day*, as well as *in the day*. See *ch.* vi. 20. So the whole may be rendered, "This is appointed their portion by God, *from the day that he has made them draw near to miniſter, &c.*

36 *By a ſtatute for ever,*] See on *Gen.* xiii. 15.

37 *This is the law, &c.*] This verſe contains a ſummary of what had been commanded Aaron and his ſons from the ninth verſe of the ſixth chapter to this place.

Of the conſecrations] Meaning the rites that relate to the conſecrating of the prieſts, of which ſomewhat is ſaid *ch.* vi. 20, &c.

38 *In mount Sinai*] Rather, *By mount Sinai*; for Moſes had been ſome time come down from the mount, and theſe commands were given him from the tabernacle, *Lev.* i. 1. But he and the people were ſtill *in the wilderneſs of Sinai*, as it is in the laſt words of the verſe, i. e. in that tract of land adjoining to mount Sinai which was deſart and thinly inhabited, and therefore called *the wilderneſs of Sinai*.

CHAP. VIII.

AND the LORD ſpake unto Moſes, ſaying, 2 Take Aaron and his ſons with him, and the garments, and the anointing oyl, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread. 3 And gather thou all the congregation together unto the door of the tabernacle of the congregation. 4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation. 5 And Moſes ſaid unto the congregation, This *is* the thing which the LORD commanded to be done. 6 And Moſes brought Aaron and his ſons, and waſhed them with water. 7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith. 8 And he put the breaſt-plate upon him: alſo he put in the breaſt-plate the Urim and Thummim. 9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his fore-front did he put the golden plate, the holy crown; as the LORD commanded Moſes.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] All ſufficient and needful directions having been thus given Moſes about ſacrifices, and the rites belonging to them, he is now ordered by God to ſet about the conſecration of the prieſts, by robeing, anointing, and ſacrificing for them, according to the particular injunctions given before in *Ex.* xxviii. xxix. and xxx. chapters. And purſuant thereto he is appointed to aſſemble the heads and repreſentatives of the people, as witneſſes that theſe perſons, and their ſucceſſors after them, were not intruders into the ſacred office, but were ſolemnly and ſpecially appointed to it by God himſelf. See *Pyle.*

2 *And the garments*] See on *Ex.* xxviii. 2, 4.

And the anointing oil,] See on *Ex.* xxx. 25.

And a bullock for the ſin-offering, and a baſket of unleavened bread,] See on *Ex.* xxix. 1, 2.

3 *And gather thou all the congregation together,*] By their heads and repreſentatives, called the elders of Iſrael, *ch.* ix. 1. Compare *Num.* xvi. 2. xxv. 7. xxxv. 12. *Joſ.* xx. 6. and *Jud.* xxi. 10, 13, 16. Among theſe were probably the rulers of thouſands, the rulers of hundreds, and the other magiſtrates inſtituted by Jethro's counſel, *Ex.* xviii. 21. It is likely alſo that as many of the people as the place would conveniently hold met together to be ſpectators of the ſolemnity. See *Pat.*

5 *And Moſes ſaid—this is the thing which the Lord commanded to be done,*] What God formerly commanded, when Moſes was upon the mount, *Ex.* xxix. 4. As to the time when this was executed, ſee on *Ex.* xl. 17.

6 *And Moſes brought Aaron and his ſons*] To

the door of the tabernacle, as he had been directed *Ex.* xxix. 4.

And waſhed them with water,] At the laver mentioned *Ex.* xl. 30. He begins their conſecration by waſhing, having firſt waſhed himſelf as *prieſt* for the time, *Ex.* xxix. 4. xl. 31. Some think Moſes continued high-prieſt all the time they were in the wilderneſs. But it only appears from the hiſtory, that he officiated till the prieſthood was veſted in Aaron and his ſons. Compare *Ex.* xxiv. 6. with *Lev.* ix. 9, 12.

7 *And he put upon him the coat, and girded him with the girdle,*] The *coat* was an inner garment wore next the body, *Ex.* xxviii. 39. and therefore it could be of no uſe to gird it with a girdle. Hence Le Clerc is for referring this *girding* to the upper garment, for this being looſe, might need a girdle, which at the ſame time made faſt all the other garments. See on *Ex.* xxix. 5, 9.

And he girded them with the curious girdle] According to Le Clerc, *with the embroidered texture of the ephod.* See on *Ex.* xxviii. 8. An. ante C. 1490.

8 *And he put the breaſt-plate upon him, &c.*] See *Ex.* xxviii. 30. Here Moſes mentions only the *Urim* and *Thummim*, without ſaying any thing of the precious ſtones; as on the other hand, in *Ex.* xxxix. 10. he mentions only the four rows of gems, but ſays nothing of *Urim* and *Thummim*; which is looked upon as a proof that they were all one. See *Pat.* But it is remarkable, that Mr. Le Clerc from this verſe draws juſt the contrary concluſion; for, from its being ſaid, *he put in*, or, as he renders it, *he added to the breaſt-plate the Urim and Thummim*, he infers, "Hence it is plain the Urim and Thummim was ſomething different from the breaſt-plate." So *Calmet*.

9 *And he put the mitre upon his head, &c.*] See on *Ex.* xxviii. 36, 37.

10 And Moſes took the anointing oyl, and anointed the tabernacle, and all that *was* therein, and ſanctified them. 11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar, and all his veſſels, both the laver and his foot, to ſanctifie them. 12 And he poured of the anointing oyl upon Aaron's head, and anointed him to ſanctifie him.

EXPOSITION.

10 *And ſanctified them*] Conſecrated them by unction for the religious uſe to which they were deſigned, *Ex.* xxix. 26. and xl. 9, 10, 11.

12 *And he poured of the anointing oil upon Aaron's head,*] *He poured*; this ſhews that there was a plentiful effuſion of this holy oil upon Aaron's head. To which *Pſ.* cxxxiii. 2. alludes. The reader will obſerve, that though the conſecration of Aaron and his ſons be mentioned here, together with the conſecration of the tabernacle and its furniture, yet ſome time intervened between the two, as is proved on *Ex.* xl. 17.

13 And Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles, and * put bonnets upon them; as the Lord commanded Moſes. 14 And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering. 15 And he ſlew *it*, and Moſes took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it. 16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar. 17 But the bullock and his hide, his fleſh and his dung, he burnt with fire without the camp; as the LORD commanded Moſes.

* Heb. *bound.*

EXPOSITION.

13 *And Moſes brought Aaron's ſons, and put coats upon them, &c.*] As directed *Ex.* xxviii. 40.

14 *And he brought the bullock, &c.*] See *Ex.* xxix. 1, 10, 14.

15 *And Moſes took the blood and put it upon the horns of the altar,*] See on *Ex.* xxix. 12.

And purified the altar.] This ceremony of touching the altar with the blood, emphatically ſignified, that all the ſervices which ſinful mortals offer to God partake of their impurity; that the very altar which conſecrates their oblations is defiled by their unhallowed touch. But the ſprinkling it with the blood of the victim, which by divine appointment was ſubſtituted and accepted inſtead of the forfeited blood of the ſinner, betokened repentance, purification, and the removal of guilt; on which account the altar is ſaid to be *purified* and *ſanctified* by this action.

17 *But the bullock—he burnt without the camp;*] As commanded *Ex.* xxix. 14. The prieſts were not to eat of their own ſin-offering, *Lev.* iv. 12. nor of their own meat-offering, *Lev.* vi. 23. to teach them that they could not make a proper atonement for their own ſins, much leſs for the ſins of others; though God was pleaſed to appoint their *eating* the ſin-offering of others to be a ſign to the people of God's accepting their ſacrifice; and their eating the ſin-offering is therefore called a *making atonement* for them, or *bearing their iniquity*. Compare *Lev.* vi. 26. with x. 17, 19. See alſo on *Ex.* xxix. 14. and *Lev.* ix. 7.

18 And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram. 19 And he killed *it*, and

An. ante C. 1490. Moſes ſprinkled the blood upon the altar round about. 20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat. 21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD; as the LORD commanded Moſes.

EXPOSITION.

18 *And Aaron and his ſons laid their hands upon the head of the ram,*] See this rite explained on *Ex.* xxix. 10.

19, 20, 21 *And Moſes ſprinkled the blood, &c.*] See *Ex.* xxix. 15, 16, 17, 18. where all theſe ceremonies are likewiſe explained.

22 And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram. 23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24 And he brought Aarons ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about. 25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder. 26 And out of the baſket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder. 27 And he put all upon Aarons hands, and upon his ſons hands, and waved them *for* a wave-offering before the LORD. 28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD. 29 And Moſes took the breaſt, and waved it *for* a wave-offering before the LORD: *for* of the ram of conſecration it was Moſes part; as the LORD commanded Moſes.

EXPOSITION.

22 *The ram of conſecration*] For a peace-offering, *Ex.* xxix. 19, 31, 32. The order wherein theſe ſacrifices were offered, was moſt rational; for firſt there was a ſacrifice for ſin offered, (*ver.* 14.) as an acknowledgment of their unworthineſs: then followed the *whole burnt-offering*, (*ver.* 18.) which was a ſign of their devoting themſelves henceforth wholly to the ſervice of God. See on *ch.* i. 3. After which followed this ſacrifice, which was a *peace-offering*, as appears from *ver.* 31. and betokened their being ſo far in favour with God, as to hold communion with him, and partake of his ſacred feaſt.

23, 24 *Moſes took of the blood—and put it upon the tip of Aaron's right ear, &c.*] See on *Ex.* xxix. 20.

25 *And he took the fat, and the rump, &c.*] See on *Ex.* xxxi. 13, 22.

26, 27 *And out of the baſket of unleavened bread*] See on *Ex.* xxix. 23, 24, 25.

28 *They were conſecrations for a ſweet ſavour*] i. e. They were ceremonies inſtituted in order to conſecrate them to God, and render them acceptable as his miniſters. See *Ex.* xxix. 33.

29 *And Moſes took the breaſt and waved it, &c.*] See on *Ex.* xxix. 26, 27.

It was Moſes' part] Uſually the ſhoulder, as well as the breaſt, was given to the prieſt, *Lev.* vii. 31, 32. Here Moſes, who officiates as prieſt, has the breaſt only.

30 And Moſes took of the anointing oyl, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him: and ſanctified Aaron, *and* his garments, and his ſons, and his ſons garments with him. 31 And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it. 32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

EXPOSITION.

30 *And he took of the anointing oil and of the blood, &c.*] See on *Ex.* xxix. 21.

31 *Boil the fleſh—and eat it*] As the manner was in peace-offerings, *Ex.* xxix. 31.

At the door of the tabernacle] In the forecited *Ex.* xxix. 31. it is, *in the holy place*, i. e. within the court, which, as well as the tabernacle, was conſecrated to God and religion, and is therefore called *the*, or *a* holy place.

At

As I commanded] The LXX, and moſt verſions, render it, *as I was commanded*, viz. by God; which ſeems more proper, for there is no mention of Moſes's having given Aaron this command before. See *Le Clerc*. And it is common to put active verbs paſſively, as 1 *Sam.* xxiii. 22. *ama*, *elai*, *he told me*, for *it is told me*. So *ver.* 34. *he hath done*, for *it is done*. See on *ch.* xvi. 32. An. ante C. 1490.

32 *That which remaineth of the fleſh—ſhall ye burn*] See on *Ex.* xxix. 34.

33 And ye ſhall not * go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you. 34 † As he hath done this day, *ſo* the LORD hath commanded to do, to make an atonement for you. 35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the LORD, that ye die not: for ſo I am commanded. 36 So Aaron and his ſons did all things which the LORD commanded by the hand of Moſes.

* Read, *Go from, &c.* † Read, *As is done.*

EXPOSITION.

33 *And ye ſhall not go out of the door of the tabernacle in ſeven days*,] See on *Ex.* xxix. 35. It ought to be tranſlated, *ye ſhall not go from the door of the tabernacle*; for it was not in the tabernacle, but at the door of the tabernacle, that the conſecration was performed, *ver.* 3, 31, 35. neither might they go into the ſanctuary till the ceremony was compleated. The expreſſion need not be underſtood ſo ſtrictly as if they were not allowed the liberty to ſtir for ſeven days from the door of the tabernacle; it ſeems to import no more than that they were to attend regularly, or be at no great diſtance, till the whole ceremony was compleated; or that ſome or other of them were to keep watch there night and day.

For ſeven days] Perhaps to denote that they were conſecrated to the ſervice of that God who had created all things in the ſpace of ſix days. See *Le Clerc*. See alſo on *Ex.* xxix. 30.

34 *As he hath done this day, ſo the Lord hath commanded to do, &c.*] Or, *as is done*. See on *ver.* 31. i. e. He hath commanded all the ceremonies of conſecration, which are performed this day, to be repeated ſeven days ſucceſſively. See *Ex.* xxix. 35.

35 *Therefore ſhall ye abide at the door of the tabernacle—day and night*] i. e. Apply yourſelves aſſiduouſly to the worſhip of God, and the buſineſs of your conſecration; let nothing divert you from theſe ſacred duties. See on *ch.* x. 10.

Keep the charge of the Lord] i. e. Be careful to obſerve this law, which God hath given you: or, in general, attend to the duties of your ſacred function, *Num.* viii. 26.

CHAP. IX.

AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael; 2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the LORD. 3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats, for a ſin-offering; and a calf, and a lamb, *both* of the firſt year, without blemiſh, for a burnt-offering; 4 Alſo a bullock and a ram, for peace-offerings, to ſacrifice before the LORD; and a meat-offering mingled with oyl: for to day the LORD will appear unto you.

EXPOSITION.

1 *And it came to paſs on the eighth day*,] On the next day after their conſecration, which laſted ſeven days, *ch.* viii. 33, 35.

2 *And he ſaid unto Aaron, take thee a young calf*,] This is the firſt ſacrifice that was offered to God by a prieſt of the order of Aaron. It was for a *ſin-offering*, i. e. for his ſins in general, not for any determinate offence, like that in *ch.* iv. 3. Though the Jews fancy a young calf was appointed to put Aaron and the people in mind of their guilt in worſhipping the golden calf. See *Maimon. de More Nev. P.* III. *c.* 46. See alſo on *ver.* 7.

3 *Unto the children of Iſrael—ſpeak, ſaying, Take ye a kid of the goats*,] The Hebrew word is *ſeir*, which ſignifies a *he-goat*. Maimonides (*ibid.*) aſſigns this reaſon why ſo many he goats were appointed for ſacrifice, namely, that the moſt prevailing idolatry of thoſe times was that of ſacrificing to dæmons, who were wont to appear in the form of goats; for which he quotes *ch.* xvii. 7. *They ſhall no more offer their ſacrifices, leſſeirim*; which we tranſlate, *unto devils*; but he tranſlates it, *unto goats*; for the word *ſeirim* is but the plural number of *ſeir*, a *he-goat*. See *Pat.* In *ch.* iv. 14. the matter of the ſin-offering for the congregation is ordered to be a calf or bullock; but that is to be underſtood of an offering for a particular determinate ſin, this for ſin in general. See *Pool's Synopſ.*

A calf, and a lamb—for a burnt-offering, alſo a bullock and a ram for peace-offerings;] The ſame order is obſerved here that was at Aaron's conſecration; firſt a ſin-offering, then a burnt-offering, then a peace-offering, *ch.* viii. 22.

4 *And a meat-offering mingled with oil*,] *A bread-offering*, *ch.* ii. 1. This was to compleat the peace-

An. ante C. 1490.

peace-offerings, on which they feaſted, that meat might not be without bread to it.

For to day the Lord will appear to you.] Will give you an illuſtrious token of his preſence, by ſending fire from the Shechinah to conſume the ſacrifice, *ver.* 23, 24. and therefore it is fit that you prepare and ſanctify yourſelves with all kinds of ſacrifice, that you may be qualified to be partakers of his bleſſing.

5 And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the LORD. 6 And Moſes ſaid, This *is* the thing which the LORD commanded that ye ſhould do: and the glory of the LORD ſhall appear unto you. 7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thy ſelf and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

EXPOSITION.

5 *Stood before the Lord,*] Before the tabernacle, the habitation of the Divine Glory. Their elders laid their hands upon the head of the victim, in name of the whole congregation, *ch.* iv. 14.

7 *Make an atonement for thy ſelf, and for the people;*] *Firſt for his own ſins, and then for the people's,* Heb. vii. 27. This was the great imperfection of the Aaronical prieſts, that they were ſinners like other men, and by reaſon hereof bound, as for the people, ſo alſo for themſelves, to offer for ſins, *Heb.* v. 3. See *Pat.* This imperfection is remedied by the goſpel diſpenſation; for our High-prieſt is *holy, harmleſs, undefiled, ſeparate from ſinners, &c.* Heb. vii. 26.

8 Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf. 9 And the ſons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar. 10 But the fat, and the kidneys, and the caul *above* the liver of the ſin-offering, he burnt upon the altar; as the LORD commanded Moſes. 11 And the fleſh and the hide he burnt with fire, without the camp.

EXPOSITION.

8 *Aaron therefore went unto the altar,*] That he might be ready to ſprinkle the blood, which was his part of the ſervice, *ch.* i. 5, 11.

And ſlew the calf, &c.] Or ordered it to be ſlain; for this was no neceſſary part of the prieſt's work. See on *ch.* i. 5.

9 *He dipt his finger in the blood, and put it upon the horns of the altar,*] *Ch.* iv. 25. By the altar here is meant not the altar of incenſe, but of burnt-offering. For although it is ordered, *Lev.* iv. 7. that the high-prieſt ſhould carry ſome of the blood of his ſin-offering unto the ſanctuary, and put it upon the horns of the altar of *incenſe*, yet at preſent Aaron not being fully conſecrated, nor having acceſs into the holy place, till he had prepared his way thither by this firſt ſacrifice in the court, he was therefore to obſerve the ſame rites of expiation as a private perſon. See *Le Clerc* and *Ainſw.* And the like is to be obſerved in the peoples ſin-offering, the blood whereof was, in other caſes, to be carried into the ſanctuary. Compare *ver.* 15. with *Lev.* iv. 13, 17, 18.

10 *But the fat he burnt, &c.*] See on *ch.* iv. 8, 9. Some think this is ſpoken by way of anticipation, that he only laid the fat, &c. upon the altar, which was afterwards burnt by the heavenly fire, *ver.* 24. And in like manner they underſtand, *ver.* 13, 17. See *Pool's Synop.* Accordingly the LXX render the ſame phraſe, *ver.* 13, 17. by επεθηκεν, *he laid it upon the altar.* But we may as well take the words in their proper ſenſe, that Aaron burnt this and all the other ſacrifices here mentioned with common fire, as Moſes had done before, *ch.* viii. 16, 21, 28. until the evening ſacrifice came to be offered, which God conſumed with fire from heaven, ſee on *ver.* 24. For all theſe ſacrifices that were offered, both for Aaron and the people, were too many to be laid upon the altar and burnt together at once, as ſome fancy they were.

11 *And the fleſh and the hide he burnt without the camp.*] See on *Ex.* xxix. 14.

12 And he ſlew the burnt-offering; and Aarons ſons preſented unto him the blood, which he ſprinkled round about upon the altar. 13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. 14 And he did waſh the inwards, and the legs, and burnt *them* upon the burnt-offering on the altar.

EXPOSITION.

13, 14 *And they preſented the burnt-offering—with the pieces thereof,*] *Ch.* i. 8, 9.

14 *And burnt them upon the burnt-offerings,*] i. e. He burnt the inwards and the legs, with the reſt of the ram, *ver.* 2. which he had laid before upon the altar, to be all conſumed together, as the manner was in burnt-offerings. See on *ch.* i. 8, 9.

15 And

15 And he brought the peoples offering, and took the goat which *was* the ſin-offering for the people, and ſlew it, and offered it for ſin, as the firſt. 16 And he brought the burnt-offering, and offered it according to the * manner. 17 And he brought the meat offering, and † took an handful thereof, and burnt *it* upon the altar, beſide the burnt-ſacrifice of of the morning. 18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace-offerings, which *was* for the people: and Aarons ſons preſented unto him the blood (which he ſprinkled upon the altar round about) 19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver. 20 And they put the fat upon the breaſts, and he burnt the fat upon the altar: 21 And the breaſts and the right ſhoulder Aaron waved *for* a wave-offering before the LORD; as Moſes commanded.

An. ante C. 1490.

* Or, *ordinance.*

† Heb. *fill'd his hand out of it.*

EXPOSITION.

15 *And he brought the peoples offering*] Having finiſhed his own ſacrifices, he became qualified to make ſupplication for the people. See *Pat.*

And offered it for ſin as the firſt,] i. e. He offered it with the ſame rites as he had done his own ſin-offering, mentioned *ver.* 8. And ſo he burnt it without the camp, as the other was, *ver.* 11. Whereas it ought to have been eaten in the holy place by the prieſts, according to the law, *Lev.* vi. 26. for which he is reproved by Moſes, *ch.* x. 16, 17. See *Ainſw.*

16 *And he brought the burnt-offering*] Here being no mention of *burning it*, makes ſome think this was the offering which alone was conſumed by fire from the Lord. See on *ver.* 24.

17 *And he brought the meat-offering*,] Which attended upon *burnt-offerings*, *Num.* xv. 2, 3, 4. *Beſides the burnt-offering of the morning*,] This ſhews that Aaron began his ſacred function with the daily morning ſacrifice. It was alſo accompanied with a meat-offering, *Ex.* xxix. 40.

18, 19 *He ſlew alſo the bullock, and the ram, for a ſacrifice of peace-offerings*,] Having offered firſt a ſacrifice for ſin, and then a whole burnt-offering in their behalf, he now proceeds to offer up their peace-offerings, in token of their being in a ſtate of reconciliation and friendſhip with God. See *ch.* viii. 22. vii. 11. iii. 9.

20 *And they put the fat upon the breaſts*] In order to be conſecrated to God by elevation, or waving, and then burnt upon the altar.

21 *And the breaſts and the right ſhoulder Aaron waved, &c.*] They were firſt preſented to God, and then became the prieſts portion. See on *ch.* vii. 34.

22 And Aaron lift up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offerings. 23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the LORD appeared unto all the people. 24 And there came a fire out from before the LORD, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

EXPOSITION.

22 *And Aaron lift up his hands towards the people*] He lifted up his hands towards that part of the heaven where the people ſtood, in token of his imploring the divine bleſſing upon them, *Pſ.* xxviii. 2. which bleſſing he afterwards pronounced. See *Pat.* The uſual ſign in benedictions was to lay the hand upon the head of the perſon prayed for, *Gen.* xlviii. 14. Which cuſtom ſubſiſted in the time of our Saviour and his apoſtles, *Mat.* xix. 15. *Acts* viii. 17. As Aaron could not lay his hands on ſo great a multitude at once, he lifted up his hands towards them; ſo did our Saviour in bleſſing his diſciples, *Luke* xxiv. 50. See *Le Clerc.*

And bleſſed them,] This was a part of the prieſtly office from the beginning, and was one great end of inſtituting the Jewiſh prieſthood, *Deut.* x. 8. *Gen.* xiv. 19. Soon after Aaron's conſecration Moſes delivered to him from God a form of words, wherein he and the other prieſts ſhould bleſs the people, *Num.* vi. 24. See *Pat.* and *Ainſw.* And ſome think he uſed that very form at this time. See *Le Clerc.*

And came down from offering the ſin-offering, &c.] After he had pronounced the bleſſing he came down from the altar, which is ſuppoſed, from *Ex.* xx. 26. to have ſtood upon raiſed ground. See *Pat. Jun. & Trem.* and *Calmet.*

23 *And Moſes and Aaron went into the tabernacle of the congregation*] It being now about the time of the evening ſacrifice, Aaron went into the ſanctuary to burn incenſe upon the golden altar, according to the law, *Ex.* xxx. 7, 8. And Moſes went in with him, to inſtruct him, 'tis likely, how to perform this, and other parts of his ſervice, which were to be done only in the holy place. See *Pat. Le Clerc, Ainſw.* and *Calmet.*

And came out, and bleſſed the people] They came out, and both of them together pronounced a new prayer, or benediction upon the people. And we may ſuppoſe, that immediately upon their pronouncing that part of the benediction, *The Lord make his face ſhine upon thee—the Lord lift up his countenance upon thee*, *Num.* vi. 25. the divine glory appeared.

And the glory of the Lord appeared,] That glory which filled the tabernacle, *Ex.* xl. 34, 35, now appeared without, and ſhone upon all the people with a ſplendid and moſt delightful brightneſs.

An. ante C. 1490.

24 *And there came a fire out from before the Lord,*] That glory which now appeared unto them ſent out flaſhes of fire, which burnt up the ſacrifice. See on *ch.* x. 2. This celeſtial fire the prieſts are ordered to keep always burning upon the altar, *Lev.* vi. 13. and it is ſaid to have laſted till the time of Solomon, when God ſent fire anew from heaven, to conſume the ſacrifices which he offered at the dedication of the temple. And that again is ſaid to have been preſerved till the deſtruction of that firſt temple.

And conſumed upon the altar the burnt-offering and the fat,] This betokened God's acceptance, *Judges* vi. 21. xiii. 23. Hence that expreſſion, *Pſ.* xx. 3. *Remember all his offering, and accept* (*Heb.* turn to aſhes) *his burnt-ſacrifice.* It ſeems moſt natural and eaſy to take this *burnt-offering*, and its *fat*, for the evening ſacrifice; which concluding the work of the day, God gave a ſpecial token of his acceptance of all the other ſacrifices, by conſuming this. And likewiſe publickly teſtified his approbation of the miniſtry of Aaron, whoſe authority was hereby eſtabliſhed by miracle. In the ſame manner was the place of worſhip dedicated in the time of David, 1 *Chron.* xxi. 26. Thus alſo was the temple of Solomon conſecrated by fire from heaven, 2 *Chron.* vii. 1. And thus was the authority of Elijah, to reſtore the true religion, juſtified, 1 *Kings* xviii. 38. See *Pat.* (A)

Which when all the people ſaw, they ſhouted.] They ſhouted for joy, as the word properly ſignifies, lifting up their voices to God, in exalted notes of praiſe, as they did when the fire came down at the conſecration of Solomon's temple. When the people ſaw it they praiſed the Lord, ſaying, for he is good, for his mercy endureth for ever, 2 *Chron.* vii. 3. See *Pat.* and *Le Clerc.*

And fell on their faces,] Proſtrated themſelves before God with awful veneration. Thus religious *fear* was intermingled with their *joy*, ſuch as is deſcribed, *Pſal.* ii. 11.—See *Le Clerc.*

CHAP. X.

AND Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and devoured them, and they died before the LORD. 3 Then Moſes ſaid unto Aaron, This *is it* that the LORD ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

EXPOSITION.

1 *And Nadab and Abihu, the ſons of Aaron*] He had other ſons, but theſe were his two eldeſt, *Ex.* vi. 23.

Took either of them his cenſer,] *Cenſer*, that is, a certain veſſel in which they put coals of fire for burning incenſe. This is ſuppoſed to have happened on the laſt day of their conſecration, when fire came down from heaven, *ch.* ix. 24. Their fault was, that they offered incenſe with what is here called *ſtrange fire*; i. e. common fire; or fire not taken from the altar. Thus incenſe, which was not ſuch as was preſcribed, is called ſtrange incenſe, *Ex.* xxx. 9.

Which he commanded them not] This is what we call a *Meioſis*, where more is underſtood than is expreſſed: it implies not only that they did it of their own proper motion, without any command or authority from God, but that they did it againſt his expreſs command. In this ſenſe the expreſſion is uſed, *Jer.* xxxii. 35. For though there is no law extant, prohibiting to offer common fire, yet it is not to be ſuppoſed they would have been condemned to death, had they not either done ſomething which God had expreſsly forbidden, or omitted what he had expreſly commanded. See *Le Clerc.* As ſtrange incenſe (i. e. other incenſe than God had appointed) is expreſly forbidden, *Ex.* xxx. 9. ſo ſtrange fire is implicitly forbidden *Lev.* i. 7. vi. 12. as afterwards God ſheweth, *Lev.* xvi. 12. See *Ainſw.* It is not eaſy to ſay whence two ſuch excellent perſons, who had the honour to be with God upon the mount, *Ex.* xxiv. 1, 9, 10. could be guilty of this fatal error. Some think they had drank too liberally at the feaſt upon the peace-offerings, which made them forget themſelves; becauſe of the prohibition againſt drinking wine, or ſtrong liquor, which immediately follows the relation of this event, *ver.* 9. See *Pat.*

2 *There went out fire—and devoured them,*] Not reduced their bodies to aſhes, as the word ſignifies in the end of the former chapter, but ſtruck them dead in a moment, as with lightning; for their veſtments remained entire, *ver.* 5. To take off from our ſurprize at this great ſeverity, let it be conſidered, that the wiſeſt legiſlators have always judged it neceſſary to inflict a heavy puniſhment upon the firſt tranſgreſſors of a law, eſpecially in caſes of great moment, in order to deter others from the like offence. See *Pat.* Had this firſt irregularity been connived at in the inferior prieſts, it might have emboldened them, and much more

NOTES.

(A) This fact was not unknown to the heathens, for Julian himſelf acknowledges that fire came down from heaven in the time of Moſes, and again in the days of Elijah, τας θυσιας αναλισκον, conſuming the ſacrifices. And 'tis thought that this made the Pagans endeavour to gain credit to their religion, by the like reports of fire, from an inviſible power, conſuming their ſacrifices: of which there are ſeveral inſtances in their authors; inſomuch that Servius, in his notes on theſe words of Virgil, Æn. xi.

——*Fœdera fulmine ſancit.*

ſays, that anciently they did not kindle fires upon their altars, *ſed ignem divinum precibus eliciebant:* By their prayers they procured divine fire, which inflamed their altars. And Solinus ſays, (*cap.* II.) the flame ſprung out of the wood by a divine power. *Si Deus adeſt, ſi ſacrum probatur, ſarmenta licet viridia ignem ſponte concipiunt.* "If God be preſent, if the ſacri-" fice be acceptable, the faggots, tho' green, kindle " of themſelves.

the

the high-priests, to introduce further and more important innovations, to the total subversion of established order and decency. See *Le Clerc*, and *Shuckford's Connect. V.* III. *p.* 160, *2d edit.* To which we may add, that this sudden stroke of death, can hardly be accounted a punishment to those on whom it was inflicted; since, in the opinion of the fathers and others, it only translated them in the quickest manner, and with the least pain, from this world to a better. But then as sudden deaths have always a terrible aspect to vulgar apprehensions, it would excellently answer the purpose of deterring others from the like rashness and presumption. See *Calmet*.

3 *Then Moses said unto Aaron, &c.*] This awful stroke having wounded Aaron with deep anguish, Moses endeavours to allay his sorrows, by representing to him how very faulty his two sons had been, and how agreeable their punishment was to the wisdom of the divine government, and what good ends it might subserve.

The Lord spake, saying, I will be sanctified in them that come nigh me,] To *come nigh*, or *draw nigh to God*, is, in scripture language, to perform those acts of piety and devotion whereby the mind abstracts itself from the world, and fixes its close and immediate attention upon God. Now this being the great privilege and duty of the priests, hence they, in a peculiar manner, are designed the men who *draw near to God*, *Ex.* xix. 22. *Num.* xvi. 5. Besides, they approached nearer than others to the most holy place, where God was peculiarly present. See *Ezek.* xlii. 13. Now had they who were to be leaders to the people, and shew them an example, been licens'd to violate the sacred institutions of divine worship, what would not others have done? Therefore God declares he would, in a special manner, be sanctified by them. Though we no where read these very words which Moses ascribes to God, yet we have the sense of them, *Ex.* xix. 22. *Let the priests which come near to the Lord sanctify themselves, lest the Lord break forth upon them.* See *Pat.* Or we may understand the words to have been delivered by God to Moses at this very time, to satisfy him of the reason of inflicting so signal a severity upon his ministers. As if he had said, Behold, this is what the Lord declares to be the meaning of this severity. See *Le Clerc*. It is to shew that he *will be sanctified*, or had in reverence by *them that come nigh* him. They then only sanctified and glorified God when they dispensed to his people, as parts of his religion, what he had commanded: but when they varied from it, and performed what he commanded not, then they assumed to themselves a power that belonged not to them, then they acted of themselves; and so, instead of *glorifying* God, sought their own *glory*. *Shuckford ib.* An. ante C. 1490.

Before all the people will I be glorified,] I will vindicate the honour of my laws by inflicting punishment upon the transgressors of them, *Ezek.* xxviii. 22. We *glorify* God when we think and speak of him with pious awe and veneration, such as becomes the glory and transcendent excellence of his nature. Even those who have not yet attained to so much of the *spirit of adoption* as to glorify God out of love and filial duty, may yet be led by the *spirit of bondage*, and motives of terror, or servile fear, to glorify his power, and dread the violation of his laws. Thus the men of Bethshemesh gave glory to God, when they saw some thousands smote with death, for profanely looking into the ark; and they said, *Who is able to stand before this holy Lord God?* See 1 *Sam.* vi. 19.

And Aaron held his peace.] His reverence of the Deity made him submissive and resigned to the divine will: he silently adored the divine providence in this awful dispensation, without murmuring or complaint; being satisfied that God had a wise and good design in executing this judgment upon his sons, *Ps.* xxxix. 9. See *Pat.* Or he was struck dumb with grief; for sometimes grief is too big for utterance: *curæ leves loquuntur, graviores tacent.* Thus extraordinary sorrow is best expressed by silence, *Lam.* ii. 10. *Is.* xlvii. 5. See *Calmet* and *Ainsw.* There is an instance of a similar pious deportment recorded of the illustrious Xenophon. While he was employed in offering a public sacrifice, a messenger brought him the melancholy news that his eldest son Gryllus was killed in the battle of Mantinea. Upon which he put off his mitre, or sacerdotal crown, till he should learn in what manner he fell. And as soon as he was told that the brave youth had died victorious, he put on his crown again, and continuing the sacrifice, with hands lifted up to heaven, called the gods to witness, that the grief he felt for the loss of so dear a son, was far from equalling the joy he received from the heroic manner of his death. See *Ælian Var. Hist. l.* III. *c.* 3. *Val. Max. l.* V. *c.* 10.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary, out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moses had said.

EXPOSITION.

4 *And Moses called—the sons of Uzziel the uncle of Aaron*] Uzziel was the younger brother of Amram, the father of Aaron, and consequently Aaron's uncle. See on *Ex.* vi. 18.

Come near, carry your brethren] i. e. Your kinsmen; for all near kindred are called brethren in Scripture. Without this special order these two persons could not have been admitted into the sanctuary, being not of the family of the priests See *Pat.* Moses calls them to this office, not the sons of Aaron, who would have been defiled by touching the dead, and so unfit for serving at the altar, *ch.* xxi. 12. See *Le Clerc*. Besides, he might save them this mournful duty out of tenderness.

Out of the camp,] According to the manner of burying in ancient times; which was not performed in cities, or in the midst of dwelling places, but in caves and places of retirement in the fields, *Gen.* xxiii. 9, 17. And so it was in after times, *Matt.* xxvii. 7. *Luke* viii. 27. See *Pat.*

5 *So they went near*] They did not come into the very sanctuary, say the Cabbalists, but drew them out with long poles, being afraid of the fire by which Nadab and Abihu had been struck dead.

And carried them out in their coats, &c.] In their linen vestments wherein they ministred; which being defiled by their carcases, were no longer fit to be used in divine service.

6 And

An. ante C. 1490. 6 And Moſes ſaid unto Aaron, and unto Eleazar, and unto Ithamar his ſons, Uncover not your heads, neither rend your clothes; leſt you die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the LORD hath kindled. 7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moſes.

EXPOSITION.

6 *And Moſes ſaid unto Aaron, and—his ſons, uncover not your heads,*] i. e. Uſe not the habit and geſture of mourners. See on *ch.* xiii. 45. xxi. 4, 10. *Num.* vi. 5, 6. The Hebrew doctors interpret it quite contrary, *cover not your heads*, or faces; for the covering of the face was ſometimes the cuſtom of mourners, 2 *Sam.* xv. 30. xix. 4. The LXX render it, *put not off your bonnets*, or ſacred diadems. It may be meant either of making their heads *bare* by ſhaving, or *bald* by pulling off the hair; as the manner was in mourning, *Job* i. 20. *Iſa.* xv. 2. *Jer.* xli. 5. xlviii. 37. and was forbidden to the prieſts, *Ezek.* xliv. 20. See *Pat.* Or ſimply of laying aſide the tire and ornament of their heads, and going bareheaded for ſome time, in ſign of mourning. Thus the leper is commanded, *ch.* xiii. 45. to go *with his clothes rent*, and *his head bare*, in quality of a mourner. See *Le Clerc.* Thus their manner of mourning was contrary to that of the Egyptian prieſts, who, at other times, ſhaved their heads, but in their mourning they let their hair grow. See *Herodot. l.* II. *c.* 36. The truth is, the outward ſigns of mourning varied according to the faſhions of different countries. In thoſe countries where it was the ordinary faſhion to wear long hair, as in Perſia, there they expreſſed their mourning by ſhaving their hair, as they did for Alexander the great, *Curtius, l.* IV. *c.* 24. But where it was the faſhion to ſhave the head for ordinary, as the Egyptian prieſts were wont to do for cleanlineſs, there they ſuffered their hair to grow in token of mourning, and as a ſign of negligence about their perſons.

Neither rend your cloaths,] Which was another rite of mourning, not only among the Jews, but among almoſt all people in ancient times. See on *Gen.* xxiii. 2. xxxvii. 34. *Lev.* xxi. 10. The deſign of this prohibition ſeems to have been, to teach them that the ſervice of God was not to be interrupted by any human accidents or cuſtoms. See *Pyle.* Beſides, it being eſteemed indecent in thoſe countries for mourners to come into the preſence of their kings, (as appears by the hiſtory of *Eſther*, *ch.* iv. 2.) it would have appeared unſeemly for thoſe who attended upon the Divine Majeſty to be ſeen in ſuch a habit. See *Pat.* And conſequently might have brought religion into contempt with the people.

Leſt you die,] They were to regard this admonition as they valued their lives.

And leſt wrath come upon the people,] Not that the people were to be puniſhed, or incur the divine diſpleaſure for the error of their prieſts; but the meaning is, that this would be a great misfortune to the people, that they ſhould ſuffer greatly by the loſs of their prieſts, who were to bleſs them, and teach them, and make atonement for their ſins.

7 *And ye ſhall not go out from the door of the tabernacle,*] i. e. You ſhall not ſtir from your miniſtry in the tabernacle, but go on with it, as if nothing had happened. And it appears from *ch.* xxi. 12. to have been a general law, that if the prieſts heard of the death of any of their kindred, when they were miniſtring in the ſanctuary, they were not to ſtir from their duty; for that would have been to regard their own private concerns more than the concerns of the public, and to have their hearts more intent upon the things of the world, than upon the things of God.

For the anointing oil of the Lord is upon you,] You are devoted and conſecrated by a ſolemn unction, *ch.* viii. 12. to the ſervice of God, and of the public; which muſt not be omitted, out of reſpect to any perſon whatſoever. See *Pat.* The miniſters of religion ought to conſider that this law is ſtill binding upon them as to the ſpirit and intention of it. They ought to be ſo heavenly-minded, of ſuch elevated affections, as to maintain an unbroken manly fortitude, amidſt all the calamities and afflictions, both private and public, which are incident to humanity in its preſent ſtate. Tho' religion does not require that they ſhould diveſt themſelves entirely of their paſſions, yet they ought to be examples to others how to moderate thoſe paſſions, and keep them within due bounds; eſpecially they muſt not be ſo ſwallowed up with the ſorrows of the world, as to incapacitate themſelves for diſcharging their duty to God.

8 And the LORD ſpake unto Aaron, ſaying, 9 Do not drink wine nor ſtrong drink, thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation; leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations: 10 And that ye may put difference between holy and unholy, and between unclean and clean: 11 And that ye may teach the children of Iſrael all the ſtatutes which the LORD hath ſpoken unto them by the hand of Moſes.

EXPOSITION.

9 *Do not drink wine nor ſtrong drink—when ye go into the tabernacle,*] This makes it probable, as was obſerved before, that the miſcarriage of Nadab and Abihu, was owing to their having intoxicated themſelves with liquor at the ſacrifice lately offered at their inſtalment. And therefore, that none of the prieſts, for the future, might be guilty of ſuch abuſe in their miniſtration, God gave this charge to Aaron, as a perpetual law, that no prieſt, upon pain of death, ſhould drink any ſtrong liquor, immediately before, and during the time of, his waiting at the *altar.* See *Ezek.* xliv. 21. By *ſtrong drink* here is meant, ſuch inflammatory intoxicating liquors as were made

made in imitation of wine, as of dates, figs, honey, with many other ſorts of liquors, which Pliny calls *vina factitia*, factitious wines; particularly palm-wine, which was much uſed in thoſe countries, and was reckoned the moſt intoxicating of any. See *Pat.* The intention of this law will always be in force: accordingly it is required of the miniſters of the goſpel, that they be *ſober, not given to wine.* See *Ainſw.* (A)

10, 11 *That ye may put difference between holy and unholy--and that ye may teach the children of Iſrael all the ſtatutes, &c*] Here is the reaſon of the precept, that preſerving their minds from being clouded, as Nadab's and Abihu's were, who put no difference between *holy* and *common fire*, they might both be able themſelves, to treat holy things with a due diſtinction, and alſo to teach the people how to behave in the worſhip of God. *Pat.* See *Ezek.* xliv. 23. An. ante C. 1490.

Between unclean and clean,] As to diſtinguiſh lepers from thoſe who were not leper, clean beaſts, and ſuch as were fit for ſacrifice, from the unclean, and thoſe that were unfit, &c. See *Le Clerc.*

12 And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar his ſons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy. 13 And ye ſhall eat it in the holy place, becauſe it *is* thy due, and thy ſons due of the ſacrifices of the LORD made by fire: for ſo I am commanded. 14 And the wave-breaſt, and heave-ſhoulder ſh ll ye eat in a clean place; thou, and thy ſons, and thy daughters with thee: for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael. 15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD, and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the LORD hath commanded.

EXPOSITION.

12, 13, 14, 15. *And Moſes ſpake unto Aaron--take the meat-offering, &c*] Moſes being apprehenſive that Aaron, in the confuſion of his grief for the loſs of his two ſons, might be apt to forget, or omit, ſome part of his duty, here puts him in mind of it; repeating to him the order about eating the remains of the *meat-offering*, *ch.* vi. 16, 17. and about the ſhoulder and breaſt, *ch.* vii. 31, 32. The former of which the prieſts alone might eat, and that in the holy place only; the other might be eaten in any decent place by them and their families.

In the holy place] i. e. In the court of the tabernacle. See on *ch.* vi. 16.

The wave-breaſt and the heave-ſhoulder] See on *Ex.* xxix. 27.

16 And Moſes diligently ſought the goat of the ſin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the ſons of Aaron, *which were* left *alive*, ſaying, 17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18 Behold, the blood of it was not brought in within the holy *place:* ye ſhould indeed have eaten it in the holy *place*, as I commanded. 19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and their burnt-offering before the LORD; and ſuch things have befallen me: and *if* I had eaten the ſin-offering to-day, ſhould it have been accepted in the ſight of the LORD? 20 And when Moſes heard *that*, he was content,

EXPOSITION.

16 *And Moſes diligently ſought the goat of the ſin-offering,*] Which had been offered for the people, *ch.* ix. 15.

And behold it was burnt,] This juſtifies Moſes's ſuſpicion, that ſome miſtake might be committed in the holy things; for upon enquiry he found

NOTES.

(A) Such a law there was among the Carthaginians, which Plato commends, that no magiſtrate, all the year he was in office, nor any judge, while he was in action or employment, ſhould (γινυ οινισθαι το παραπαν) ſo much as taſte a drop of wine. Which law is agreeable to Solomon's maxim, *Prov.* xxxi. 4. *It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes ſtrong drink; leſt they drink and forget the law, and pervert the judgment of any of the afflicted.* See *Euſeb. præp Evang. l.* xii. *c.* 25 Porphyry informs us, that the Egyptian prieſts either drank no wine at all, or very ſparingly, alledging this good reaſon for their abſtinence, that it had a tendency to weaken the nerves, affect the head, marr the invention, and inflame the animal paſſions. Οινυ οἱ μην ὁλως, οἱ δε ολιγιστα τγινοντο, νευρων αιτιωμενοι βλαβας και πληρωσιν κεφαλης, εμποδιον εις ευρεσιν, αφροδισιων τε εφασαν αυτου οξειας επιφερειν. *Porphyr. de abſtin. l.* iii. *ſ.* 6. See *Pat. Le Clerc*, and *Calmet.* We are told that the kings of Egypt were not allowed to drink above a certain quantity of wine, which was preſcribed by their ſacred books; and that Pſammitichus was the firſt who drank wine at all, and that his predeceſſors reſerved it for the offerings of the Gods. But this account is confuted by better authority. See *Gen.* xl. 11. 21.

An. ante C. 1490. that the prieſts had burnt upon the altar thoſe parts of the people's ſin-offering, which they ought to have eaten themſelves. *ch.* vi. 26, 29.

And he was angry with Eleazar and Ithamar,] Moſes, not willing to aggravate the ſorrows of his brother Aaron, ſaid nothing to him, but expoſtulates with his ſons, for their neglect.

17 *Wherefore have ye not eaten the ſin-offering in the holy place,*] As you were commanded, *ch.* vi. 26.

Seeing it is moſt holy,] *Ch.* vi. 25.

God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord,] i. e. It was given them as an encouragement to the careful performance of that part of their duty, whereby they became interceſſors for the people, and atoned for their ſins. The expreſſion intimates, that the prieſts eating of the people's *ſin-offering*, argued the ſins of the people to be in ſome ſort *born*, or taken away by them. In alluſion to which Chriſt is ſaid to *bear our iniquity*, 1 *Pet.* ii. 24. See *Pat.* It has been obſerved before, that a perſon's feaſting upon the remains of the ſacrifice, was conſidered as *feaſting* with God, and holding communion with him. So that in ſin-offerings, which were offered for the people, the prieſts eating of the ſacrifice betokened, that the people, thro' their means, were admitted to friendſhip and reconciliation with God. See on *ch.* vi. 26.

18 *Behold, the blood of it was not brought in within the holy place,*] And conſequently it was none of thoſe ſacrifices ordered to be burnt, *ch.* vi. 30. but ſhould have been eaten in the court of the tabernacle, *ch.* vi. 26.

19 *And Aaron ſaid unto Moſes,*] Tho' Moſes queſtions only Eleazar and Ithamar, yet Aaron taking the reproof to himſelf, makes apology in his own and their behalf.

This day have they offered their ſin-offering, &c. —and ſuch things have befallen me, &c.] The amount of his apology is, that he and his ſons had performed the ſubſtance of their duty, offering the people's ſin-offering and burnt-offering in all reſpects according to the divine direction: only as to eating their ſhare of the ſin-offering, the death of his ſons happening at that juncture had ſo overwhelmed him with grief, that he judged himſelf unfit for feaſting at God's table. *Such things*, ſays he, *have befallen me, and if I had eaten the ſin-offering to-day, ſhould it have been accepted?* Would God have been pleaſed with me, if, in ſuch heavineſs and dejection, I had eaten of the ſacrifice? My ſorrow indiſpoſed me for that ſervice. It being the voice of nature, as well as of religion, that men ought to celebrate feaſts upon joyous occaſions, and with a chearful heart, *Deut.* xii. 7. and not eat *holy things in their mourning*, *Deut.* xxvi. 14. See *Pat.* Hence God expreſſes his abhorrence of the ſacrifices of ſinners, by ſaying, they ſhall be *unto them as the bread of mourners; all that eat thereof ſhall be polluted*, *Hoſ.* ix. 4. See *Ainſw.* i. e. Thoſe who partake thereof ſhall be legally unclean, and unfit for eating of things conſecrated to God. See *Pool's Synopſ.* Mr. Shuckford takes the import of Aaron's apology to be this: That the miniſtrations already performed had called down upon him the judgments that had been inflicted, and that for this reaſon he feared they had profaned the ſervices of the day, and therefore he did not preſume to go on with them, but had burnt the goat, inſtead of reſerving it to be eaten, according to the orders which he ſhould have obſerved, if their officiating had been ſo conducted, as to give him reaſon to think it would have been accepted in the ſight of the Lord. See his *Connect. V.* III. *p.* 158.

20 *And when Moſes heard that he was content,*] He admitted his apology, and let the omiſſion paſs without any farther cenſure. Thus where the heart is good, the law of God will overlook ſome informalities in the externals of religion. See 2 *Chro.* xxx. 18, 19, 20. Where there is a claſhing of duties *ſacrifice* gives place to *mercy*, *Matt.* xii. 3, 4.

CHAP. XI.

AND the LORD ſpake unto Moſes, and to Aaron, ſaying unto them, 2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth. 3 Whatſoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beaſts, that ſhall ye eat. 4 Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe it cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 5 And the cony, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 6 And the hare, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 7 And the ſwine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you. 8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch; they *are* unclean to you.

EXPOSITION.

Moſes having commanded the prieſts to keep themſelves ſober, that they might be able to diſtinguiſh at all times between *clean* and *unclean*, (*ch.* x. 10.) takes occaſion in the following chapters to give an account of that matter. In this chapter he treats of *unclean meats*; in the xii. xiii. xiv. and xvth. of *unclean perſons, garments, and habitations*; in the xvith. of the principal ſacrifice whereby all manner of *uncleanneſs* was to be expiated; and then having mentioned ſome general laws, he reſumes the ſame ſubject in the end of the xviith. chapter. The xviiith. treats of *unclean marriages*, and after a repetition of ſeveral laws in the xixth. he treats in the xxth. of ſome greater *uncleanneſſes*. Then in the xxi. of prieſts that were *unclean*; and, laſtly, in the xxii. of ſacrifices not fit to be offered. See *Pat.*

1 *The Lord ſpake unto Moſes, and unto Aaron,*] This charge is given to Moſes and to Aaron jointly; to the one as chief governor, and to the other as *high-prieſt*; both being greatly concerned in the execution of it. See *ch.* xii. 1.

2 *Theſe are the beaſts which ye ſhall eat, &c.*] It may at firſt ſight ſeem ſomewhat ſtrange, that God ſhould put a mark of impurity and uncleanneſs upon ſo many of his own creatures, which he at firſt pronounced to be all *very good*, and whereof he gave Noah and the patriarchs an unlimited permiſſion, to uſe them promiſcuouſly for food as their reaſon ſhould direct. Various reaſons have been aſſigned for this inſtitution. The Heathens, who were groſly ignorant of the Jewiſh eſtabliſhment, aſcribed it merely to anile ſuperſtition, and a certain moroſe diſpoſition in that people, which made them chooſe to differ from all other nations in the world. See *Tacitus Hiſt. L.* V. *c.* iv. But the ſcripture, which is our ſafeſt guide in all enquiries of this nature, informs us, that the deſign of this inſtitution was both moral and political, being intended to preſerve the Jews a diſtinct people from the nations of idolatry, *Lev.* xx. 24, &c. *I am the Lord your God, which have ſeparated you from other people: ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make yourſelves abominable by beaſt, or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean. And ye ſhall be holy unto me: for I the Lord am holy, and have ſevered you from other people, that ye ſhould be mine.* This is confeſſed to be the general purpoſe and intention of all the ceremonial inſtitutions which were preſcribed to the Jews, even to keep them a ſeparate people, leſt by contracting too familiar intercourſe with the Gentiles, they might be drawn in to imitate their ſuperſtitions and idolatries. But though this very well accounts for the wiſdom of the inſtitution in general, yet this does not hinder but there might be particular reaſons for permitting them the uſe of ſome animals for food, and prohibiting others. In ſome, perhaps, the legiſlator accommodated himſelf to the opinion which the Iſraelites had already imbibed by their long acquaintance with Egyptian manners. For we are told that the Egyptians, in the earlieſt times, held ſome animals unclean, and unfit for food, (*Herod.* ii. 47, 77, 78.) which might be the reaſon why they would not eat with thoſe of other nations, as we read *Gen.* xliii. 32. In others he might conſult the health of their bodies. Accordingly, Maimonides is of opinion, that the creatures here called unclean, were all forbidden to be eat by the Jews becauſe they were unwholſome food. See *More Nev. P.* III. *c.* 48. "As the body is the ſeat of the ſoul, ſays another of the Rabbins, God would have it a fit inſtrument for its companion, and therefore removes from his people all thoſe obſtructions which may hinder the ſoul in its operations; for which reaſon all ſuch meats are forbidden as breed ill blood; among which if there be ſome whoſe hurtfulneſs is neither manifeſt to us, nor to phyſicians, wonder not at it, for the faithful phyſician who forbids them is wiſer than any of us." See *Patrick.* Agreeably to this opinion the learned author of the *Medicinal Dictionary*, in the article *Alcali*, after having made ſome curious obſervations about the nature of alcaleſcent aliments, and their effects upon the body, in altering the juices, ſo as to be productive of diſtempers, draws the following concluſion: "From what has been ſaid under the preceding articles, in relation to the *alcaleſcence* of animal aliments, one reaſon at leaſt will appear, why it pleaſed the Supreme Being to forbid the Jews, a people that inhabited a very warm climate, the uſe of many ſorts of animals as food; and why they were enjoined to take away a great deal of blood from thoſe they were allowed to eat. An. ante C. 1490.

"It would be prudent if we, tho' inhabitants of a colder climate, would however believe, that He, who cannot err, has conſulted our temporal welfare in every poſitive injunction he has laid upon us, though the reaſons for it may not always be very obvious; for this would ſurely incline us, by acts of implicit obedience, to ſecure to ourſelves happineſs and health.

"But that I may ſet the advantages, occurring to the children of Iſrael from theſe prohibitions, in a ſtronger light, I ſhall make the following obſervations on the foods they were forbid to uſe, with this further remark, That if we, even in our cold climate, would conform to the rules laid down by the wiſe legiſlator of the Jews, longevity would be more frequent among us, as we ſhould be much leſs ſubject to be affected by epidemical diſtempers, and acute diſeaſes of all ſorts which carry off at leaſt two thirds of mankind. Nor would chronical affections perhaps be ſo terrible, and difficult to conquer, as they are at preſent.

"It muſt be remembered, that the climate the children of Iſrael lived in was very hot; and that therefore every ſpecies of aliment which is improper to be eaten in our climate, on account of its tendency to an *alcaline* putrefaction, was much more pernicious in the warm country inhabited by the Jews.

"The aliments forbidden the Jews were *blood:* this is extremely ſubject to an alcaline putrefaction, and the juices formed from it are highly *alcaleſcent*, and ſubject to putrify. For the ſame reaſon, all animals whatever, killed without being ſuffered to bleed ſufficiently, are improper food. It is well known to common obſervers, that the more ſucculent and juicy the fleſh of animals is, the more ſubject it is to putrefaction.

"If an animal has been heated by hunting, there ſeems a farther reaſon to let it bleed, in order to leſſen the tendency to putrefaction it acquires by exerciſe and heat; and thus we find it directed, *Lev.* xvii. 13.

"Animals which die of themſelves are unwholſome, both as they do not bleed, and as their juices are generally in an actual ſtate of putrefaction, or near it, before they die. And we find the fleſh of ſuch animals forbid in the above quoted chapter, *ver.* 15."

He then goes on to ſhew the unwholſomneſs of the ſeveral animals here forbidden; and as his remarks are both curious and ſolid, we have inſerted them in the following expoſition under their reſpective heads. But to proceed.

In the laſt place, this law ſettling a diſtinction between clean and unclean meats, ſerved to raiſe in the Jews a high opinion of their peculiar dignity and pre-eminence above other nations. To this purpoſe compare *Ex.* xxii. 31. with *Deut.* xiv. 2, 3. The Jews, indeed, carried this matter ſo far, as to deſpiſe the very perſons of the Heathens, and took occaſion from theſe diſtinctions to treat them with ſupercilious contempt, calling them *dogs*, as if thoſe animals and they were equally impure, *Mat.* xv. 26. and would not ſo much as converſe with them, *Luk.* xix. 7. *Acts* xi. 3. And ſo bigotted were they in the obſervance of this law, that by no reproaches, no threats nor ſufferings, nay hardly by a new command from God himſelf could they be brought

An. ante C. 1490.

brought to lay it aſide. See 1 *Mac.* i. 63. *Ezek.* iv. 14. *Acts* x. 14. But this abuſe was contrary to the intention of the legiſlator, which was not to prevent their having any intercourſe with the Gentiles in common acts of humanity, but their having any fellowſhip with them in their impieties and ſuperſtitions. See *Spencer de Leg. Heb. L.* I. *c.* v. *ſ.* 2.

3 *Whatſoever parteth the hoof, and is cloven-footed, &c.*] Theſe are not aſſigned as reaſons why ſuch and ſuch animals are proper food, but only as marks whereby to diſtinguiſh them. In ſome animals the hoofs are ſolid, and not at all divided, as horſes, aſſes, and mules; others are divided into ſeveral parts, like toes, as lions, wolves, dogs, of which Moſes ſpeaks *ver.* 27. a third ſort are cloven, or divided into two parts, as oxen, deer, ſheep, goats, &c. Theſe laſt are of two kinds, for in ſome the hoof is divided, but not cloven quite through, as the camel; in others it is both *parted* and cloven, which are thoſe allowed by this law to be *clean* creatures. See *Spencer de Leg. Heb. C.* V. *ſec.* iii. *Le Clerc, Pat.* Some will have theſe characteriſtics to be ſymbolical, alledging that the ruminatory animal denotes meditation or ruminating on the law of God, and diviſion of the hoof, ſteadineſs in the paths of religion, for that thoſe animals which divide the hoof walk firmeſt. It is a more ſolid obſervation of the author of the *Medicinal Dictionary*, that under this prohibition (namely, of beaſts which do not both divide the hoof and chew the cud) are included all beaſts of prey, and thoſe which eat fleſh, whoſe juices are highly alcaleſcent, for reaſons before given. All animals of the horſe, and aſs kind, are likewiſe here prohibited. And we find that the fleſh of all theſe is difficult to be digeſted and aſſimilated by the vital powers, and that the juices are rank and *alcaleſcent*; perhaps becauſe they are frequently heated by the habitual exerciſe they are obliged to uſe for the ſervice of man.

And cheweth the cud among the beaſts, &c.] Such are oxen, ſheep and goats, which for want of the upper fore-teeth cannot chew their food perfectly at once; nor can the ſtomach make a perfect digeſtion till it be ground a ſecond time. And therefore ſuch creatures are provided with a double ſtomach; an upper, into which the food goes down after the firſt chewing; and another, into which it is ſent after it hath been grinded a ſecond time. See *Pat.* from the author of *Porta Cælo.* Such animals as chew the cud are reckoned more wholſome, becauſe they grind and digeſt their food better, and conſequently yield a lighter and more nutritious food than others. So that in theſe laws Moſes appears to have conſulted the health of his countrymen, as well as the preſerving them a diſtinct people.

Dr. James, in his *Medicinal Dictionary*, ſays upon this occaſion, "I cannot explain ſcientifically all the effects which chewing the cud may have upon the fleſh and juices of the animal that does it; but it is worthy of obſervation, that all creatures which chew the cud live on vegetables and water only, have a very ſlow digeſtion, ſpend a great part of their time in getting their food, and the reſt either in chewing the cud, or ſleeping; ſo that it is accidental if they ever uſe exerciſe ſufficient to heat themſelves, harden their fleſh, and exalt their ſalts to any conſiderable degree of *alcaleſcence*. Of this the cow and ſheep are obvious examples. Deer both chew the cud, and divide the hoof; and their juices are notwithſtanding *alcaleſcent*, as they are uſually killed among us: the fleſh is, however, tender and eaſy of digeſtion; and if they are killed according to the directions of the Levitical law, that is, if they are ſuffered to bleed plentifully, this tendency to an *alcaline* putrefaction is in a great meaſure removed."

4 *Nevertheleſs theſe ſhall ye not eat, of them that chew the cud, &c.*] If any of the forementioned marks were wanting, ſuch creatures muſt not be eaten, viz. ordinarily, though in caſes of neceſſity they might be eaten; for the laws of moral and unchangeable obligation muſt ſtill take place of thoſe which are poſitive and mutable, according to the true intent of that declaration, *Hoſ.* vi. 6.

As the camel, becauſe he cheweth the cud, but divideth not the hoof, &c.] Tho' his hoof be divided above, yet it coheres below. See *Ariſtot. de Animal. L.* II. *c.* i. The Arabians ate camels fleſh of old, and continue to do ſo at this day; ſo that by this prohibition all familiar intercourſe between the Jews and them was cut off. See *Le Clerc.* Though the food of this animal is only vegetables, and water, yet the fibres are hardened, or rendered in a great meaſure indigeſtible, and the ſalts are highly exalted by its habitual exerciſe. *Med. Dict. ibid.* The Arabian writers themſelves acknowledge, that they have a natural diſpoſition to war, bloodſhed and cruelty; being ſo much addicted to bear malice, that they ſcarce ever forget an old grudge: which vindictive temper, ſome phyſicians ſay, is occaſioned by their frequent feeding on camel's fleſh, that creature being moſt malicious and tenacious of anger. And this ſuggeſts another moral reaſon for prohibiting the uſe of this and ſome other meats, namely, that men are apt to partake of the quality of the animals whoſe fleſh they feed upon. *Sale's prelim. Diſcourſe to the Koran.*

5 *And the cony,*] Heb. *Scaphan.* It is doubted whether we tranſlate the word right. Bochart takes it to be a large ſpecies of rat, ſomewhat between a cony and a rat, which was common both in Egypt and Paleſtine, and is called in Greek αρκτομυς, the ſame with χοιρογρυλλος, as the LXX render the Hebrew *ſcaphan.* This animal anſwers to the deſcription here given, for it chews the cud, but divides not the hoof, is frequent in thoſe countries, and dwells in rocky places: whereas the cony chews not the cud, neither does it lodge in rocks as *ſcaphan* does, *Pſ.* civ. 18. *Prov.* xxx. 26. but it burrows in ſoft ground; and what is ſtill ſtronger, it does not appear to have been anciently known in Judea, but to have been peculiar to Spain. See *Hierez. P.* I. *l.* iii. *c.* 33. *Jun. & Tremel.* Now as the general food of the rat ſpecies is animal, their juices muſt be conſequently much inclined to an *alcaline* putrefaction, and therefore their fleſh muſt be unwholſome. *Med. Dict. ibid.*

6 *And the hare, becauſe he cheweth the cud &c.*] The hare is ſaid to *chew the cud*, probably becauſe he hath a runnet in his ſtomach, as thoſe animals have which *chew the cud.* See *Ariſtot. Hiſt. Anim. L.* III. *c.* xxi. *& de part. Animal. L.* III. *c.* xv. Otherwiſe the hare has only one ſtomach, and cheweth not the cud. See *Le Clerc.* It is agreed that the original word *arnebeth* is rightly tranſlated *the hare*, and thus the Jews underſtood it, who abſtained from eating it, as we learn from Plutarch, *Sympoſ.* 4. *q.* 5. and Clemens Alexandrinus, *Pædag.* ii. 10. The hare is remarkable for being extremely timorous, and this makes it uſe a great deal of exerciſe, by way of precaution, when it goes to ſeek its food, and at the approach of any danger, either real or imaginary. This habitual exerciſe probably contributes to the exaltation of the ſalts. We find in effect that the hare has a very high

taſte,

taſte, even in our cold climate; and this high taſte univerſally is an evidence, that the animal fleſh which gives it is ſtrongly inclined to an *alcaline* putrefaction. It is remarkable, that the old Britons abſtained religiouſly from eating hare, as we learn from *Cæſar de Bello Gallico*, *l.* v. See *Med. Dict. ibid.* Cæſar's words are, *Leporem & gallinam, & anſerem guſtare, fas non putant: Hæc tamen alunt, animi voluptatiſque cauſa.*

7 *And the ſwine*, &c.] This animal is remarkable for filthineſs, and feeding on all manner of ordure, even carrion if it falls in his way; and therefore, *a ſow wallowing in the mire*, is ſet forth as an emblem of impurity, by writers ſacred and profane, 2 *Pet.* ii. 22. So Horace, 1 Ep. i.

Vixiſſet canis immundus, vel amica luto ſus.

And Maimonides alledges its filthineſs was the chief reaſon of its fleſh being prohibited. See *More Nev. P.* III. *c.* 48. Voſſius adds another, that it was apt to breed the leproſy, a diſeaſe incident to thoſe countries. Hence the Jews had a proverbial ſaying among them, That of ten meaſures of leproſy that deſcended into the world, the ſwine took to themſelves nine. But whatever might be the grounds of this prohibition, it is obſerved that the Jews had a greater abhorrence at this, that any other unclean creature, inſomuch that they were wont to call it, not by its proper name, but, the *ſtrange thing*. See *Pat.* And we read in the hiſtory of the *Maccabees*, that Eleazar, a principal ſcribe, being compelled by Antiochus to open his mouth, and receive ſwine's fleſh, ſpit it forth, and came of his own accord to the torment, chooſing rather to die than to live ſtained with ſuch an abomination, 2 *Mac.* vi. 18. See *Spencer de Leg. Heb. l.* i. *c.* 5. The ſwine, ſays the author of the *Medicinal Dictionary*, is the only animal in the creation ſubject to the leproſy; and alſo ſomething very like what we call the king's evil, called in Latin *ſcrofula*, from *ſcrofa* a *ſow*; as this diſeaſe is in Greek called χοιρας, from χοιρος, a *ſwine*. The meaſles is another filthy and contagious diſeaſe, which this animal is often infected with, inſomuch that it has paſſed into a proverb, as we learn from Juvenal, who calls it *porrigo*. In this diſtemper all the fleſhy parts are full of innumerable ſmall, round, white, and hard ſubſtances, ſomewhat like hail-ſtones. Hence it muſt appear to every reaſonable obſerver, that the fleſh of this beaſt, as an aliment, muſt be highly improper for a people ſo ſubject to leproſies, as the Jews appear to have been, and who were inhabitants of a warm climate, which renders every thing more inclinable to putrefaction. And abſtracting from theſe conſiderations, this animal's way of living is lazy and unactive, and the filth it continually feeds upon plainly ſhews that its fleſh is full of viſcous and groſs juices, fit to produce humours of the ſame nature in thoſe who eat it. (*A*) An. ante C. 1490.

9 Theſe ſhall ye eat, of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat. 10 And all that have not fins nor ſcales in the ſeas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; they *ſhall be* an abomination unto you. 11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination. 12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

EXPOSITION.

10 *All that have not fins nor ſcales—ſhall be an abomination unto you.*] Theſe are what medicinal writers call *piſces molles*, the ſoft kind of fiſh. And as all ſorts of fiſh are very ſubject to an *alcaline* putrefaction, ſo theſe without ſcales incline ſooner and more to putrefaction, than thoſe furniſhed with ſcales; and ſhell-fiſh moſt of all. And it may be laid down as a certain rule, that of all ſorts of animals, whether terreſtrial or aquatic, thoſe which putrefy ſooneſt, incline the juices of our bodies moſt to putrefaction, when uſed as food, and ſo are leaſt fit for aliment. *Med. Dict. ibid.* (*B*)

NOTES.

(A) The Jews were not the only nation by whom ſwine were held abominable and unclean. The Hierapolitans looked upon them as ſo impure, that they would neither eat of them, nor offer them in ſacrifice to their Gods. *Huet. Dem. Evan. Prop.* iv. *c.* xi. And the Egyptians had ſuch an abhorrence of this animal, that if an Egyptian touched one of them by chance, as he paſſed by, he was bound to waſh himſelf and his garments in a river. *Herodot. l.* ii. *c.* 47. Ælian and Bochart, Hieroz. *p.* I. *l.* ii. *c.* 57. aſcribes the original ground of this diſlike to the unnatural ravenouſneſs of that animal. Η δε υς και των ιδιων τεκνων υπο της λαιμαργιας αφειδως εχει. Και μεν τοι και ανθρωπου σωματι εντυχουσα ουκ απεχεται, αλλ ισθιει. ταυτη τοι και εμισησαν Αιγυπτιοι το ζωον ως μιαρον και παμβορον i. e. "The ſwine is ſo ravenous as to devour even its own "offſpring. Nay, it will not abſtain from a human "body, but falls upon it when it comes in its way. "For this reaſon the Egyptians abhorred the animal, "as impure and monſtrouſly voracious." The Arabians, Pliny tells us, (*l.* viii. *c.* 52.) even carry'd their averſion to ſwine ſo far, that they would not ſuffer them to live amongſt them. *In Arabia ſuillum genus non vivit.* To the ſame purpoſe Solinus, ſpeaking of the Arabians: *Suillis carnibus prorſus abſtinent. Sane hoc animalis genus, ſi invectum illo fuerit, moritur illico.* This antipathy to ſwines fleſh ſubſiſts at this day among the Arabs, Moors, Tartars, and others. It is propagated into diſtant countries by the Mahometans, particularly into Mindanas, one of the Philippine iſlands; where, if any one have but touched one of theſe creatures, he is not permitted to come into any body's houſe for many days after, See *Dampier's Voyage*, *c.* xii.

(B) The Egyptian prieſts abſtained from fiſh of all ſorts, as we learn from Herodot. *l.* ii. *c.* 37, and Chæremon, quoted by Porphyry de abſtin. *l.* iv. As did alſo ſome of the worſhippers of the Syrian goddeſs. See *Plutarch of ſuperſtition.* And this may have given occaſion to their ill grounded opinion who have advanced, that all the Syrians abſtained from all kinds of fiſh-diet. Among the ancient Romans it was not lawful to uſe fiſh *without ſcales*, in the feaſts of the Gods; for which Pliny, *l.* xxxii. *c.* 11. quotes this ancient law of Numa: *Piſces qui ſquamoſi non eſſent, ne pollucerentur. Calmet.*

An. ante C. 1490. 13 And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray, 14 And the vulture, and the kite after his kind: 15 Every raven after his kind: 16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind, 17 And the little owl, and the cormorant, and the great owl, 18 And the ſwan, and the pelican, and the gier-eagle, 19 And the ſtork, the heron after her kind, and the lapwing, and the bat. 20 * All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you. 21 Yet theſe may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth: 22 *Even* theſe of them ye may eat: the † locuſt after his kind, and the bald-locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind. 23 But all *other* flying creeping things, which have four feet, *ſhall be* an abomination unto you.

* Read, *All flying things that go upon four.*

† Inſtead of, *The locuſt, the bald-locuſt, the beetle, the graſhopper*, read, the *arbeh-locuſt*, the *ſolam-locuſt*, the *chargol-locuſt*, the *chagab-locuſt*.

EXPOSITION.

13 *And theſe are they which ye ſhall have in abomination among the fowl, &c.*] Next, as to fowls and birds of ſeveral ſpecies; all ſuch as are rapacious, and live upon prey, as the eagle and its ſeveral kinds, hawks, kites, vultures, ravens, &c. are forbidden; ſeemingly upon a moral as well as natural account, their fleſh being neither ſo good in itſelf as that of others, nor ſo fit to be uſed by a ſociety that was conſecrated to God, and profeſſed greater innocency, juſtice, and purity, than the reſt of the world. See *Pat.* Dr. James obſerves, that all theſe fowls are highly *alcaleſcent*, and ſo more inclined to putrefaction, both as they are birds of prey, and as their habitual exerciſe is great.

The eagle,] Whoſe fleſh is hard, and whoſe nature is very rapacious. Origen is of opinion, that Moſes prohibited the eagle, the hawk, and ſome other birds, to be eaten by the Jews, becauſe they were employed by the Egyptians and other nations in their divinations, that ſo he might guard them againſt the idolatrous worſhipping of them, it being abſurd to worſhip an unclean beaſt. See *Pat.*

The oſſifrage,] From the Latin *oſſifragus*, a kind of eagle, ſo called from breaking the bones of its prey, which it does by carrying them up on high, and then letting them fall down upon a rock. The LXX render it, *a griffin*, not the fabulous animal, but a kind of eagle, as Bochart ſhews, who notwithſtanding ſupports our tranſlation. See *Hieroz. P.* II. *l.* ii. *c.* 5. But it muſt be owned, that as the animals in the eaſtern countries are in a great meaſure different from thoſe of our climate, ſo it is not to be expected that our knowledge of them ſhould be perfect, eſpecially when it depends moſtly upon the etymology of their names in Hebrew; and the Jews themſelves acknowledge the ſignification of many of theſe names to be now loſt, which ſhould convince them of the abſurdity of pretending ſtill to adhere to the law of Moſes, becauſe in many caſes they know not ſo much as what is forbidden, and what not.

The oſpray,] Another kind of eagle, the ſame with the *haliætus*, or ſea-eagle, as it is here rendered by the LXX. Bochart thinks it rather means the *melanætus* or black-eagle, which Homer mentions, *Il.* xxi. 252. as the ſtrongeſt and ſwifteſt of birds.

Αιετω οιμαι' ιχων μελανος, τω θηρητηρος·
Ος θ' αμα καρτιστος τε, και ωκιστος πελεσκεν.

And to this deſcription the Hebrew name agrees, which ſignifies *ſtrength*; and for the ſame reaſon it was called by the Latins *valeria*. See *Hieroz. P. II. l.* ii. *c.* 6.

14 *The vulture, and the kite,*] Known birds of prey. Bochart takes the word *aja*, which we render a *vulture*, to be a kind of hawk, the ſame which the ancients called *Æſalon*, a bird celebrated for its ſharp-ſightedneſs, *Job* xxviii. 7. See *Hieroz. P.* II. *l.* ii. *c.* 8.

15 *Every raven*] All interpreters agree that the Hebrew word עורב *gnoreb* ſignifies a *raven*, from *gnereb*, the *evening*, ſo called on account of its colour.

16 *And the owl,*] The original word ſignifies a bird which inhabits ſolitary and deſolate places, as appears from *Iſ.* xiii. 21. xxxiv. 13. and *Jer.* l. 39. which deſcription agrees well to the owl. Moſt verſions, however, render it the *oſtrich*, and Bochart in ſupport of this tranſlation alledges, that the Hebrew word ſignifies the *female oſtrich*. See *Hieroz. P.* II. *l.* ii. *c.* 14. And ſome explain it of the young ones of the oſtrich, for the fleſh of the old ones is ſo hard, that there was no need to forbid the eating thereof. But the oſtrich being an animal not known in Judea, can hardly be ſuppoſed to be here meant. Beſides, the oſtrich is called by a quite different name, *Job.* xxxix. 13.

And the night-hawk] Bochart takes the Hebrew word *thachmas*, which we tranſlate the *night-hawk*, for the male oſtrich; for the word ſignifies *impious* or *unnatural*, being derived from *chamas*, *to deal unjuſtly*, which remarkably agrees to the oſtrich, a creature infamouſly unnatural to its eggs and young, *Job* xxxix. 14, 15, 16. *Lam.* iv. 3. But then 'tis only the female oſtrich ought to have had this name of reproach, it being the mother's part to take care of the eggs and young.

And the cuckow,] According to the LXX and Vulgate a *didapper*, or ſea-mew; which tranſlation Bochart ſupports. See *Hieroz. P.* II. *l.* ii. *c.* 18.

The hawk, after his kind.] Interpreters are generally agreed in rendering the Hebrew word

netz

netz, a *hawk* or *buzzard*. Every one knows there are various kinds of these birds. Pliny (*l.* x. *c.* 8) reckons no less than sixteen sorts of them.

17 *And the little owl*,] Bochart, and after him Le Clerc, thinks the original word signifies a *bittern*, in Greek ονοκρόταλος, so called because it makes a disagreeable noise like an ass. But most interpreters follow the LXX, who render it νυκτικόραξ, a *night raven*, or an owl.

The cormorant,] The same that the LXX call καταρράκτης, a *cataract*, from the impetuosity with which it dives in the sea for its fishy prey; and to this the Hebrew name agrees. See *Hieroz. ibid. c.* 21. *Le Clerc.*

The great owl,] The LXX and Vulgate render it the *ibis*, a kind of stork, famous in Egypt for eating up the serpents that infest that country. But Bochart supports our translation, deriving the name from a word that signifies *darkness*. See *Hieroz. ibid. c.* 22. This fowl is what the Latins call *bubo*, the Greeks βυας, which Aristotle says resembles the little owl, but in magnitude is sometimes not inferior to an eagle. See *Hist. Anim. l.* viii *c.* 3.

18 *And the swan*,] The Hebrew word *thinsemeth* is very ambiguous, for *ver.* 30. it is ranked among the reptiles; we render it *the mole*; and here it belongs to the flying kind. Some translate it the *bat*, which is not unlikely, since there is an affinity between the bat and the mole. The LXX render it πορφυριωνα, an aquatic fowl in Lybia, so called from its purple coloured bill and feet. Bochart takes it for a kind of owl, so called from a word that signifies *to gaze on with astonishment*, as the little birds do upon the owl. See *Hieroz. P.* II. *l.* ii. *c.* 23. Dr. James, who takes it either for the *swan* or *chough-daw*, says it is of no great importance which is here meant, for the juices of both are much *alcalescent*, and their flesh rank, and scarcely digestible.

And the pelican,] With this version the LXX agrees: and Bochart shews that the Hebrew name *kaath* can belong to no animal so well as to the *pelican*, for it comes from *kaah* to *vomit*, and so fitly denotes a singular property of that animal, which first swallows the shell-fishes of the rivers, then after it has concocted them in its stomach, *vomits* them up again, so that when the shell opens, it may take out the meat. See *Aristot. Hist. de Anim. l.* ix. *c.* 10. *Bochart. ib. c.* 24. The Vulgate renders it *onocratalum*, the *bittern*; which fowl, Dr. James observes, feeds on fish; and whose flesh is very rank, and subject to putrefaction.

And the gier-eagle,] Or *vulture-eagle*, for *gier* is a vulture in old English. This translation Bochart vindicates, by shewing that it signifies a fowl of a dubious kind between an eagle and a vulture, and therefore is happily by us rendered a *gier-eagle*. And it is observed that no fowl takes more care of its young than the vulture. Which description agrees to the Hebrew name *racham*, *mercy*. Accordingly we are told that the vulture, on account of this tenderness for its young, was an emblem of mercy among the Egyptians. See *Hieroz. P.* II. *l.* ii *c.* 25. It was probably for this reason that they likewise abstained from eating vultures, as they did from other sacred animals. See *Le Clerc.* Junius renders it *merops*, a kind of wood pecker, which, if we may believe Pliny, (*l.* xi. *c.* 33.) and Aristotle, (*de Anim. l.* ix. *c.* 13.) feed their aged parents in the nest, as is said of the stork.

19 *And the stork*,] Heb. *Chasida*, which imports tenderness, as well as the former *Racham*; and therefore agrees well to the stork, whose piety, or love to its parents, is celebrated by all authors. Hence Petronius calls it *pietatis cultrix*. But it feeds upon serpents, which Bochart thinks might be the reason of its being prohibited to the Jews, *ibid. c.* 29. Dr. James observes, that the stork feeds on frogs, serpents, and other reptiles, which, in general, are extremely *alcalescent*, and therefore it must afford juices in a state very near to putrefaction. An. ante C. 1490.

The Heron,] The Hebrew word is *Anaphа*, which Bochart takes to be a kind of eagle, the same that the Greeks call *Anopea*, mentioned by Homer, *Odyss.* I. 320. The name he derives from *Aph*, anger, because it is an exceeding fierce bird, and prone to anger, *ibid. c.* 30. This fowl feeds on fish, and uses a great deal of exercise; and for both these reasons has juices highly *alcalescent*. *Med. Dict. ibid.*

The lapwing,] So the word is rendered by the LXX and Vulgate versions. Which rendering Bochart thinks the most probable, *ibid. c.* 31. The *lapwing* is a bird almost perpetually on the wing, and which feeds on insects. The flesh is of a very high taste, and near to a state of putrefaction. *Med. Dict. ibid.*

And the bat,] Moses begins his catalogue of birds with the noblest, and ends it with the vilest, which is a bat; an animal of a dubious kind, between a bird and a mouse. Its name in Hebrew *Ataleph*, imports *the bird of darkness*. Whence we read, *Is.* ii. 20. *In that day a man shall cast his idols of silver and gold to the bats and the moles*; i. e. he shall bury them in darkness and obscurity. See *Bochart ibid. c.* 30. It feeds on insects, as Dr. James observes, and so is improper food for the inhabitants of very warm climates. Strabo, *l.* xvii. informs us, that in the city of Barsippa, in Chaldea, there was a vast multitude of bats, of a much larger size than ordinary; and that the inhabitants took and salted them for food. See *Cluverii Geog. l.* v. *c* 23. Perhaps these are they that Moses here prohibits to be used for food.

20 *All fowls that creep*,] The word שרץ signifies any animal or moving creature, especially of the reptile or insect kind, *Gen.* i. 20. vii. 21. *Lev.* v. 2. xi. 10, 20, 21, 23, &c. So it ought to be translated, *Every winged animal that crawls upon four*, or *every flying creeping thing that goeth upon four*, as in *ver.* 21. Such are bats, and the several kinds of flies.

21 *Which have legs above their feet, to leap withal*,] This is a description of the locusts, which, besides four smaller feet, have two larger ones, by means whereof they leap about. See them described in *Aristot. de part. Animal. l.* iv. *c.* 6. *Pliny, l.* xi. *c.* 48. and *Le Clerc.*

22 *The locust after his kind*,] The Hebrew word *Arbeh* is sometimes a common name for all locusts, but here signifies a peculiar sort of them. See *Pat.* The name (from *raba*) imports a *multitude*, no animal being more prolific. Hence the army of the Midianites is compared to locusts, *Arbeh* (which we render grass-hoppers) for multitude, *Judg.* vi. 5. *Judg.* vii. 12. See *Ps.* cv. 34. *Jer.* xlvi. 23. compared with what is said on *Ex.* x. 5.

The bald locust,] The Hebrew word is *solham*, which in the Chaldaic imports *to consume*. As it is not easy to determine what species of locust this is, nor has it any name in modern languages, it might be better, in a translation, to retain the original name. See *Le Clerc.* And so also as to the rest that follow.

The beetle,] The Hebrew, *Hargol*, is in the opinion of good critics not fitly translated a *beetle*, for none ever eat *beetles*; nor are they four-footed, with legs to leap withal. It is rather to be taken for

An. ante C. 1490.

for another ſort of locuſts unknown to us. Bochart derives it from the Arabic *Hargala*, *to march in a long train*; which is very applicable to thoſe inſects, whoſe armies cover the country ſometimes for twelve or fifteen miles. See *Bochart Hieroz. p.* II. *l.* iv. *c.* 1. The LXX render it οφιομαχης, or the ſerpent-fighter; and that there are locuſts which kill ſerpents Pliny mentions, *l.* xi. *c.* 29.

The graſs-hopper,] The Hebrew *Chagab* is another ſpecies of locuſts. Bochart derives it from the Arabic *Chagaba*, *to veil*, becauſe they fly in ſuch ſwarms as ſometimes to *veil*, or *darken the ſun*. But how to diſtinguiſh theſe locuſts from the reſt is no eaſy matter. Ludolphus ſays, *Hargol* hath a bunch on its back, and a tail; *Arbeh* hath neither; *Solam* hath a bunch but no tail; and *Chagob* a tail but no bunch. It is evident, that before our Saviour's time theſe ſeveral kinds of locuſts were well known, ſince John the Baptiſt had no other diet but locuſts and wild honey. See *Pat.* Some take *Arbeh* for the young locuſt, before its wings are formed, and *Chagab* for the perfect and full-grown locuſt. See *Calmet.* Be that as it will, Bochart has fully proved, by numbers of good authorities, that locuſts were a common food, both in the eaſtern and the ſouthern parts of the world. See his *Hieroz. p.* II. *l.* iv. *c.* 7. and *Ludolphi diſſert. de Locuſtis.*

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean until the even. 25 And whoſoever beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean until the even. 26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them ſhall be unclean. 27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean until the even. 28 And he that beareth the carcaſe of them ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you.

EXPOSITION.

24 *For theſe ye ſhall be unclean*,] If they did either eat of them, or ſo much as touch the carcaſe of them, they were not for that day to come into the tabernacle, to eat of any holy thing, nor to converſe freely with their neighbours.

Until the even,] i. e. Such perſons ſhall keep apart by themſelves all that day; for their day began in the evening. See on *Gen.* i. 5. It appears from the following verſe, that as a ſign of their legal uncleanneſs, they were to bathe in water, which was the uſual rite of purification in ſuch caſes.

26 *The carcaſes of every beaſt, &c.—are unclean*,] They were prohibited to touch their dead *carcaſes*, but not to touch their bodies when alive; for they uſed camels, horſes, aſſes, &c. for neceſſary ſervice. See *ver.* 31. *Pat.* and *Le Clerc.*

27 *Whatſoever goeth upon his paws—thoſe are unclean*] The ſame rule to hold for ſuch creatures as have feet ſomewhat reſembling *hands*. For ſo it is in the Hebrew, *whatſoever goeth upon his hands*, as apes, lions, bears, dogs, cats, &c.

29 Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the tortoiſe after his kind, 30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole.

EXPOSITION.

29 *Among the creeping things that creep*,] Have legs ſo ſhort that they ſeem to creep.

The weaſel] Bochart renders the Hebrew word, *Choled*, *the mole*; for *Chuldo* in the Syriac, and *Chold* in the Arabic, which are evidently of the ſame original, do both ſignify the mole. And *Chalad*, whence the name *Choled* is derived, ſignifies to *dig*, or *penetrate into the earth*, which fitly denotes the quality of that animal. See *Hieroz. p.* I. *l.* iii. *c.* 34.

The mouſe,] Heb. *Gnachbar*; which Bochart compounds of *gnaſchal-bar*; i. e. the *deſtroyer of the field*; for it ſignifies, properly, the field-mouſe.

The tortoiſe,] The ſame author labours to prove, that *Hatzab* doth not ſignify a *tortoiſe*, but, as in the LXX and moſt ancient verſions, a *land-crocodile*; which is a large ſort of *lizard*, a cubit long, with which Arabia abounds, *ibid. l.* iv. *c.* 1. And St. Jerom, in his 2d book againſt Jovinian, informs us, that the Syrians were wont to eat thoſe animals. See *Calmet.* Dr. James takes it for the *toad*. But I believe no nation was ever known to eat toads.

30 *And the ferret*,] Heb. *Anaka*; which, according to Bochart, is that ſpecies of *lizard* which the Latins call *ſtellio*, only with this difference, that it makes a ſhrill kind of noiſe, as the name imports, which thoſe produced in Italy did not. See *Pliny*, *l.* xxix. *c.* 4. *Bochart ibid. c.* 2. Dr. James takes it for the *frog*. And to this the name agrees, for it literally ſignifies the *cryer*, alluding to the croaking of this reptile.

And the chameleon,] According to Bochart, and moſt of the ancient interpreters, the Hebrew word *Coach* ſignifies another ſpecies of lizard, which is the ſtrongeſt of all, as the name imports, and has frequent encounters with ſerpents and land crocodiles. He inclines to think it is the ſame which we call the green lizard, which Eraſmus ſays, is of a nature friendly to man, but hoſtile to ſerpents, *ibid. c.* 3.

And the lizard,] All interpreters agree, that the original word *Latah*, ſignifies a ſort of *lizard*. Bochart takes it for that kind which is of a reddiſh colour, lies cloſe to the earth, and is of a venomous nature. Accordingly he derives it from the

Arabic *Lataa*, which ſignifies *to adhere to the earth*, *ibid. c.* 4.

The ſnail,] This too he makes an inſect of the lizzard kind, which lies in the ſand, and derives the name *homet* from *homtin*, which, in the Talmudiſts, ſignifies the ſand, *ibid. c.* 5.

And the mole,] Heb. *Thinſchemeth*; the ſame which in the 18th verſe we tranſlate *a ſwan*. 'Tis plain that it ſignifies there a ſort of *fowl*; as here, in all probability, it is another ſort of *lizard*. Bochart takes it for the *Chameleon*, and derives the name from *naſcham*, *to breathe*; which agrees well to the chameleon, that is always gaping, and ſucking in freſh air; whence ſome have fancied that it lived upon air. See *Pliny*, *l.* viii. *c.* 37, *ibid. c.* 6. The learned author of the Medicinal Dictionary obſerves, that all theſe reptiles are extremely ſubject to putrefaction, as are reptiles of almoſt every kind; the ſmell of theſe, when putrefy'd, is extremely offenſive; and hence we muſt conclude their ſalts to be highly exalted, and their juices alcaleſcent to a great degree, *ibid.* An. ante C. 1490.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even. 32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed. 33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it. 34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean. 35 And every *thing*, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or * ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you. 36 Nevertheleſs, a fountain or pit, † *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe, ſhall be unclean. 37 And if *any part* of their carcaſe fall upon any ſowing-ſeed which is to be ſown; it *ſhall be* clean. 38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon; it *ſhall be* unclean unto you. 39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean until the even. 40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean until the even.

† Heb. *a gathering togegether of waters.*

* For, *Ranges for pots*, read, *pots*.

EXPOSITION.

32 *Upon whatſoever any of them when—dead doth fall, it ſhall be unclean*,] i. e. It ſhall not be uſed till it be cleanſed, by waſhing it in water.

33 *Every earthen veſſel whereinto any of them falleth—ye ſhall break*,] This is preſcribed becauſe ſuch veſſels were of no great value, and, being porous, were apt to imbibe a laſting tincture. See on *ch.* vi. 28.

34 *Of all meat which may be eaten, that on which ſuch water cometh ſhall be unclean*,] If any water poured out of ſuch a veſſel as is before named, came upon any meat, which might otherwiſe be lawfully eaten, it made it unclean alſo. See *Pat.* Le Clerc tranſlates it, *The meat on which any liquid that falls from them ſhall come*, *&c.* e. g. if their urine fell upon any eatables it rendered them unclean.

35 *Ranges for pots*] The LXX, and moſt of the ancient verſions, have *Chytropodes*, or *pots with feet*. So Le Clerc, Calmet, and others, tranſlate it ſimply *pots*; and the reaſon of the thing ſhews that the word ought to be ſo rendered: for as the oven was for bread, ſo the pots were for fleſh; and under theſe two are comprehended all veſſels wherein they either baked or boiled.

They ſhall be broken down,] Becauſe, as ſome of the Rabbins tell us, they were veſſels or inſtruments of earth. See *Ainſw.* and on *ver.* 33.

36 *Nevertheleſs a fountain or pit, wherein there is plenty of water, ſhall be clean.*] What we render *pit*, ſignifies a *ciſtern*; ſuch as were commonly uſed in thoſe hot countries for receiving rain water. See on *Gen.* xxxvii. 20. This exception was a merciful proviſion for their ſpeedy cleanſing from their legal pollutions, as well as of general benefit, conſidering the ſcarcity of fountains and rivers in thoſe countries.

37 *If any part of their carcaſe fall upon any ſeed which is to be ſown, it ſhall be clean.*] But other grain, not intended for ſeed, was made unclean. The reaſon of this difference is plain, becauſe ſeed ſown went through many alterations before it could become food, which took away all the taint or pollution.

38 *But if any water be upon the ſeed*, *&c.*] Only if the ſeed on which any part of the carcaſe of a forbidden animal fell, happened to be wet, or to be ſteeped in water, it was thereby rendered unclean, and ſo was not to be uſed. See *Le Clerc.* The meaning ſeems to be, if water be put upon it to prepare it for food; and ſo it is diſtinguiſhed from ſeed to be ſown. See *Kidder.*

39 *If any beaſt—die*,] Viz. of itſelf, which, doubtleſs was unwholſome, as having died of ſome diſeaſe.

40 *And he that eateth of the carcaſe of it ſhall—be unclean*] If he eat of it ignorantly; for ſuch as did it knowingly were to be cut off. *Num.* xv. 30.

An. ante C. 1490.

41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: *it* ſhall not be eaten. 42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever * hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat, for they *are* an abomination. 43 Ye ſhall not make your † ſelves abominable with any creeping thing that creepeth, neither ſhall ye make yourſelves unclean with them, that ye ſhould be defiled thereby. 44 For I *am* the LORD your God: ye ſhall therefore ſanctifie your ſelves, and ye ſhall be holy, for I *am* holy: neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth. 45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy. 46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.

* Heb. *doth multiply feet.*
† Heb. *ſouls.*

EXPOSITION.

42 *Whatſoever hath more feet*] Perhaps Moſes prohibits theſe inſects becauſe ſome of the neighbouring people uſed them for food, as the Phrygians did thoſe called *xylophagi*, a kind of worm breeding in the bark of trees, or in rotten wood. Of which St. Jerom thus writes, *l.* ii. *in Jovinianum*; *In Ponto & Phrygia, vermes albos & obeſos, qui nigello capite ſunt, & naſcuntur in lignorum carie, pro magnis reditibus paterfamilias exigit. Et quomodo apud nos attagen & ficedula, mullus & ſcarus, in deliciis computantur; ita apud illos xylophagon comediſſe luxuria eſt.* Le Clerc.

43 *Ye ſhall not make your ſelves abominable,*] Ye ſhall not defile your conſciences by tranſgreſſing theſe laws, nor render your ſelves abominable in the ſight of God, who for wiſe reaſons hath commanded you to abſtain from certain meats, which are uſed by other nations.

44 *Sanctify your ſelves*] Sanctification here is primarily to be underſtood not of moral, but ceremonial purity or holineſs, 2 *Sam.* xi. 4. But as theſe ceremonial inſtitutions were images of internal purity, ſo the text may be underſtood in its ultimate intention to ſignify that moral purification which all who worſhip a holy God are bound to ſtudy, in conformity to that unblemiſhed model of moral rectitude. Hence it is applied as a motive to inforce the ſtudy of moral purity upon the profeſſors of chriſtianity, *As he who hath called you is holy, ſo be ye holy in all manner of converſation, becauſe it is written, be ye holy, for I am holy,* 1 Pet. i. 15, 16. Thus the paſſage is underſtood by the moſt ſolid of the Jewiſh interpreters: and therefore Maimonides concludes this treatiſe of unclean meats thus: "The purity of the body bringeth one unto the purity of the ſoul; and the purity of the ſoul is a means to make us like unto God; as it is written, *And ye ſhall ſanctify yourſelves, and ye ſhall be holy, for I am holy.*" See *Ainſw.* Thus the ſimple meaning of the paſſage is this; that as the Jews were a people peculiarly devoted to God, ſo they were to be diſtinguiſhed by a peculiarity of diet, which by reminding them of their peculiar relation to God, ſerved emblematically to figure, and as a ſign to put them in mind of their obligation to ſtudy moral purity.

45 *For I am the Lord your God,*] I am Jehovah your God. See on *Ex.* iii. 15. The meaning is, "I Jehovah, who am diſtinguiſhed from all other Gods, am your peculiar ſovereign, have ſeparated you from all other people; therefore ye muſt be *holy*, i. e. diſtinguiſhed from all other nations by peculiar manners and inſtitutions, and eſpecially make a diſtinction between meats clean and unclean in your diet, that you may know yourſelves to be ſet apart from the other nations of the world, and ſhew yourſelves to other nations to be a people peculiarly devoted to God."

45 *That bringeth you up out of the land of Egypt.*] See on *Ex.* xx. 2.

CHAP. XII.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, ſaying, If a woman have conceived ſeed, and born a man-child; then ſhe ſhall be unclean ſeven days: according to the days of the ſeparation for her infirmity ſhall ſhe be unclean. 3 And in the eighth day, the fleſh of his foreſkin ſhall be circumciſed. 4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fulfilled. 5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] Another ceremonial law about purification related to child-bed women. Moſes was ordered to enact, that when a woman was delivered of a *ſon*, ſhe ſhould for the firſt week *be unclean*, be debarred from all converſation, excepting of her neceſſary attendants,

dants, her husband not being permitted to eat and drink with her all that time, and whatever she touched being rendered *unclean*. See *Pyle*. This law is not directed to Moses and Aaron both, as in the law of clean and unclean beasts, *ch.* xi. 1. And in that concerning the leprosy of men, and of houses, *ch.* xiii. 1. xv. 1. The reason seems to be this, because in those laws Aaron and his sons were to judge and pronounce according to certain rules, what was clean, and what was unclean, *ch.* x. 10, 11. xiv. 57. which required great caution and some skill: but the law in this chapter relates to a matter that is plain. See *Kidder*.

If a woman have conceived, &c.] This law, the Hebrews say, takes place, whether the birth be timely or untimely, if the child be come to the perfect shape, which they limit to forty days after the conception. If it be within forty days, they hold that there was no uncleanness of child-birth thereby. See *Ainsw.*

2 *According to the days of the separation for her infirmity, shall she be unclean,*] i. e. She shall be look'd upon in the same state of uncleanness as a menstruous woman. See xv. 19, 20, 21, 22.

3 *And in the eighth day, the flesh of his foreskin shall be circumcised,*] Upon the eighth day the child was to be *circumcised*, when it was come to some tolerable strength to endure the operation, and when the mother might touch it without defiling it. See on *Gen.* xvii. 10. and *Pyle*. Neither sabbath, nor any other Jewish festival, excused from the performance of this rite; it was retarded on no account but in case of the child's being weak or sickly. See *Calmet*. This circumstance of circumcising the child on the eighth day agreed with the law for all other young creatures, which were not fit to be offered to God before the eighth day, *Ex.* xxii. 30. See *Ainsw.*

4 *And she shall then continue—three and thirty days,*] Then for the space of three and thirty days more she shall continue under such a degree of uncleanness, as tho' it be not an utter separation from society, and she may converse with others without defiling them, yet debars her from the public worship of the sanctuary, and from partaking any of its sacrifices or offerings, till the whole forty days of her purification be compleat. This law was not only designed to represent the inward reverence and respect wherewith the public worship of God is to be attended and performed; but likewise was a good political institution founded on natural reason, since the natural weakness of women, during this time, required quiet and little company; and the temper of their blood, in those hotter climates, made a longer separation more necessary than in these colder regions. See *Pat.* and *Pyle*. The Jews have a notion that children conceived by a woman during the days of her separation, become leprous. See *Calmet*. And Grotius says: *In Syria & locis vicinis* μμνια *habere aliquid contagione nocens.* And thus, if any credit at all is due to his relation, we may interpret of women that live in those hotter countries what Pliny has said in the seventh book of his *natural history*, *ch.* 15. For it is certain it cannot be applied to them in milder regions. See on *Lev.* xv. 24. (A)

An. ante C. 1490.

5 *If she bear a maid-child, she shall be unclean two weeks, &c.*] The woman that was delivered of a daughter was obliged to double the time of purification, viz. a fortnight of strict separation, and sixty-six days more before she is admitted to the sanctuary; i. e. unto the place of public worship, in the court of the tabernacle. This law was either adapted to a received opinion, that women are sooner purified after the birth of males than of females; an opinion which, however questioned, Grotius shews to be supported by no less authority than that of Aristotle and Hippocrates: or rather it was intended to denote the inferiority of the female sex, which Moses traces to its origin, in the history of the fall, the woman being first in the transgression, 1 *Tim.* ii. 44. See the note on *Gen.* iii. 16.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter; she shall bring a lamb † of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest: 7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female. 8 And if ‡ she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

† Heb. *a son of his year.*

‡ Heb. *her hand find not sufficiency of.*

NOTES.

(A) As by the Jewish law the days of a woman's separation for child-bearing were *forty*, so it was also among other nations. Thus the Greeks, as Censorinus has it, held the fortieth day (insignis) remarkable on several accounts; particularly, that their women with child did not go to the temple *ante diem quadragesimum* before the fortieth day: And after their delivery they were commonly not fit to go out till forty days more: *Quadraginta diebus plerœque fœtæ graviores sunt, nec sanguinem interdum continent.* And therefore when this day was past, they were wont to keep a feast which they called τεσσαρακοστων. See *Censorinus de die natali*, *c.* xi. Indeed, women in that condition were reckoned so impure amongst the Greeks, that their very touch rendered persons unfit for approaching the altars of their gods. To which purpose Euripides puts these words in the mouth of his Iphigenia:

Τα της Θεου δε μεμφομαι σοφισματα,
Η'τις, βροτων μεν ην τις αψηται φονου,
Η και λοχειας, η νεκρου θιγη χεροιν,
Βωμων απειργει, μυσαρον ως ηγημενη,
Αυτη δε θυσιαις ηδεται βροτοκτονοις.

i. e. "I complain of the inconsistent procedure of the goddess, (Diana) who, if a man touch a slain person, or so much as a woman in child-bed, or a dead corpse, debars him from her altar, as unclean; yet she takes delight in human sacrifices." And Pythagoras, who derived most of his opinions from Egypt, lays it down as a branch of purity, καθαρευειν απο τε κηδους και λεχους, "To abstain from the touch of a dead body, and of the chamber of a child-bed woman." See *Le Clerc* and *Calmet*.

EXPO-

An. ante C. 1490.

EXPOSITION.

6 *She ſhall bring a lamb of the firſt year,*] See on *Ex.* xii. 5.

For a burnt-offering,] By way of gratitude to God for her ſafe deliverance, and for recommending herſelf and the child to the care and bleſſings of providence.

A young pigeon, or a turtle-dove for a ſin-offering,] i. e. To compleat her purification from her uncleanneſs, for that is here meant by *ſin*, and to gain her perfect re-admiſſion to the tabernacle ſervice. Thus a *ſin-offering* is commanded to be brought by a *leper*, when he was cleanſed, who was charged with a legal, not a moral, uncleanneſs, *Lev.* xiv. 12. By a *menſtruous woman*, *ch.* xv. 30. And by the Nazarite who had unwittingly touched a dead body, *Num.* vi. 11. See *Pat.*

It is alledged that the time of preſenting this offering was on the day immediately after the days of ſeparation were over; i. e. on the forty-firſt for a male, and eighty-firſt for a female. But it ſeems pretty obvious, that this law, and a great many others in this ſyſtem, was calculated chiefly for the ſtate of the Jewiſh commonwealth, during the peregrinations of the Jews in the wilderneſs, when the place of public worſhip was ſettled in the midſt of their camp, and none of them lived at any great diſtance from it. During this ſituation the women might, without any great difficulty, repair to the tabernacle the very day after the days of their ſeparation; but when they came to be ſettled in Canaan, it was not practicable for thoſe who lived in the remoteſt parts of the land, to reach the tabernacle or temple ſo ſoon. Therefore 'tis probable that a great many of theſe laws were new-modified by the prieſts, as change of circumſtances required; and that thoſe only who lived near the place of worſhip were obliged to bring their oblation thither immediately after the days of their purification were over; but as to thoſe who lived more remote, perhaps it ſufficed if they brought or ſent their offering at any of the three great anniverſary feſtivals, when all the males were obliged to appear before the Lord. Accordingly we find, in the hiſtory of Samuel, that Hannah, the mother of that prophet, went not up to the tabernacle, till ſhe had weaned the child; and it would ſeem that her huſband preſented the offering for her, 1 *Sam.* i. 21, 22, 23,

7 *Who ſhall—make an atonement for her, and ſhe ſhall be cleanſed,*] i. e. By this offering, her rites of purification ſhall be compleated; ſhe ſhall be no longer ſeparated from the holy ſociety, but be reſtored to the liberty of joining in public worſhip, and of partaking of holy things.

8 *And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, &c.*] This was a merciful proviſion for the poorer ſort, as in other caſes, *ch.* v. 7, 11. Hence we learn, in how mean a condition the mother of our Lord was; who brought only this lower ſort of offering, *Luke* ii. 24.

The one for the burnt-offering, the other for the ſin-offering,] Tho', both in this and the ſixth verſe, the burnt-offering be firſt named, yet the ſin-offering was firſt offered, *Ex.* xxix. 14, 18. *Lev.* viii. 14, 18, 22. ix. 7, 8, 12, 15, 16. See *Ainſw.*

CHAP. XIII.

† Or, *ſwelling.*

AND the LORD ſpake unto Moſes and Aaron, ſaying, 2 When a man ſhall have in the ſkin of his fleſh, a † riſing, a ſcab, or bright ſpot, and it be in the ſkin of his fleſh *like* the plague of leproſie; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts. 3 And the prieſt ſhall look on the plague in the ſkin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* deeper than the ſkin of his fleſh; it *is* a plague of leproſie: and the prieſt ſhall look on him, and pronounce him unclean. 4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague, ſeven days. 5 And the prieſt ſhall look on him the ſeventh day: and, behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more. 6 And the prieſt ſhall look on him again the ſeventh day: and, behold, if the plague be ſomewhat dark, and the plague ſpread not in the ſkin; the prieſt ſhall pronounce him clean: it *is but* a ſcab: and he ſhall waſh his clothes, and be clean. 7 But if the ſcab ſpread much abroad in the ſkin, after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again. 8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the ſkin; then the prieſt ſhall pronounce him unclean: it *is* a leproſie.

EXPOSITION.

1 *And the Lord ſpake unto Moſes and Aaron, ſaying,*] This law is directed to Aaron, as well as to Moſes, for the reaſon mentioned *ch.* xii. 1.

2 *When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or a bright ſpot,*] The leproſy appeared in one of theſe three forms; either as a tumor or ſwelling, or as a ſcab, or a bright ſpot in the ſkin. Now as theſe marks might ſometimes be upon the ſkin, when there was no leproſy, rules are here laid down, whereby the prieſts might diſcern between a plague of leproſy, and the reſemblance of it, that accordingly they might pronounce a perſon clean or unclean. Le Clerc obſerves, that the word *Scheth* is wrong tranſlated a *riſing* or ſwelling, as appears from the third verſe where the plague is ſaid to be *deeper*

than the ſkin; therefore he renders it *macula*, a *mark* or ſpot. Maimonides in his treatiſe of the leproſy, diſtinguiſhes the three ſymptoms of this diſeaſe here mentioned after the following manner: The firſt is *habereth*, *a bright ſpot*, one ſpecies of which is an exceeding whiteneſs, like that of ſnow. The ſecond is *Scheeth*, a whiteneſs inferior to the former, like that of clean wool. Thirdly, a whiteneſs of an inferior degree to the ſecond, reſembling the plaiſter of a wall; it is called *Sapachath*, what we render a ſcab. See *Ainſw.* (A) An. ante C. 1490.

NOTES.

(A) Some of the ſymptoms of this leproſy are of a very extraordinary nature, particularly its infecting houſes and garments. This has led ſeveral of the learned, Mr. Le Clerc in particular, to imagine, that Moſes's leproſy was one of thoſe diſeaſes which Providence occaſionally inflicts upon mankind in certain ages and countries; the period whereof being once over, they ſeldom or never appear afterwards; like certain ſtars which appear for a time, and then vaniſh. Thus Pliny, *l.* xxvi. 1. mentions ſome diſeaſes to have invaded Italy, not long before his time, which were before unknown. So the *Lues Venerea*, or venereal pox, is generally believed to have been unknown in Europe till towards the end of the 15th century. (See what is ſaid on this ſubject on *Lev.* xv. 2.) So alſo the ſmall-pox: for of this diſeaſe Le Clerc obſerves, there is not a ſyllable in the Greek and Latin phyſicians; and it is firſt mentioned by the Arabian writers on phyſic. And the celebrated Mr. Boyle adds the diſeaſe called the *Rickets*, which is ſcarce known in other countries, tho' here in England ſo fatal to children; and is affirmed to have firſt diſcovered itſelf within the memory of multitudes then alive. *Boyle's Works*, *V.* III. *p.* 92. *New Edit.* Some of the rabbins have conſidered this leproſy as a miraculous judgment which God inflicted on the rebellious Jews. But whatever the rabbins may imagine, Moſes ſpeaks of it as an ordinary diſeaſe, and in his time well known, and not at all as a particular judgment. And without having recourſe to miracle, we may account for the ſingularity of this and other diſeaſes from natural cauſes, as the difference of climate, diet, and cuſtoms peculiar to different countries; to which ſome, who carry their reſearches higher, add the atmoſphere of comets, which now and then appear, and, by occaſioning great alterations in the air, may likewiſe affect the bodies of men with new and uncommon diſeaſes. This much is certain, that what we now call the leproſy, is very different from what went by that name in former times; for now it affects only the ſurface of the body, producing a kind of ſcurf or ſcales on the ſkin, and it may continue upon the patient in particular parts of the body, without ever making any farther progreſs, which ſhews it to be a cutaneous diſeaſe. See *Phil. Tranſact. Abridg. V.* VIII. *p.* 663. But the ſymptoms of the ancient *leproſy*, as laid down by Galen and others, are as follow: "The patient's voice is hoarſe, and comes rather through the noſe than the mouth; his blood is full of little white globules like grains of millet; the *ſerum* is ſcabious, and deſtitute of its natural humidity; inſomuch that ſalt applied to it does not diſſolve. The face reſembles a coal half extinct, ſhining and bloated, with frequent hard knobs, green at bottom and white at top. The hair is ſhort, ſtiff, and brinded, and not to be torn off without bringing away ſome of the rotten fleſh to which it adheres: if it grows again, either on the head or chin, it is always white. Athwart the forehead run large wrinkles or furrows: the eyes are red and inflamed: the ears ſwoln and red, eaten with ulcers towards the bottom, and encompaſſed with little glands: the noſe ſunk, becauſe of the rotting of the cartilage: the tongue dry, black, and ulcerated: the ſkin covered with ulcers, that die and revive on each other, or with white ſpots or ſcales like a fiſh. It arrives, in time, to ſuch a degree of inſenſibility, that the wriſt, feet, or even the largeſt tendons, may be pierced with a needle, without the patient's feeling any pain. At laſt, the noſe, fingers, toes, and even privy members, fall off entire, and by a death peculiar to each of them, anticipate that of the patient."

Hippocrates is thought to hint at this leproſy of Moſes under the name of the *Phenician Diſeaſe:* which Galen explains to be the leproſy, particularly that ſpecies of it called the *Elephantiaſis*, which is reckoned the moſt dangerous of all. The reaſon of the name is that it rendered the skin rough, wrinkled, and uneven, like that of an elephant. This leproſy Pliny, *l.* xxvii. makes peculiar to Egypt; *Ægypto peculiare hoc malum.* So does Lucretius, *l.* vi.

Eſt elephas morbus, qui præter flumina Nili
Gignitur, Ægypto in media, neque præterea uſquam.

Hence ſeems to have ariſen the fabulous ſtory of the Jews being a colony of the Egyptians, and of their being expelled out of Egypt for the leproſy; which was firſt recorded by Manetho, who tells us, "That Amenophis, king of Egypt, having a mind to ſee the gods, (Θεων γενεσθαι θεατην) as Orus, one of his predeceſſors had done; one of the prieſts made anſwer, that he might ſee the gods, (ὁτι δυνησεται θεους ἰδειν) upon condition that he cleared the country of all lepers, and other unclean perſons. Upon which he gathered together a multitude of foul and ſickly people, to the number of fourſcore thouſand, and ſent them away to the eaſtward of the Nile, to work there in quarries." See *Joſephus* againſt *Apion*, *B.* I. And this fable is taken up by Trogus Pompeius, (See *Juſtin*, *l.* xxxvi. 2) and Tacitus, who thus writes, *Hiſt. l.* v. *c.* 3. *Plurimi auctores conſentiunt, ortâ per Ægyptum tabe, quæ corpora fœdaret, regem Bocchorim, adito Hammonis oraculo, remedium petentem, purgare regnum, & id genus hominum ut inviſum Deis, alias in terras avehere juſſum. Sic conquiſitum collectumque vulgus,—Moſen unum exulum monuiſſe—ſibimet ut duci cœleſti crederent, &c.* But it is ſufficiently confuted by Joſephus, (*ibid.*) who judiciouſly remarks, that Moſes would never have made ſuch ſevere laws for baniſhing the leproſy, had he himſelf been a leper, and the leader of an army of lepers.

Amongſt other nations thoſe who were affected with the leproſy were alſo ſeparated from the community. Thus it was among the Perſians, and the reaſon they gave for it was, that a perſon affected with the leproſy muſt have offered ſome ſtrange indignity to the ſun, their great idol. See *Herodot. l.* I. *c.* 138. and *Cteſias de rebus Perſic. c.* 40. Among the Greeks too the lepers uſed to confine themſelves voluntarily. Hence Theophraſtus mentions it as a characteriſtic of odious ruſticity, (δυσχερειας) that ſuch a perſon will come abroad even when he has the leproſy. In the 11th and 12th centuries lepers were very frequent in Europe: which ſome think was owing to the great number of Jews that was then in different parts of Europe, and who had ſpread this diſtemper. Others think it was catched from Syria, by thoſe who frequented thoſe parts in the time of the Holy War. Thoſe who are acquainted with our Engliſh hiſtory, well know what proviſion was made throughout all England for leprous perſons: inſomuch that there was ſcarce a conſiderable town in England, but had a *Lazar-houſe* for ſuch diſeaſed perſons.

But to return to this leproſy which Moſes has deſcribed; Calmet, who has a large diſſertation upon it, is of opinion, that whatever might be the more remote cauſes of this diſtemper, it was probably owing to little worms, or animalcules, burrowing between the skin and the fleſh, which, tho' not perceptible to the naked eye, are ſeen by miſcroſcopes, as is found to be the caſe in other cutaneous diſtempers, particularly in that loathſome diſtemper the itch. This hypotheſis, he obſerves, will account for all the ſymptoms of this diſtemper, which enter into Moſes's deſcription of it. Even the leproſy in houſes or garments may be thus explained. As to the leproſy of garments in particular, he obſerves, that as the Iſraelites in the wilderneſs were but ill-provided in change of raiment, their linen, for want of being often changed and waſhed, would be the more apt to breed theſe infectious vermin; eſpecially as the

An. ante C. 1490.

3 *And the prieſt ſhall look on the plague,*] We read in *Num.* v. 2. *That every leper was to be put out of the camp of Iſrael.* This ſhews us for what end the prieſt was to make trial of all perſons who had ſuſpicious ſymptoms of this diſeaſe. In ſome dubious caſes the prieſt might find it convenient to take the judgment of phyſicians, or perſons who underſtood the theory of diſeaſes better than himſelf; but he alone was to give judgment, and pronounce the perſon clean or unclean, *Deut.* xxi. 5. with *Deut.* xxiv. 8.

When the hair in the plague is turned white, &c.] He begins with the laſt of the three marks of a leproſy, viz. *the bright ſpot*; in which if the very hair was turned white, and the ſpot had eaten deeper than the outer ſkin, then it was to be judged a true leproſy. Theſe ſymptoms are mentioned by Celſus as belonging to that kind of diſeaſe which the Greeks called λευκη, or the *white leproſy*. Λευκη, ſays he, *habet quiddam ſimile* alpho, *ſed magis albida eſt & altius deſcendit, in eaque albi pili ſunt & lanugini ſimiles.* See *Le Clerc's Diſſertat. on the Leproſy.* The reaſon of the hair's turning white is thus aſſigned by Calmet in his *Diſſertat. on the Leproſy:* The fleſh, ſays he, ceaſing to receive its proper nouriſhment from the blood, which gave it its former vivid colour, the hair, which has its root in the corrupted impoveriſh'd glands, becomes likewiſe ill nouriſh'd, and ſo grows whitiſh and ſlender, like a plant in ſtony parched ground.

5 *If the plague in his ſight be at a ſtay,*] i. e. If it have neither altered its complexion, nor ſpread farther in the ſkin, as *ver.* 6.

6 *He ſhall waſh his clothes, and be clean,*] Being found not to have a true leproſy, but only ſomething appearing like it, he was at the end of the twice ſeven days of ſeparation, to uſe this ſmall purification, becauſe there was ſome kind of impurity in his blood, though not infectious.

7 *And if the ſcab ſpread much abroad in the ſkin, &c.*] As to the ſecond token, the *ſcab*, if the prieſt, upon the man's firſt appearance before him, finds it went no further than to ſome parts of the ſkin, he was not as yet to judge him *leprous*, but to ſhut him up for further tryal. But if at the end of ſeven days, the prieſt find it to increaſe much upon the ſkin, he is then to pronounce it a leproſy. See *Pyle.*

9 When the plague of leproſie is in a man, then he ſhall be brought unto the prieſt: 10 And the prieſt ſhall ſee *him:* and, behold, *if* the riſing *be* white in the ſkin, and it have turned the hair white, and *there be* † quick raw fleſh in the riſing; 11 It *is* an old leproſie in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean. 12 And if a leproſie break out abroad in the ſkin, and the leproſie cover all the ſkin of *him that hath* the plague, from his head even to his foot, whereſoever the prieſt looketh; 13 Then the prieſt ſhall conſider: and, behold, if the leproſie have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean. 14 But when raw fleſh appeareth in him, he ſhall be unclean. 15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſie. 16 ‡ Or if the raw fleſh turn again, and be changed unto white; he ſhall come unto the prieſt: 17 And the prieſt ſhall ſee him: and, behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

† Heb. *the quickning of living fleſh.*

‡ Or read, *But.*

EXPOSITION.

9, 10, 11 *When the plague of leproſy is in a man, &c.*] i. e. When ſymptoms of a plague of leproſy are in a man, &c. The laſt ſymptom is that of a tumour or *ſwelling*, which is the ſymptom of leproſy firſt mentioned, *ver.* 2. If the prieſt plainly ſees it has reached not only the *ſkin*, and changed the *hair*, but eaten into the very *fleſh*, that he can ſee the *whiteneſs* there, as well as in the ſkin, he ſhall look upon it as an evident caſe, and without ſhutting him up at home for further tryal, ſhall judge it a leproſy that has been long breeding, and of the worſt kind, and accordingly remove the perſon out of the camp, that he may dwell by himſelf, *ver.* 46.

10 *Quick raw fleſh in the riſing,*] According to our verſion the meaning is, if the ſkin be broken thro', ſo that the quick raw fleſh appear: for *quick fleſh in the riſing*, is an hypallage for the riſing in the quick fleſh. But *quick fleſh*, or *living fleſh*, according to the Hebrew, ſignifies *ſound fleſh*, or fleſh not corrupted; for *hajah* ſignifies not only *to live*, but to be *ſound*, as *Joſ.* v. 8.

NOTES.

ſtuff whereof their garments were made, was probably ill-dreſſed, they not having arrived then at a great perfection in the art of ſcouring cloth. And this, he thinks, may be one reaſon why Moſes prohibits the uſe of linen and woollen interwove, becauſe ſuch garments would be as ſubject to the infection as ſtuffs entirely of wool. Theſe vermin having ſettled in the ſtuff, would gnaw it like moths, and might leave ſtains in it like thoſe deſcribed *ver.* 49. When once it appeared that the leproſy was got into it; i. e. when it was ſo over-run with thoſe vermin that there was no poſſibility of exterminating them, without deſtroying the ſtuff at the ſame time, then it is ordered to be burnt, *ver.* 55, not only to prevent its ſpreading to other garments, but chiefly leſt the diſeaſe ſhould from thence be communicated to the human body. Of theſe vermin he thinks the prophet Iſaiah ſpeaks, *ch.* li. 8. *The moth ſhall eat them up like a garment, and the worm ſhall eat them like wool.*

Upon the whole it appears to have been a very terrible diſeaſe, and therefore Moſes acted very wiſely in taking ſuch precautions to baniſh it, and to prevent its infection by appointing the frequent uſe of bathings, and other means.

2 *Kings* viii. 8. So the meaning is, if it had broken through the ſkin, and affected the *ſound* fleſh with white ſpots. See *Pat.* Or rather, as Le Clerc renders it, Though the fleſh appear ſound in the place where the ſpot is.

12 *And if a leproſy break out,*] i. e. The ſymptoms or appearance of a leproſy, as *ver.* 9, 47.

And the leproſy cover all the ſkin, &c.] i. e. If the leprous humour diſcharges itſelf from the whole body into the ſkin, and lodges there in a *white* ſcurf or ſcab, it is to be taken as a ſign that the blood is perfectly purged, and that it is no foul or infectious leproſy. See *Pyle.* From this expreſſion, *cover all the ſkin*, it would ſeem as if the nature of this leproſy conſiſted in the diverſity of the colour of the ſkin, whence it is by Seneca called *Fædam ex albo varietatem.* See *Le Clerc.*

13 *If the leproſy have covered all his fleſh,*] It may ſeem pretty ſtrange, that a man who is all over leprous ſhould be pronounced clean, and yet one who is but partially leprous, be unclean. But the ſenſe ſeems to be this; if whiteneſs was over all the body of any one, it was not a ſign of a leproſy; whereas if only ſome parts of the ſkin were unuſually *white*, and the reſt of the natural colour, this preternatural whiteneſs was to be deemed to ariſe from a leproſy, and ſo became unclean. Thus by *the leproſy covering all the fleſh*, is only meant, if the body was all over white as if a leproſy had covered the whole fleſh. As *ver.* 8. he calls that a ſcab which ſeemed at firſt to be but a ſcab, but proved to be a real leproſy. See *Le Clerc.* So the reader will obſerve in ſeveral places of this chapter, that *leproſy* ſignifies merely the appearance of a leproſy. See *ver.* 12.

It is all turned white, he is clean.] This ſort of breaking out was rather a relief to the body, than a diſeaſe, and there was no danger in this eruption; juſt as among us thoſe who have the meaſles or ſmall-pox are likely to do well, when they come out every where, but not when they ſtick in the ſkin. See *Le Clerc.* Theodoret conſiders it in another light. This rule, ſays he, is full of humanity, which ſeparates from the community thoſe who are only partially leprous, becauſe there is hope that they may be cured; and on the contrary, leaves thoſe in the ſociety who are leprous all over, becauſe thoſe poor wretches muſt have been cut off from all human ſociety for life, as being incurable. Thus St. Paul permits the converts to chriſtianity to keep company with Infidels, though ſcandalous in their lives, but not ſo much as to eat with profeſſing Chriſtians who were ſcandalouſly immoral, 1 *Cor.* v. 11. But I take this to be the moſt ſolid account of the matter, that this kind of leproſy which covered all the body was not infectious, and for that reaſon, he who was affected with it is here pronounced clean. In confirmation of this we are told, that this white or univerſal leproſy is not attended with an itching, as in the other kinds. See *Calmet.* An. ante C. 1490.

14 *When raw fleſh appeareth in him,*] Heb. *When living fleſh appeareth in him*, i. e. when ſome of the fleſh appears in its ſound and natural ſtate, the reſt of the ſkin being white. This was a token of nature's being unable to throw out all the leprous humour into the ſkin, and of its working inward. Conſequently the perſon in that ſtate was to be pronounced unclean. See *Le Clerc.*

16 *Or if the raw fleſh turn again, &c.*] The particle אוֹ in this place is plainly adverſative, and ought to be tranſlated *but.* The ſenſe is, If thoſe ſpots in the fleſh which had for ſome time appeared of a vivid ruddy colour, like that of the life, or like fleſh in its living natural ſtate; if thoſe vivid ſpots, I ſay, ſhall again turn *white*, ſo that the body ſhall again become of one colour, white all over; then the prieſt ſhall pronounce him clean, as in the caſe mentioned *ver.* 13. See *Le Clerc.*

18 The fleſh alſo, in which, *even* in the ſkin thereof, was a bile, and is healed, 19 And in the place of the bile there be a white riſing, or a bright ſpot white, and * ſomewhat reddiſh, and it be ſhewed to the prieſt; 20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the ſkin, and the hair thereof be turned white; the prieſt ſhall pronounce him unclean: it *is* a plague of leproſie broken out of the bile. 21 But if the prieſt look on it, and, behold, *there be* no white hairs therein, and if it *be* not lower than the ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days. 22 And if it ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean; it *is* a plague. 23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning bile; and the prieſt ſhall pronounce him clean.

* Read, *Exceeding gliſtering or white.*

EXPOSITION.

18 *The fleſh alſo in which—was a bile, &c.*] Heb. *And the fleſh, when there ſhall have been in it, in its ſkin, an inflammation, and it be healed.* i. e. When there ſhall have been an inflammation in the ſkin of the fleſh. This is another particular caſe, when an old *ulcer* healed up happened to break out anew, ſo as to have the appearance of a leproſy. If the part plainly appears to the prieſt to have the ſymptoms of a leproſy, viz. a *white riſing*, or rather a *white ſpot*, (ſee *ver.* 2.) together with a *white brightneſs*, exceeding clear and ſhining; and at the ſame time if it have affected the fleſh, ſo as the hair is become white, it is then turned to the leprous plague. If the ſymptoms were dubious, he was to be confined for a week upon ſuſpicion; and then if it kept at a ſtay, and gave no farther ill ſigns, it was to be judged only a common ulcer. See *Pyle.*

19 *And ſomewhat reddiſh,*] The word *Adam* ſignifies not only *to be red*, but *to gliſter*; juſt as *purpureus* ſignifies not only *ruddy* like purple, but *ſhining* or *gloſſy* like ſnow, or ſnow-white ſwans, *purpureis oloribus.* Here the reduplication *adam-dameth*

encreaſes

An. ante C. 1490.

encreaſes the ſenſe, ſo that inſtead of *ſomewhat reddiſh*, it ought to be rendered *exceeding lucid*, or intenſely gliſtering; which agrees to the deſcription of the leproſy in other places, *Ex.* iv. 6. *Num.* xii. 10. 2 *Kings* v. 27. in all which places leprous perſons are ſaid to be *white as ſnow*. But it is impoſſible that the ſame thing ſhould be both very *white*, and exceeding *red*. See *Bochart. Hieroz. P.* II. *l.* v. *c.* 6. *Le Clerc.* and on *ver.* 38.

23 *It is a burning bile*] Heb. *It is the burning of an inflammation*, i. e. it is the burnt mark of an inflammation, which ſometimes leaves a white ſcar behind it, reſembling the whiteneſs of a leproſy. See *Le Clerc.*

24 * Or if there be *any* fleſh, in the ſkin whereof *there is* † a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh or white; 25 Then the prieſt ſhall look upon it: and, behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper than the ſkin; it *is* a leproſie broken out of the burning: wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie. 26 But if the prieſt look on it, and, behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* ſkin, but be ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days. 27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie. 28 And if the bright ſpot ſtay in his place, *and* ſpread not in the ſkin, but it *be* ſomewhat dark; ‡ it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

† Heb. *a burning of fire.*

* Read the verſe thus: *Again, if in the ſkin of the fleſh there ſhall have been a burning of fire, and the burning when healed ſhall leave a white brightneſs intenſely ſhining, or white.*

‡ Read, *It is a mark or ſcar of the burning.*

EXPOSITION.

24 *Or if there be any fleſh, in the ſkin whereof there is a hot burning,*] Another caſe was that of the ſymptoms of a leproſy appearing in ſome part of the body that had been burnt. The words in our verſion are hardly intelligible. In the Hebrew they run thus: *Or when in the ſkin of the fleſh there ſhall have been a burning of fire, and the ſoundneſs of the burning ſhall be a white bright ſpot, intenſely ſhining or white.* Which ſtripped of the Hebrew idiom, may be rendered as above.

The quick fleſh that burneth,] Heb. *The quickneſs or ſoundneſs of the burning*; i. e. the place which had been burned, and is healed; in which caſe the ſkin uſes to bear a white mark. See *ver.* 10.

28 *It is a riſing of the burning*] It ought to be rendered, *It is a mark or ſcar of burning*; for when a burning is healed, it leaves only a ſcar, not a riſing or tumour. See *ver.* 2. *Le Clerc.*

An inflammation of the burning,] i. e. It is a ſimple ſcar, or burnt mark, χαραχτηρ τυ καταχαυματος, as in the LXX.

29 If a man or woman hath a plague upon the head or the beard; 30 Then the prieſt ſhall ſee the plague: and, behold, if it *be* in ſight deeper than the ſkin, and *there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſie upon the head or beard. 31 And if the prieſt look on the plague of the ſcall, and, behold, it *be* not in ſight deeper than the ſkin, * and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven days. 32 And in the ſeventh day the prieſt ſhall look on the plague: and, behold, if the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the ſkin; 33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall ſeven days more. 34 And in the ſeventh day the prieſt ſhall look on the ſcall: and, behold, *if* the ſcall be not ſpread in the ſkin, nor *be* in ſight deeper than the ſkin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean. 35 But if the ſcall ſpread much in the ſkin after his cleanſing; 36 Then the prieſt ſhall look on him: and, behold, if the ſcall be ſpread in the ſkin, the prieſt ſhall not ſeek for yellow hair: he *is* unclean. 37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

‡ Read, *Though there be no black hair in it.*

EXPO-

An. ante C. 1490.

EXPOSITION.

29 *If a man or woman hath a plague upon the head or the beard,*] Another caſe was the leproſy in the *head* or *beard*. The caſe of theſe ſeems to be that kind of diſeaſe which, Pliny ſays, came into Italy in the middle of the reign of Tiberius Cæſar, and was called *mentagra*, becauſe it commonly began in the *chin*; and was ſo filthy, *ut quæcunque mors præferenda eſſet*, that any death was preferable to it, *l.* xxvi. 1. See *Pat.* In this ſort of leproſy, Maimonides tells us, the hair on the head or beard fell off by the roots, and the place of the hair remained bare.

30 *And behold, if it be in ſight deeper than the ſkin, and there be in it a yellow thin hair, &c.*] Beſides the common ſymptoms forementioned, one certain ſign of its being a leproſy was, that, inſtead of *white* hair, as in other kinds of this diſeaſe, there was *yellow* hair in this, and not ſo thick as the *white*.

31 *If it be not in ſight deeper than the ſkin, and there is no black hair in it,*] It ought to be rendered, *yet if there be no black hair in it.* See *ver.* 55. The ſenſe is, If the ſpot be not deeper than the ſkin, and yet other ſigns render it ſuſpicious, particularly if the hair be yellow, ſo that there remain no *black hair*, (for black hair was a ſign of ſoundneſs, *ver.* 37.) the caſe was doubtful, and therefore the perſon was to be ſhut up ſeven days for further tryal. See *Pat.* This explication removes all appearance of contradiction between this verſe and ver. 37. where black hair is mentioned as a mark of ſoundneſs.

32 *The prieſt ſhall look on the plague,*] So he calls it, becauſe it had a reſemblance of a plague of leproſy. See on *ver.* 12.

And behold, if the ſcall ſpread not,] The nature of the diſeaſe was to ſpread itſelf from the *chin* all over the face and other parts, *fœto cutis furfure*, with a filthy ſcurf upon the ſkin, which is here called a *ſcall*.

33 *But the ſcall ſhall he not ſhave,*] The place where the *ſcall* appeared was not to be ſhaven; becauſe the prieſt was to obſerve of what colour the hair in it was.

36 *The prieſt ſhall not ſeek for yellow hair, he is unclean.*] If after the ſcall had been at a ſtand a good while, it began to ſpread much, the prieſt was not to look for any other token, but immediately declare him a leper.

37 *Black hair grown up therein,*] The hair being reſtored to its natural colour, which in that country was black, was a certain indication that the blood was cleanſed from its impurity.

38 If a man alſo or a woman have in the ſkin of their fleſh bright ſpots, *even* white bright ſpots; 39 Then the prieſt ſhall look: and, behold, *if* the bright ſpots in the ſkin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the ſkin: he *is* clean.

EXPOSITION.

38, 39 *If a man or woman have in the ſkin—white bright ſpots,*] When there was no other ſymptom but that of whiteneſs in the ſkin, the prieſt was to be cautious not to pronounce it a leproſy, unleſs the ſpots were perfectly bright; for if there was any cloudineſs in them, it was not a leproſy.

40 And the man whoſe † hair is fallen off his head, he *is* bald: *yet* *is* he clean. 41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean. 42 And if there be in the bald head, or bald forehead, ‡ a white reddiſh ſore; it *is* a leproſie ſprung up in his bald head, or his bald forehead. 43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſie appeareth in the skin of the fleſh; 44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

† Heb. *head is pilled.*

‡ Read, *A white ſore exceeding bright.*

EXPOSITION.

40, 41 *And the man whoſe hair is fallen off his head,*] The deſign of theſe two verſes is to inſtruct the prieſt, that a man's loſing his hair by ſickneſs or age, which made him bald, ſhould not be taken for a ſign of leproſy.

42, 43 *And if there be in the bald head—a white reddiſh ſore,*] It ought to be tranſlated, *But if there be, &c. a white ſore exceeding bright.* See on *ver.* 19.

45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean. 46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone, without the camp *ſhall* his habitation *be*.

An. ante C. 1490.

EXPOSITION.

45 *And the leper—his clothes ſhall be rent,*] Whatever Iſraelite is found and declared by the prieſt to be a *leper*, ſhall be in the condition of, and in all reſpects behave as a *mourner*, that he might ſenſibly declare his afflicted condition.

His cloaths ſhall be rent,] After the manner of mourners, *Gen.* xxxvii. 34. *Ezr.* ix. 3, 5. *Job* ii. 12.

And his head bare,] Another token of mourning. See *ch.* x. 6.

And ſhall put a covering upon his upper lip,] Either with his hand, or with the skirt of his garment; this being a ſign both of mourning, *Ezek.* xxiv. 17, 22. and ſhame, *Mic.* iii. 7. By covering the lip was implied, according to the Hebrew doctors, that the leper was not to ſalute any man all the days of his uncleanneſs. See *Maimon. of Lepro. c.* x. *f.* 6.

And ſhall cry, unclean, unclean.] This was required partly that others might avoid the infection, partly that they might avoid legal pollutions, as appears by the next verſe. To this Jeremiah plainly alludes, *Lam.* iv. 15.

46 *Without the camp ſhall his habitation be,*] See *Num.* v. 2. So in after-times they were ſhut out of the cities, as now out of the camp, 2 *Kin.* vii. 3. and there dwelt by themſelves, 2 *Kin.* xv. 5. And ſo it was among other nations. See the note on *ver.* 2.

47 The garment alſo that the plague of leproſie *is* in, *whether it be* a woollen garment, or a linen garment. 48 Whether *it be* in the warp, or woof, of linen, or of woollen, whether in a skin, or in any † thing made of skin: 49 And ‡ if the plague be greeniſh or reddiſh in the garment, or in the skin, either in the warp, or in the woof, or in any ‖ thing of skin; it *is* a plague of leproſie, and ſhall be ſhewed unto the prieſt. 50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague ſeven days. 51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leproſie; it *is* unclean. 52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leproſie; it ſhall be burnt in the fire. 53 And if the prieſt ſhall look, and, behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of skin; 54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more. 55 And the prieſt ſhall look on the plague after that it is waſhed: and, behold, *if* the plague have not changed his colour, § and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire; it *is* fret inward, * *whether* it *be* bare within or without. 56 And if the prieſt look, and, behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof. 57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a ſpreading *plague:* thou ſhalt burn that wherein the plague *is* with fire. 58 And the garment, either warp, or woof, or whatſoever thing of skin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean. 59 This *is* the law of the plague of leproſie in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

† Heb. *work of.*

‖ Heb. *veſſel*, or, *inſtrument.*

* Heb. whether *it* be *bald in the head thereof, or in the forehead thereof.*

‡ Read, *If the plague be bright green, or bright red.*
§ Read, *Though the plague be not ſpread.*

EXPOSITION.

47 *The garment alſo that the plague of leproſy is in,*] Having appointed theſe rules to judge of the *leprous* defilement in perſons, the next were how to know it in things, particularly in garments of linen, woollen, leather, &c. which it ſeems were wont not only to be infected with leproſy, but to give evident ſigns of their being infected; though this is a matter now but little underſtood, there being no inſtances of it now-a-days. The infection which adheres now to houſes and cloaths after ſome contagious diſtempers being of a quite different nature. See on *ch.* xiv. 34.

49 *If the plague be greeniſh or reddiſh in the garment,*] The word *jerakrak*, being formed by the doubling of the radical letters, ſhould, according to the analogy of the Hebrew, and in the opinion of the beſt critics, be rendered, *bright green*, and *adamdam bright red.* See on *ver.* 19. *Jerakrak* may alſo ſignify *bright yellow*, for it is ſaid of gold, *Pſ.* lxviii. 13. becauſe of the affinity of that colour to green. See *Le Clerc.*

It is a plague of leproſy,] i. e. It is a ſuſpicious token of leproſy. See on *ver.* 12.

51 *It is a fretting leproſy,*] The word *mamereth*, which we tranſlate *fretting*, is variouſly rendered.

rendered. Bochart derives it from an Arabic root, ſignifying to *irritate*, or *exaſperate*. Hence a thorn is called *momir*, (*Ezek.* xxviii. 24.) i. e. *a ſharp pricking thorn*. So when the leproſy is *ſharp* and *pungent*, eating into the garment, it is called *mamereth*, a rankling, fretting, or corroſive leproſy. See *Hieroz. P.* I. *l.* ii. *c.* 45. *Pat.* and *Le Clerc*.

55 *If the plague have not changed its colour, and the plague be not ſpread,*] i. e. If waſhing had not altered that vicious colour mentioned *ver.* 49. though the plague had not ſpread. For ſo the particle ו ought to be rendered here, as in *ver.* 31.

It is fret inward,] Though it did not ſpread in breadth, yet it fretted in depth.

Whether it be bare within or without,] Heb. *In its bald fore-part, or in its bald back-part*; a metaphor taken from a man, as appears from *ver.* 43. The meaning is, whether the leproſy have eaten into the right ſide of the garment, or into the wrong ſide. For this ſort of leproſy was wont to eat off the nap of the cloth, and make it thread-bare. An. ante C. 1490.

56 *If—the plague be ſomewhat dark, after the waſhing of it,*] If it had changed its colour from very green or red, and was become duskiſh, then the prieſt was to cut out that part of the garment where the ſpot was.

57 *If it appear ſtill in the garment, &c.*] If after the ſpot was out, the neighbouring parts appeared to have a tincture of the vicious colour, it was to be taken for a demonſtration of a *ſpreading* leproſy.

CHAP. XIV.

AND the LORD ſpake unto Moſes, ſaying, 2 This ſhall be the law of the leper, in the day of his cleanſing: He ſhall be brought unto the prieſt: 3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and, behold, *if* the plague of leproſie be healed in the leper; 4 Then ſhall the prieſt command to take for him that is to be cleanſed, two * birds alive, *and* clean, and cedar-wood, and ſcarlet, and hyſſop. 5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, over running water. 6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them, and the living bird, in the blood of the bird *that was* killed over the running water. 7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſie, ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe † into the open field.

* Or, *ſparrows.*

† Heb. *upon the face of the field.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] The prieſts being now inſtructed how to judge of the leproſy, the next directions are about the kinds and manner of thoſe ſacrifices that were requiſite to the cleanſing the leper before he was re-admitted into the civil and religious privileges of the Jewiſh community.

2 *He ſhall be brought unto the prieſt,*] To ſome place without the camp where the prieſt ſhall appoint to meet with him. See the next verſe compared with *ch.* xiii. 46.

4 *Two birds alive and clean,*] Not *ſparrows*, as in our margin, but two *little birds* of any ſort whatſoever, provided they were *clean*. For the word ſignifies *birds* indefinitely, *Gen.* xv. 10. *Deut.* iv. 17. and xiv. 11. To reſtrain it to *ſparrows* had been abſurd, whether they were clean by the law, or unclean; for it was in vain to ſay a *clean* ſparrow, if the whole ſpecies was clean; and more unaccountable to require a *clean* ſparrow, if all were unclean. See *Bochart. Hieroz. P.* II. *l.* i. *c.* 22.

Two birds alive—and cedar-wood, and ſcarlet, and hyſſop,] The *hyſſop* bound with *ſcarlet* round a ſtick of *cedar-wood*, ſerved for an *aſpergillum*, or inſtrument to ſprinkle the blood and water. And both Dioſcorides and Pliny inform us, that the juice or reſin of cedar, together with hyſſop, were reckoned medicinal for cutaneous diſeaſes; that the former was in particular of ſervice to cure the elephantiaſis, a ſpecies of the leproſy; and that hyſſop was of virtue to diſſolve ſpots, and recover the colour of the ſkin; and this might be the reaſon why theſe things were preſcribed upon this occaſion. By *ſcarlet* is here meant ſcarlet wool, which, perhaps, was likewiſe conſidered as ſanative to ſuch diſtempers, for the ſame Dioſcorides tells us it was uſual to lay ſome of it upon wounds. See *Le Clerc*, and *Ainſw.* from *Plin. l.* xxiv. *c.* 4. and *Dioſcor. l.* i. *c.* 89. Many moral and metaphyſical reaſons are given for the uſe of theſe particulars, which are only conjectural. I ſhall only mention that of Abarbanel, who imagines that theſe four things ſignified the leper to be cured of the four evils he laboured under; the *living bird* denoting that his dead fleſh was reſtored to *life*; the *cedar-wood*, which is not eaſily corrupted, that he was cured of his putrefaction; the *ſcarlet wool*, that he was reſtored to his good complexion; and the *hyſſop*, which is purgative, and in that country of a very odorous ſmell, that his diſeaſe was purged off, and the ſtench of it gone. See *Bochart. ibid.*

5 *Over running water,*] i. e. The earthen veſſel was filled with fountain or river water, and the bird killed over the veſſel. Water being more limpid and refined by running, was therefore more proper for purification. See on *Ex.* xxix. 10. and *Gen.* xxxv. 2.

7 *Shall ſprinkle upon him—ſeven times,*] The ſame number was regarded among the Egyptians in their purifications. And Apuleius tells us, (*Met. l.* xi.) that it was conſidered by Pythagoras, who had moſt of his doctrines from Egypt, as the fitteſt number for religion. See *Le Clerc.*

And ſhall let the living bird looſe,] To ſhew that the leper was reſtored to a free converſation with his neighbours, as the bird was with the reſt of its kind.

An. ante C. 1490. 8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days. 9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head, and his beard, and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

EXPOSITION.

8 *Shall waſh—and ſhave off all his hair, &c.*] All theſe rites both contributed to and betokened cleanlineſs,

And tarry abroad out of his tent ſeven days,] For fear there might be any latent remainder of his diſeaſe, whereby his wife and children might be endangered.

9 *And he ſhall be clean.*] He ſhall be legally clean, ſo as to be re-admitted both to his family and the public worſhip.

10 And on the eighth day he ſhall take two he-lambs without blemiſh, and one ewe-lamb † of the firſt year, without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oyl, and one log of oyl. 11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the LORD, *at* the door of the tabernacle of the congregation: 12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oyl, and wave them *for* a wave-offering before the LORD. 13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering, and the burnt-offering, in the holy place: for as the ſin-offering *is* the prieſts, *ſo is* the treſpaſs-offering: it *is* moſt holy. 14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot. 15 And the prieſt ſhall take *ſome* of the log of oyl, and pour *it* into the palm of his own left hand: 16 And the prieſt ſhall dip his right finger in the oyl that *is* in his left hand, and ſhall ſprinkle of the oyl with his finger, ſeven times before the LORD. 17 And of the reſt of the oyl that *is* in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering. 18 And the remnant of the oyl that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the LORD. 19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering. 20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

† Heb. *the daughter of her year.*

EXPOSITION.

10 *He ſhall take two he-lambs—and one ewe-lamb,*] For three kinds of ſacrifices, viz. a *treſpaſs offering*, a *ſin-offering*, and a *burnt-offering*, *ver.* 12, 13.

Of the firſt year,] See on *Ex.* xii. 5.

And three tenth deals of fine flour for a meat-offering] To each of theſe ſacrifices there was a *meat* or *bread offering* appropriated, conſiſting of a tenth part of an ephah of fine flour; i. e. an omer. See on *Ex.* xvi. 36.

And one log of oil,] Which ſerved both for the meat-offering, as the manner was, *ch.* ii. 1. and for the other purpoſe mentioned *ver.* 15, 16. of this chapter. A *log* was the ſmalleſt meaſure among the Jews, containing, according to Dr. Cumberland, ſomewhat more than half a pint of our meaſure.

12 *And the prieſt ſhall—offer him for a treſpaſs-offering,*] After the manner preſcribed *ch.* vii. This being the firſt time of his appearing in the aſſembly of Gods worſhip after his recovery, it was proper he ſhould pay this public teſtimony of homage and gratitude to his deliverer, beginning with an act of humiliation for ſin, which is the ſource of all thoſe pains and diſeaſes to which both the bodies and ſouls of men are obnoxious.

And wave them, &c.] See on *Ex.* xxix. 27.

In the place where he ſhall kill the ſin-offering and burnt-offering] See on *ch.* i. 11. vi. 25.

For as the ſin-offering is the prieſts, ſo is the treſpaſs-offering,] Both of them were to be eaten by the prieſts in the court of God's houſe, *ch.* vii. 7. and therefore were equally holy. See on *ch.* ii. 3.

14 *And the prieſt ſhall put it upon the tip of the right ear, &c.*] The ſame ceremony was uſed in the conſecration of the prieſts, *ch.* viii. 24. As to the leper, the exact performance of ſo many ceremonial ſigns in the face of the church, ſerved to ſatisfy all men that he was perfectly purified, and ſo authorized to aſſociate himſelf with the reſt of God's people. See *Matt.* viii. 4.

Before

Before the Lord,] i. e. Before the ſanctuary, where Jehovah was peculiarly preſent.

17 *Upon the blood of the treſpaſs-offering*,] i. e. Upon the ſame part which was before ſprinkled with the blood, &c. as it is more clearly expreſſed, *ver.* 28.

18 *And the prieſt ſhall make an atonement for him before the Lord*],] Sometimes this phraſe *to make atonement*, ſignifies merely to make a thing fit for holy uſes. Thus Moſes is ſaid to *make an atonement for the altar*, *Ex.* xxix. 36, 37. So here, to make atonement for the leper ſignifies, to render him legally fit for being partaker of the holy things offered at the altar. See on *ver.* 53.

19 *And the prieſt ſhall offer the ſin offering*, &c.] The rites of purification for the leproſy were not only burdenſome but chargeable, to make men more cautious of contracting ſo foul an impurity. An. ante C. 1490.

Afterward he ſhall kill the burnt-offering,] This being the nature of a preſent to God, in gratitude for having worked his cure, was not to be offered till, by the other offerings for treſpaſs and ſin, the man had made public profeſſion of his repentance, without which his *gift* could not find acceptance at God's altar. See on *Lev.* viii. 22.

21 And if he *be* poor, and * cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering † to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oyl, for a meat-offering, and a log of oyl: 22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering. 23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD. 24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oyl, and the prieſt ſhall wave them *for* a wave-offering before the LORD. 25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot. 26 And the prieſt ſhall pour of the oyl into the palm of his own left hand. 27 And the prieſt ſhall ſprinkle, with his right finger, *ſome* of the oyl that *is* in his left hand, ſeven times before the LORD.

28 And the prieſt ſhall put of the oyl that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering. 29 And the reſt of the oyl that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD. 30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get: 31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other for a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him that is to be cleanſed, before the LORD. 32 This *is* the law *of him* in whom *is* the plague of leproſie, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

* Heb. *his hand reach not.*

† Heb. *for a waving.*

EXPOSITION.

21 *And if he be poor, and cannot get ſo much*] See on *ch.* i. 14.

And one tenth deal of fine flour,] Inſtead of three tenth deals which the richer ſort were to offer, *ver.* 10.

24 *And the prieſt ſhall take the lamb*, &c.] This and all that follows to *ver.* 33, is but a repetition of what has been ſaid already, *ver.* 10, 11, &c.

28 *And the prieſt ſhall put—upon the place of the blood of the treſpaſs offering*,] It is ſaid, *ver.* 17, upon the blood of *the treſpaſs-offering*, but here *upon the place of the blood:* whence the Jews infer, that if the blood laid upon the part chanced to be wiped off, it was ſufficient to lay the oil in the place where it had been.

33 And the LORD ſpake unto Moſes, and unto Aaron, ſaying, 34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſie in a houſe of the land of your poſſeſſion; 35 And he that owneth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe: 36 Then the prieſt ſhall command that they * empty the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe. 37 And he ſhall look on the plague, and, behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall; 38 Then the prieſt ſhall go out of the houſe, to the door of the houſe, and ſhut up the

* Or, *prepare.*

An. ante C. 1490. house seven days. 39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house; 40 Then the priest shall command that they take away the stones, in which the plague *is*, and they shall cast them into an unclean place without the city. 41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off, without the city into an unclean place. 42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

EXPOSITION.

34 *When ye be come into the land—and I put the plague of leprosy in a house.*] Hence some infer that this plague was a supernatural stroke, and that it began in the houses, which were not infected by the inhabitants, but the inhabitants by the houses. And the Jews have a tradition that this punishment was inflicted for calumny and detraction; for which I find no other foundation but that of Miriam's example in *Num.* xii. where the leprosy is a punishment for her *evil tongue*. They tell us that it first infected the walls of the house, and if the offender repented it went no farther. But if he persisted, it proceeded to his household-stuff, and if he still went on, it invaded his garments, and at last his body. See *Maimon. More Nev. p.* III. *c.* 47. But there is no relying on rabbinical traditions; neither can it be inferred from this expression of *God's putting the plague in a house*, that the stroke was supernatural; since, as has been said before, it is scripture stile to ascribe all events to God. See on *Deut.* xxxii. 39. 2 *Sam.* xvi. 10. xxiv. 1. with 1 *Chro.* xxi. 1, 2. *Is.* xlv. 7. And here give me leave to repeat it, that this language is not more pious than it is strictly just and philosophical. For what are all the events in the natural world, but the effects of that constitution of nature which God has appointed, and over which he constantly presides.

36 *That all that is in the house be not made unclean,*] The leprous house, we are told, was one of the most contagious things, therefore this merciful direction is given, that all the furniture should be removed in time, to preserve it from pollution. See *Ainsw.* This seems to be the natural sense of the words; but Le Clerc will have it, that this uncleanness in the furniture of the house was grounded in mere opinion or apprehension; for if it had been real, the uncleanness would not have then first begun, when the priest entered the house to pronounce it unclean.

37 *With hollow strokes*] There was the same kind of mark of leprosy in a house, as in the body of a man; for as in the one, if there was a spot in the skin deeper than the flesh, *ch.* xiii. 3. it was a leprous symptom; so, in the other, if there appeared hollow or depressed strakes in the wall. This shews of what a corroding nature this disease must have been, to eat into the very walls.

Greenish or reddish,] Rather *bright green* or *bright red*, which was the mark of leprosy in a garment, *ch.* xiii. 49.

38 *The priest shall—shut up the house, &c.*] If at first sight the infection had eaten but a little way into the walls, or wood, the priest was to order the house to be shut up for a week, to see how it would proceed.

39, 40, 41, 42 *And the priest shall come again, &c.*] If, at the weeks end he found it spread, or to have eaten deeper into the parts infected, he was to judge it the leprous plague; and to order every such part to be pulled out, or knocked down, and new and fresh stuff to be put in its room. The whole house to be all over scraped clean, and new plaistered over; the old plaister, along with the infected parts, to be thrown into some common sink or dunghil. See *Pyle.*

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; 44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosie in the house: it *is* unclean. 45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house: and he shall carry *them* forth out of the city into an unclean place. 46 Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even. 47 And he that lieth in the house shall wash his clothes: and he that eateth in the house, shall wash his clothes.

EXPOSITION.

43 *And if the plague come again, &c.*] Then if, upon a third inspection, after this cleansing and repairing, he finds the infection to break out again, he is to pronounce it an incurable *leprosie*, and shall order the house to be pulled down, stick and stone, and all its materials to be thrown away, as no further fit to be used. See *Pyle.*

44 *It is a fretting leprosy,*] Of the same nature with that in a garment, which could not be stopt, *ch.* xiii. 51.

45 *And he shall break down the house, the stones of it, &c.*] This may be considered as a figurative representation of God's proceedings towards the Jews when they rebell'd against him. For first some of them were removed; then the whole nation, by degrees, very much impaired; till at last, their degeneracy growing universal, they were all carried captive out of their own land. See *Pat.*

46, 47 *He that goeth into the house, &c.*] Whoever lodges, eats, or but enters into such a house, during the time of its suspicion and examination

nation by the prieſt, ſhall be defiled for that day, and ſhall waſh his clothes and his body, before he comes into company, or to the tabernacle to worſhip. See *Pyle*. Ant. ante C. 1490.

48 And if the prieſt * ſhall come in, and look *upon it*, and, behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed. 49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop. 50 And he ſhall kill the one of the birds in an earthen veſſel, over running water. 51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times. 52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet. 53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean. 54 This *is* the law for all manner plague of leproſie, and ſcall, 55 And for the leproſie of a garment, and of an houſe, 56 And for a riſing, and for a ſcab, and for a bright ſpot: 57 To teach † when *it is* unclean, and when *it is* clean: this *is* the law of leproſie.

* Heb. *in coming in ſhall come in*, &c.

† Heb. *in the day of the unclean, and in the day of the clean.*

EXPOSITION.

48 *If—the plague have not ſpread*, &c.] If on the contrary, after the forementioned methods uſed, the prieſt finds the infection ſtopt, and no further ſigns appear, he is to declare it cured, and fit for habitation.

49 *And he ſhall take to cleanſe the houſe two birds*, &c.] The ſame rites as were appointed for the cleanſing of a leprous man, *ver.* 4.

53 *And make an atonement for the houſe*,] Cleanſe it ſo as to be fit for any man to dwell in it. See on *ver.* 18.

CHAP. XV.

AND the LORD ſpake unto Moſes, and to Aaron, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them: When any man hath a * running iſſue out of his fleſh, becauſe of his iſſue he *is* unclean. 3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his uncleanneſs. 4 Every bed whereon he lieth that hath the iſſue, is unclean: and every † thing whereon he ſitteth, ſhall be unclean. 5 And whoſoever toucheth his bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 9 And what ſaddle ſoever he rideth upon, that hath the iſſue, ſhall be unclean. 10 And whoſoever toucheth any thing that was under him, ſhall be unclean until the even: and he that beareth *any of* thoſe things, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 11 And whomſoever he toucheth that hath the iſſue (and hath not rinſed his hands in water) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 12 And the veſſel of earth, that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

* Or, *running of the reins.*

† Heb. *veſſel.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes*, &c.] After this, Moſes and Aaron are inſtructed in ſome other caſes, which were to be accounted matters of legal uncleanneſs in man or woman; on account whereof they were to be debarred from converſation, and the worſhip of the *ſanctuary*, for ſome time, and obliged to perform certain ceremonies for their purification. Theſe, tho' in the main aiming at the ſame deſign with the foregoing caſes, viz. to teach the neceſſity of moral purity, and preſerve the reverence due to the worſhip of God, yet were particularly intended as a reſtraint upon immoderate indulgences of the fleſh. See *Pyle*.

2 *When any man hath a running iſſue*] What phyſicians call a *Gonorrhœa*, or running of the reins,

An. ante C. 1490.

reins, a diſeaſe commonly proceeding from a lewd courſe of life. Such a one was in a ſtate of *uncleanneſs*, all the while it was upon him, tho' it might ſometimes ceaſe running for the preſent. If it proceeded merely from innocent accidental cauſes, ſays Maimonides, as by a ſtrain in the back, by carrying too great a burden, or by violent leaping, the man was not defiled with it, nor concerned in this law. See his *Mechuſs Kapparah*, *cap.* 2. (A)

Out

NOTES.

(A) Many eminent divines, and others, have been of opinion, that theſe uncleanneſſes deſcribed by Moſes, *Lev.* xv. 2. as alſo the ſore boils wherewith Satan, by God's permiſſion, ſmote Job from the ſole of his foot to the crown of his head, *Job*, *ch.* ii. and the ſevere diſeaſe wherewith David was afflicted when he wrote the 38th Pſalm, *ver.* 3, 5, 6, 7. are the ſame diſtemper with the preſent *Venereal Diſeaſe*. But a late eminent French phyſician has produced ſeveral cogent arguments to prove, as far as a negative can be proved, that the venereal diſeaſe, properly ſo called, was not known in our hemiſphere, i. e. in Europe, Aſia, or Africa, till the fifteenth century: That then it made its firſt appearance in Europe, about the year 1494, and was from thence propagated to moſt places in Aſia and Africa. The firſt argument he makes uſe of to prove his point is, the ſilence of all the ancient phyſicians who have lived ſince the age of Hippocrates, i. e. from the infancy of phyſic among the Greeks and Romans, in whoſe writings there is not the leaſt ſyllable that can be applied to the *Venereal Diſeaſe*. His ſecond argument is drawn from the ſilence of all the ancient writers of profane hiſtory, who have given no account of any perſon that ever had this diſeaſe, though the lewdneſs of emperors, kings, and others, have often fallen under the laſh of their pen. In the next place he ſhews, by poſitive proofs, that this diſeaſe having been common in America, when diſcovered by Columbus, eſpecially in the iſland of Hiſpaniola, it was from thence tranſported into Europe by ſome of the Spaniſh ſoldiers, who returned with Columbus into Spain, An. 1493, or others who returned with his brother in the following year. That in the war between Charles VIII. of France, and Ferdinand of Spain, there were in the Spaniſh army not a few of thoſe infected ſoldiers, who had returned from the Weſt Indies: and the French, by having communication with the ſame women who had lain with the Spaniards, had the infection likewiſe communicated to them; and thus the ſeeds of this diſeaſe paſſed from one to another. It ſpread itſelf from Caſtille into Portugal, and was there named the *Caſtilian Diſeaſe*. In the year 1496, upon the marriage of the daughter of Ferdinand with the arch-duke Philip, it was, by the ſame Caſtilians, tranſported into the Low-countries, and there it was called the *Spaniſh Diſeaſe*. In like manner it was carried over from France into England, where it is named the *French pox*; and as the contagion came chiefly from Bourdeaux, it was formerly called here the *Bourdeaux Diſtemper*. At the ſame time it ſpread itſelf along the coaſts of Aſia and Africa, partly by means of the baniſhment of the Jews and Mahometans into thoſe parts, who were driven out of Spain by Ferdinand upon the conqueſt of Granada; and partly by means of the maritime trade of the French and Spaniſh merchants in the ports of Aſia and Africa, and thus by degrees it extended itſelf as far as the Eaſt-Indies, and the remoteſt corners of Aſia.

As to the origin of this diſeaſe, he takes it to have been peculiar to the iſlands of the Weſt-Indies, particularly to Hiſpaniola, like other epidemical diſeaſes; as of old the Elephantiaſis of Egypt, and in modern times the Bronchocele, or rupture of the throat, among the inhabitants of the Alps. He conjectures it might be chiefly owing to their foul feeding; for they made no ſcruple to live upon worms, ſpiders, bats, and even ſerpents. This cauſe, concurring with the heat of the climate, and the unreſtrained indulgence of leud deſires in either ſex, were, he thinks, the original and prime cauſes of this dreadful diſtemper.

In this manner my author attempts to explain the origin and cauſes of this contagion; from whence it appears to be a great miſtake to ſuppoſe, that there is any mention of it either in the writings of Moſes, or the other ſacred books. As to what ſome have alledged, that the leproſy was the ſame as the venereal diſeaſe, he proves, from the united teſtimonies of the moſt eminent phyſicians, and by comparing the ſymptoms of the one with thoſe of the other, that they were quite diſtinct diſeaſes. For tho' in ſome few accidental appearances there is ſome faint reſemblance between them, yet in the moſt eſſential they are widely different. In leprous perſons we don't find the genital organs to be more particularly affected than the other parts of the body, which is a never-failing circumſtance in the *Venereal Diſeaſe*; as, on the other hand, we ſhall never find in venereal perſons that ſtupor and inſenſibility in the extreme parts, which is ſo peculiar to the leproſy, as to have occaſioned the proverb, *to be as ſenſeleſs as a leper*. A confirm'd leproſy all phyſicians have judg'd incurable; but the worſt ſtate of the *Venereal Diſeaſe* may certainly be cured. The ſymptoms of the leproſy are encreas'd by the uſe of mercurial medicines; venereal perſons, on the other hand, may always find benefit from them, and, if rightly adminiſter'd, never fail of a cure.

The moſt ſpecious arguments in favour of the antiquity of the venereal diſeaſe, are thoſe produced by Mr. Becket, a ſurgeon in London; who, in three diſſertations publiſhed in the Philoſophical Tranſactions, labours to prove that a venereal *gonnorhœa* was known in England ſome ages before the year 1494, under the Engliſh name of *Brenning* or *Burning*, whereof frequent mention is made by the Engliſh hiſtorians. But my author ſhews, that this could not be a *venereal gonorhœa*, for in that there is a *fluxus ſeminis purulenti*; whereas nothing like this is mentioned by any of the authors who have wrote of *Brenning*; and yet 'tis not probable that a ſymptom of ſuch conſequence would have been omitted, if any ſuch had been obſerved at that time. Again, this *Brenning* or *Burning*, was ſo ſlight a diſorder as to be cured by a bare fomentation, or at moſt by an anodyne injection, as we learn from a quotation given us by Mr. Becket himſelf: but a venereal gonorrhœa is a complaint of ſo ſtubborn a nature, that it frequently takes up a great deal of time before it can be cured, and is never cured without ſome difficulty. Many of the teſtimonies produced by Mr. Becket in favour of his opinion, are later than the year 1494, and therefore may belong to ſuch diſorders as were truly venereal. For they go no higher than the year 1530, at which time the venereal diſeaſe had not only ſpread itſelf through Italy and France, but had got a firm footing in England alſo, as appears from Dr. Friend's Hiſtory of Phyſic, *V.* II. *p.* 345. One teſtimony of his is indeed remarkable; it is taken from a manuſcript in Lincoln-college, Oxford, in which we have theſe words of one Thomas Gaſcoigne, who, Mr. Becket ſays, was at that time chancellor of Oxford. *Novi enim ego magiſter Thomas Goſcoigne, licet indignus, theologiæ doctor, qui hæc ſcripſi & collegi, diverſos viros qui mortui fuerunt ex putrefactione membrorum ſuorum genitalium & corporis ſui; quæ corruptio & putrefactio, ut ipſi dixerunt, cauſata fuit per exercitium copulæ carnalis cum mulieribus. Magnus enim dux in Anglia, ſc. Joannes de Gaunt, mortuus eſt ex tali putrefactione membrorum genitalium & corporis ſui, cauſata per frequentationem mulierum. Magnus enim fornicator fuit, ut in toto regno Angliæ divulgabatur, & ante mortem ſuam, jacens ſic infirmus in lecto, eandem putrefactionem regi Angliæ Ricardo ſecundo oſtendit, cum idem rex eundem ducem in ſua infirmitate viſitavit; et dixit mihi qui iſta novit unus fidelis ſacræ theologiæ baccalaureus. Willus etiam longe vir maturæ ætatis et de civitate Londonii, mortuus eſt ex tali putrefactione membrorum ſuorum genitalium et corporis ſui, cauſata per copulam carnalem cum mulieribus, ut ipſemet pluries confeſſus eſt ante mortem ſuam, cum manu*

ſua

Out of his fleſh] See *Gen.* xvii. 13. *Ezek.* xvi. 26. So μεγα κρεας is uſed in Ariſtophanes. See *Le Clerc.*

3 *Be ſtopped from his iſſue,*] The ſenſe ſeems to be, that he is not preſently clean, though his iſſue be ſtopped, as is farther explained *ver.* 13. See *Le Clerc.* Or it may ſignify, whether it flow freely, and with a continued running, or through its conſiſtency ſtop the paſſage. See *Jun. & Tremel.*

It is his uncleanneſs] This law was founded in equity, ſince the diſeaſe here mentioned could hardly be contracted without exceſſive lewdneſs; and, for reaſons known to phyſicians, it was proper that ſuch a man ſhould be interdicted for a time from the uſe of the marriage bed. See *Le Clerc.*

4—13 *Every bed whereon he lieth*] Every thing that he toucheth, his bed, his chairs, his diſhes, &c. are all unclean, and unfit to be uſed by any body but himſelf; and muſt be either cleanſed with water, or broken in pieces, according as the nature of the thing is. And whoever touched him, or any thing that he uſed; whoever chanced to catch any of his ſpittle, or to touch but his hands, unleſs they were clean waſhed, (*ver.* 11.) was defiled for that day, and obliged to waſh his clothes and his body, before he could go into company, or to the place of public worſhip. See *Pyle.* An. ante C. 1490.

8 *If he that hath an iſſue ſpit upon him that is clean,*] As no puniſhment is ordained for the perſon who ſpits upon his neighbour in this impure ſtate, it is to be preſumed that an involuntary accidental action is here meant, as expreſſed in the paraphraſe. See *Calmet.*

9 *And what ſaddle ſoever, &c.*] The Hebrew *merchat* may ſignify a *chariot* or other vehicle, in which ſenſe it occurs, 1 *Kin.* iv. 26.

11 *And hath not rinſed his hands in water,*] This may refer either to the man who is unclean, or to the man whom he toucheth. It ſeems moſt reaſonable to underſtand it of the former, who, if he had any neceſſary occaſion to touch another perſon, was obliged firſt to waſh his hands. The Rabbins, who underſtand it of the latter, take *hands* to be here put for the whole body. See *Le Clerc.*

12 *And the veſſel of earth that he toucheth —ſhall be broken,*] See on *ch.* vi. 28.

13 And when he that hath an iſſue, is cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean. 14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the prieſt. 15 And the prieſt ſhall offer them, the one for a ſin-offering, and the other for a burnt-offering; and the prieſt ſhall make an atonement for him before the LORD, for his iſſue.

EXPOSITION.

13 *In running water,*] See on *ch.* xiv. 5.

And ſhall be clean.] So as he may keep company with his neighbours without defiling them; but he was not to enter the ſanctuary till the following ſacrifices were offered.

15 *And the prieſt ſhall make an atonement for him, &c.*] Reſtore him to the ſtate of thoſe who are legally clean, and qualify him for partaking of holy things. See on *ch.* xiv. 18.

NOTES.

ſua propria eleemoſynas diſtribuit, ut ego novi, Anno Domini, 1430. But neither does this teſtimony of Mr. Becket prove the point for which he produces it; for long before the venereal contagion was known, ſeveral phyſicians have diſcourſed of ulcers, putrefactions, and mortifications in the genital organs. Of which ſee *Galen, l.* vi. *c.* 6. *de locis affectis*, and *Celſus, l.* vi. *c.* 18. As alſo ſeveral ancient hiſtorians have made mention of them in their works. Thus Joſephus, in his ſecond book againſt Apion, relates, that this vile ſlanderer of the Jews was afflicted with an ulcer in the *Penis*, of which, after ſeveral inciſions to no purpoſe, he died in exquiſite torments, the genital parts being putrefied. And again, *Hiſt. Iud. l.* xvii. *c.* 8. he ſays, that Herod, king of the Jews, died conſumptive and convuls'd, his private parts being putrefied and eaten up with worms. To theſe diſeaſes laſcivious perſons muſt have been moſt liable, as having converſed generally with unclean women. Or if the women with whom they converſed were not unclean, yet from their frequent acts of lewdneſs, they could not but be more liable to theſe diſtempers than the chaſte and temperate. And therefore, ſays my author, unleſs Mr. Becket can produce better reaſons, he will never convince perſons of judgment, either that *John* of *Gaunt*, or *Wills* of *London*, had the venereal diſeaſe, *quod illi mortui ſunt ex putrefactione membrorum ſuorum genitalium et corporis ſui*; or becauſe *illa corruptio et putrefactio, ut ipſi dixerunt, cauſata fuerit per exercitium copulæ carnalis cum mulieribus.* For 'tis plain, from what we have ſaid, that ſuch putrefactions of the genital organs might have aroſe formerly without any *venereal taint*, either from impure coition with a woman diſeaſed in her womb, or from lying with a leprous woman, or one who had converſed with a leper, or even from an immoderate uſe of coition with ſuch as were ſound, as they may at preſent likewiſe proceed from the ſame cauſes.

Some are of opinion that the antiquity of the venereal diſeaſe may be gathered from the Greek names, which are given to venereal diſorders, being known to the ancients, ſuch as *Gonorrhæa, Phimoſis, Paraphimoſis, Bubo*, &c. But they muſt be great ſtrangers to learning, as well as to phyſic, who do not know that a *Gonorrhæa, Phimoſis*, &c. were formerly both obſerv'd and deſcrib'd by the Greek phyſicians, tho' not venereal, but owing to a quite different cauſe; and that, after the appearance of the *Venereal Diſeaſe*, theſe names were made uſe of to expreſs reſembling diſorders, tho' derived from a different cauſe, as proceeding from a venereal taint, a new ſpecies of poiſon unheard-of in former ages. And why may it not be allowed in phyſic to apply old names to new ſubjects, where there is a reſemblance, as well as in other caſes? Thus we call by Greek names a regiment, *Phalanx*; a muſket, *Catapulta*; gun powder, *Pulvis pyrius*; the compaſs, *Pyxis nautica*; the art of printing, *Typographia*; tho' 'tis certain that all theſe particulars were abſolutely unknown to the antient Greeks. See *Aſtruc of the Venereal Diſeaſe.*

An. ante C. 1490.

16 And if any mans ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even. 17 And every garment, and every ſkin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even. 18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

EXPOSITION.

16 *And if any man's ſeed of copulation, &c.*] This law is thought to be the ſame with that *Deut.* xxiii. 10. where it is more fully expreſſed. There was a law of the ſame nature amongſt the Egyptians, relating to their prieſts: Εαν δε ποτε συμβαινη και ονειρωττειν, παραχρημα επικαθηραν λουτρω το σωμα· i. e. If any of them had an involuntary nocturnal emiſſion, they preſently purified their bodies by waſhing. The ſame ceremony ſeems to have prevailed amongſt the Romans, to which Perſius alludes, *Sat.* ii.

Hæc ſanctè ut poſcas, Tiberino in gurgite mergis,
Mane caput bis terque, & noctem flumine purgas.

18 *They ſhall both bathe themſelves in water,*] This law ſerved both to preſerve a due regard to natural purity and cleanlineſs, and to reſtrain from the immoderate uſe of the marriage bed.

And be unclean until the even.] So as they ſhould not dare to approach the ſanctuary for that day. *Until even*; i. e. till next day begin. See on *ch.* xi. 24.

19 And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be * put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even. 20 And every thing that ſhe lieth upon in her ſeparation ſhall be unclean: every thing alſo that ſhe ſitteth upon, ſhall be unclean. 21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean until the even. 24 And if any man lye with her at all, and her flowers be upon him, he ſhall be unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean. 25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe ſhall be unclean. 26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation. 27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

* Heb. *in her ſeparation.*

EXPOSITION.

19 *Iſſue in her fleſh,*] *Fleſh* here ſignifies as in *ver.* 2.

She ſhall be put apart ſeven days,] During the time of her monthly infirmity ſhe was not to lie with her huſband, nor to approach the ſanctuary. See *ver.* 24. and *ch.* xviii. 19.

20 *Every thing that ſhe lieth upon in her ſeparation, ſhall be unclean, &c.*] For this regulation there ſeems to have been a ſufficient natural reaſon in that hot climate, without ſuppoſing what good authors alledge, that there was ſomewhat infectious in the caſe. So Grotius: *In Syria & locis vicinis* ιμμενα *habere aliquid contagione nocens.* So Tavernier in his travels, *l.* iii. *c.* 27. relates, that the women among the *Cafres*, and eſpecially on the coaſt of *Melinda*, are then of ſo virulent a diſpoſition, that if Europeans ſtand any time near the urine they have lately made, they ſhall not only be ſeized with a fever and head-ach, but ſometimes with the peſtilence. And thus, if any credit at all is due to his relation, we muſt interpret of ſuch women as live in the hotter countries what Pliny has ſaid in his *Nat. Hiſt. l.* vii. *c.* 15. for to thoſe in milder regions it cannot be applied: *Nihil*, ſays he, *facile reperiatur mulierum profluvio magis monſtrificum; aceſcunt ſuperventu muſta, ſtereleſcunt tactæ fruges, moriuntur inſita, &c.* See alſo *l.* xxviii. *c.* 7.

24 *If any man lye with her at all, &c.*] i. e. Unwittingly, for if it was done with the knowledge of the parties, both of them were to be cut off, *ch.* xx. 18.

He ſhall be unclean ſeven days,] There was great reaſon for keeping men from the company of women in this condition, if what ſome obſerve be true, that leproſies and other diſeaſes were thereby propagated. Eſpecially ſince the Jews were ſo libidinous a people, that it was highly neceſſary to lay ſuch reſtraints upon them. See *Pat.* However we may apprehend no inconvenience from lying with women in their infirmity, yet it is certain that very pernicious conſequences follow from it in ſome places of the world. Remarkable to this purpoſe are the words of Julius Palmarius in his treatiſe *De Lue Venerea*, publiſh'd in 1578, *l.* i. *c.* 2. where ſpeaking of the prevalence of this diſeaſe in that part of America called Florida, he ſays,—*Tantam illic eſſe ad hunc morbum proclivitatem, ut ſiquis cum muliere, cui menſes profluant, jungatur, ſtatim vel venereum bubonem vel veram luem contrahat.* Now if the menſtrual blood be ſo virulent

lent in the hotter climates, it must be very unsafe to go near women in that state. Even in our milder regions, if any one has to do with women at that time, the male parts are apt to be affected with a slight inflammation. How much more grievous consequences must therefore attend such shameful converse in a hot climate. For this reason women in those circumstances were no less accounted unclean among the Arabian Mahometans, than among the Jews. And hence an excellent author is of opinion, that all communication with a menstruous woman was forbidden by the Jewish law upon this very account, lest, says he, by defiling themselves with such an unclean embrace, the Jews should contract some grievous disorder: Moses, or rather God the author of the Mosaic law, by this prohibition, as in many other instances, consulted the safety of the people of Israel. See *Astruc of the Venereal Disease*, *ch.* xi. An. ante C. 1490.

25 *If a woman have an issue of her blood many days*, &c.] In case the menstruous returns of any woman should prove a continual bloody flux, she was thereby rendered unclean, and to be put apart as long as the distemper lasted: which made this a very grievous infirmity, because it continued in some many years, as appears by the story of the woman in the gospel, *Matt.* ix. 20.

28 But if she be cleansed of her issue, then she shall number to her self seven days, and after that she shall be clean. 29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. 30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

EXPOSITION.

28 *She shall be clean*,] So as to be restored to common conversation, but not admitted to the sanctuary, till, in testimony of her gratitude to God, she has brought an offering in the same manner as in the case mentioned *ver.* 13, 14.

29 *And on the eighth day she shall take unto her two turtles*, &c.] This refers not to the monthly return, but to the case last mentioned, *ver.* 25. The woman cured of that disease was, upon her first approach to the sanctuary, to pay her acknowledgment to God, the giver of health, by presenting the *sin-offering* here mentioned: not as if such uncleanness was considered as a sin, or as if such diseases were the punishment of particular sins, or always inflicted upon persons more wicked than their neighbours; but because all the ills of life are justly to be reckoned the punishments and fruits of sin. Hence it is that Christ says to those whom he cures of diseases, *thy sins are forgiven*; i. e. Thou art released from those maladies which are the fruits of sin. *Le Clerc.* See *ch.* xiv. 12.

30 *And the priest shall make an atonement for her*, &c.] See on *ver.* 15.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them. 32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith. 33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

EXPOSITION.

31 *That they die not in their uncleanness, when they defile my tabernacle*, &c.] This shews that one main design of these laws was to impress the minds of that carnal people with a high respect and veneration towards the worship of God, and whatever bore the name of sacred. And indeed it could not but have a considerable influence this way, since there were so many sorts of legal pollutions, that it became a business of great care and circumspection, to approach the Divine Presence with such purity and decorum as they ought. See *Maimon. More Nev. P.* III. *c.* 47.

CHAP. XVI.

AND the LORD spake unto Moses, after the death of the two sons of Aaron, when they offered before the LORD, and died: 2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. 3 Thus shall Aaron come into the holy *place*: with a young bullock for a sin-offering, and a ram for a burnt-offering.

EXPOSITION.

1 *And the Lord spake unto Moses, after the death of the two sons of Aaron*,] This chapter would have naturally followed the *tenth* chapter, where the death of those two persons is related, if that had not given occasion for declaring the forementioned laws about those uncleannesses that unqualify

An. ante C. 1490.

qualify an Iſraelite for approaching the ſanctuary. See the preface to *ch.* xi. Next follows a very material law, given at the ſame time to Moſes, as a reſtraint upon the high-prieſt, relating to the time and manner of his officiating in that part of the tabernacle, (and temple afterwards) called the *Moſt holy place.* See *Pat.*

2 *Speak unto—Aaron, that he come not at all times, into the holy place, within the vail,*] In the holy place without the vail, the high-prieſt, or one of the inferior prieſts, went every day, morning and evening, when they offered incenſe. But into this *holy place within the vail*, commonly called *the moſt holy place*, as none but the high-prieſt was to enter, ſo neither was he to enter into it at all times, as into a common place of worſhip, or to perform divine ſervice there at his own pleaſure. He entered into it for ordinary only once a year, upon a certain day, viz. the great day of *expiation* for the tranſgreſſions of the whole Iſraelitiſh nation. See on *ver.* 29, 30, 34, compared with *Ex.* xxx. 20, &c. *Heb.* ix. 7. But upon extraordinary occaſions he might alſo enter into it oftner, as when he was to conſult the oracle of God; or when the tabernacle was taken down or ſet up according to the journeying of the Iſraelites. See *Calmet* and *Kidder.*

That he come not at all times,] Perhaps the ſons of Aaron broke into the *moſt holy place*, there to offer incenſe, which might be the reaſon of giving this law at that time. See *Le Clerc.*

For I will appear in the cloud upon the mercy-ſeat,] This ſacred apartment he was to look upon as the place of the ſpecial reſidence of the *Divine Glory*, and therefore not to enter thither but when appointed, and in ſuch manner as God directed. The *cloud* here is diſtinct from that mentioned, *Ex.* xl. 34, 35, for that was on the outſide of the tabernacle, and aſcended from the *glory* that was within the tabernacle. But this ſeems to be underſtood of the ſmoke of the incenſe which the high-prieſt burnt, when he entered into the moſt holy place, which was the *cloud* wherewith the mercy-ſeat was then covered. See on *ver.* 13. *Pat.* (A)

3 *Thus ſhall Aaron come—with a young bullock for a ſin-offering, &c*] Preparatory to his entering on this ſolemn piece of ſervice, the high-prieſt was firſt to offer two ſacrifices in behalf of himſelf and his family, as appears from *ver.* 6. viz. a bullock for a *ſin-offering*, (for no other ſacrifice was allowed for the ſin of an high-prieſt, *ch.* iv. 3.) in confeſſion of his infirmities and tranſgreſſions, and to put him in mind that he was but an imperfect interceſſor with God, *Heb.* vii. 27. ix. 7. Next he was offer a ram for a burnt-offering, in token of his dedicating himſelf wholly to God, with promiſe of new obedience. See on *Lev.* i. 3. The Jews mention ſeveral preliminary rites as neceſſary to be obſerved by him before his entering into the holy place; ſuch as his dwelling apart from his family in a chamber of the temple ſeven days before: his eating little or nothing the foregoing night, leſt any accident by night ſhould make him unfit to officiate next day, and that he might awake the ſooner to prepare for the ſolemn ſervice.

4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on. 5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-offering, and one ram for a burnt-offering. 6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe. 7 And he ſhall take the two goats, and preſent them before the LORD, at the door of the tabernacle of the congregation. 8 And Aaron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for the * ſcape-goat. 9 And Aaron ſhall bring the goat upon which the LORDS lot † fell, and offer him for a ſin-offering. 10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſs.

* Heb. *Azazel.*
† Heb. *went up.*

EXPOSITION.

4 *He ſhall put on the holy linen coat,*] Upon other days, when the high prieſt officiated, he was bound to put on all the garments mentioned *Ex.* xxviii. 4. four of which were called the golden garments, becauſe there was a mixture of gold in them; but on this day he put on only thoſe four linen garments here ſpecified, which were the habit of the ordinary prieſts as well as his. This ſeems to have been in token of humiliation, becauſe this day was appointed for a general repentance and confeſſion of ſins. See *Pat.* and *Le Clerc.* For the linen coat, ſee on *Ex.* xxviii. 39.

And he ſhall have the linen breeches on his fleſh,] To cover his nakedneſs. For the word *fleſh* ſignifies here as in *v.* xv. 2. See them deſcribed on

NOTES.

(A) Such ſacred places the Gentiles had in ſome countries, which, according to this pattern, were opened only once a year. Pauſanias, in his Bœotia, mentions the temple of Dindymene, which they thought it not lawful to open more than one day in the year: Μιαν ἐφ ἑκαστων ετων ἡμερα, και ᾳ πειρα, το ἱερον ανοιγειν νομιζουσι. And of the temple of Eurynomene, he ſays, in the ſame book: Ημερα δε αυτη κατ ετος ἑκαστον το ἱερον ανοιγνυσι της Ευρυνομενης, τον δ αλλον χρονον ᾳ σφισιν ανοιγνυναι καθεστηκε; i. e. On the ſame day every year they open the temple of Eurynomene, but take care that it be never opened at any other time. And the ſame author records what is pretty ſingular, that the temple of Neptune Equeſtris was never opened; deeming the place, it ſeems, ſo ſacred, that no man was worthy to enter into it. See *Outram de Sacrif. l.* i. *c.* 3. And in his Eliaca he ſays the ſame of the temple of Orcus, Ανοιγνται μιᾳ ἡμερᾳ κατ ετος ἑκαστον.

Ex. xxviii. 42. On this high feſtival the high-prieſt was to wear nothing but linen, which is a more proper emblem of purity than woolen, both becauſe it waſhes whiter, and is more eaſily cleanſed. On which account the Egyptian prieſts wore nothing but linen. See *Herodot l.* ii. *c.* 37.

And ſhall be girded with the linen girdle,] See on *Ex.* xxviii. 39.

The linen mitre,] See on *Ex.* xxviii. 39.

Theſe are holy garments] i. e. They are peculiarly holy: to be uſed only when he was in the exerciſe of this ſolemn part of his ſacred office. See on *ver.* 23.

Therefore he ſhall waſh his fleſh in water, and ſo put them on,] Beſides the waſhing of the hands and feet, as upon other days, at the beginning of divine ſervice, *Ex.* xxx. 19, 20. the high-prieſt was, on this day, to waſh his *fleſh*, or his whole body, before he put on theſe holy garments, and entered on the ſolemn ſervice of the day: which ſignificant rite fitly betokened that peculiar holineſs and purity with which men ought to prepare themſelves for more ſolemn acts of piety and devotion.

5 *And ye ſhall take of the congregation—two kids—for a ſin-offering,*] The former ſacrifices were for himſelf; theſe for the whole body of the people. The two kids here mentioned were to be but two parts of one and the ſame offering; therefore both are ſaid to be *for a ſin-offering*.

6 *And Aaron ſhall offer his bullock of the ſin-offering,*] He ſhall preſent it before God to be ſacrificed, which was done with a ſolemn prayer and confeſſion of ſins.

Make an atonement for himſelf, and for his houſe,] Under the name of *his houſe* ſeem to be included not only his family, but all the prieſts who are called the houſe of Aaron, *Pſ.* cxv. 10, 12. cxxxv. 19. and the Levites too, for they are not comprehended under the name of the *congregation of the children of Iſrael*, as appears from *Num.* i. 49. See *Pat.*

7 *He ſhall—preſent them before the Lord, &c.*] The ſcape-goat was preſented at the door of the tabernacle before the Divine Preſence, as well as the other goat, to ſignify that they were both conſecrated to Jehovah: for both made but one ſin-offering, *ver.* 5.

8 *And Aaron ſhall caſt lots upon the two goats,*] The form was thus: the prieſt having placed the two goats, the one on his right hand, and the other on his left, ſtood by the altar, and caſting into an urn or box two *lots* of wood or metal, upon which were written the words, *for Jehovah*, and on the other, *for Azazel*; he then ſhook the urn, and putting in both his hands took up a lot in each, and let fall the right hand lot upon the goat that ſtood on his right hand, and the left hand lot upon the other; by which the fate of each was determined, either to be ſacrificed, or to be ſent away into the wilderneſs, according as the lot fell. See *Pat.*

Goats,] Spencer and others ingeniouſly conjecture, that the reaſon why goats are chiefly appointed for this expiatory ſacrifice, was to cure the Iſraelites of their ſuperſtitious veneration for goats, which they had acquired in Egypt, where goats were the objects of religious worſhip. Pan, in particular, was worſhipped under the form of a goat; and hence it was that the name *Mendes*, by which he was known in Egypt, ſignifies a *goat*. See *Diod. Sic. l.* i. and *Herodot. l.* ii. *c.* 46. 'Tis probable therefore that the Iſraelites had imbibed this piece of Egyptian ſuperſtition with the reſt, *Joſ.* xxiv. 14. And Moſes himſelf is thought to intimate as much in expreſs words, *Lev.* xvii. 7. *They ſhall no more offer their ſacrifices unto devils*, where the word for *devils* is *ſeirim*, which is acknowledged by all interpreters to ſignify *goats*, or demons in form of goats. On this account then goats are branded in the law of Moſes with peculiar marks of contempt. The ſin-offerings are chiefly of theſe animals, and what is called the ſcape-goat was particularly treated with all ſorts of indignities. And on the ſame account goats in ſcripture denote perſons vile and deſpiſed, *Ezek.* xxxiv. 17. *Zech.* x. 3. See *Spencer de leg. Heb. l.* iii. *diſ.* 8. *c.* 7. and *Bochart Hieroz. p.* I. *l.* ii. *c.* 53. An. ante C. 1490.

One lot for the Lord,] To be ſacrificed unto Jehovah, upon his altar.

The other lot for the ſcape-goat,] Heb. *To* or *for Azazel*. But what this *Azazel* means is a matter of no ſmall diſpute. Some will have it to be the name of a mountain in *Judæa*, to which one of the goats was led, there to be thrown over a precipice. Accordingly in the Arabic verſion it is rendered *monte Azaz*. But in all the deſcriptions of Judæa there is no mention of any mountain of this name. Others take it, as in our verſion, to denote the goat that was ſent away; deriving the word from *gnez*, a *goat*, and *gnazel*, *abiens*, *going away*; being ſo called becauſe it was ſent away alive into the wilderneſs. And with this the LXX, the Samaritan, and Vulgate verſions agree. But to this is objected the propriety of language, for *gnez* is feminine, and ſignifies a *ſhe-goat*, and *gnazel* being maſculine, cannot agree with it. Beſides, it looks odd that the word *Azazel* ſhould be uſed in this ſenſe ſo familiarly, when not a word had been before ſaid of ſending away the ſcape-goat. And then if by Azazel be meant no more but the *ſcape-goat*, or *the goat to be ſent away*, it had been more natural to uſe the word שעיר, *a goat*, which had occurred before, when mention is made of the two goats.

Dr. Spencer, a very learned and worthy Engliſh divine, endeavours to prove, that Azazel ſignifies the devil. For in the Jewiſh fragment called *Enoch* one of the princes of the fallen angels is named Azazel or Azalzel. (*Apud Georg. Syncel. Hiſt. p.* 11, 12.) Hence Milton, *Par. Loſt*, *B.* I. mentions Azazel as the ſtandard-bearer of the devil's army. Some derive it from עז, *fortis*, and אל, *Deus*, the ſtrong God. But Dr. Spencer, agreeably to his hypotheſis, derives the name from עז, *fortis*, and אזל, *abiens*: *The fugitive* or *revolting power*. Which agrees to the character of that malignant ſpirit, who fell from his firſt eſtate: and upon account of his great power is ſtiled ὁ ισχυρος, *the ſtrong one*, *Luke* xi. 21. He obſerves farther, that as the angels who kept their integrity are called *gnozim gnomadim*, *fortes ſtantes*, the powers that ſtood; ſo the devils *gnozim azalim*, *fortes abeuntes*, the powers that fell off or revolted. In this ſenſe he proves the name to have been known among the Jews. Therefore Origen, in his book againſt Celſus, produces this very text to evince that the devil was known in Moſes's time, and that he was called *Azazel*. To the ſame purpoſe are theſe lines of an ancient chriſtian poet, addreſſed to one Marcus, who deluded the people by lying wonders:

Α᾽ σοι χορηγει σος πατηρ Σατραν απι,
Δι αγγελικης δυναμεως Αζαζηλ πωιων.

i. e. Which thou art enabled to perform by the diabolical power of Satan and Azazel.

As a farther confirmation of his opinion he obſerves, that the Hebrews, alluding to this ſignification of the name *Azazel*, uſed this proverbial ſpeech, *On the day of expiation offer a preſent to Samael*. Now *Samael* was the common appella-

An. ante C. 1490.

tion of the devil; whence it is plain, that by Azazel they muſt have underſtood the devil. And this, he thinks, is the reaſon why Onkelos, the Syriac, and other verſions keep the Hebrew term, which could not be owing to their not knowing the ſenſe of the word, but to their taking it for a receiv'd proper name of the devil. The Greek αποπομπαιος he likewiſe thinks may be taken in the ſame ſenſe; for this was the name given to the demons which were the averters of evil. (But in this he ſeems miſtaken, for it appears from *ver.* 26. that they underſtood it otherwiſe, having there rendered the ſame word by διεσταλμενον: accordingly Theodoret explains it, αποπεμπομενος εις την ερημον, ſent away into the wilderneſs.)

The ſenſe then, according to that author, is, that the goat, which was ſymbolically charged with the ſins of the whole nation, was not worthy either to be offered as a ſacrifice to Jehovah, or to be admitted into the reſt of the flock, but was to be ſent away to *Azazel*, the foul ſpirit which dwells in the wilderneſs. For the deſart, and places uninhabited, are all along in ſcripture conſidered as the peculiar reſort of ſatyrs, dæmons, and impure ſpirits. Hence our Saviour is ſaid to have been led out into the wilderneſs to be tempted of the devil; and the dæmoniac is ſaid to have been often driven by the devil into the wilderneſs, *Luke* viii. 29. Therefore dæmons in Hebrew are called *Schadim*, *ſolitary beings*, Deut. xxxii. 17. becauſe of their envious unſocial nature. And to this our Saviour alludes, *Mat.* xii. 43. *When the unclean ſpirit hath gone out of a man, he walketh thro' dry places.* See *If.* xiii. 21. xxxiv. 14. *Baruch* iv. 35. *Rev.* xviii. 2. Some, however, have carried this interpretation too far, alledging from this very paſſage, that the Moſaic ſyſtem countenanced the worſhip of evil angels. Thus it was abuſed by Julian. And St. Cyril tells us, that ſome of the primitive Chriſtians were of the ſame opinion. And from the Jewiſh proverb above-mentioned it would ſeem that ſome of the Jews had conſidered it in the ſame light: they abſurdly fancied it was a kind of bribe to pacify an angry devil, like the prudent artifice of mariners, who are wont to throw a barrel to a whale, to divert her from ſeeking to overturn the ſhip. But nothing can be more contrary than ſuch a gloſs to the whole tenour of the Moſaic ſyſtem, the principal aim whereof was to reclaim the Iſraelites from all groſs idolatry and ſuperſtition, eſpecially from the worſhip of dæmons, *Lev.* xvii. 7. *Deut.* xxxii. 17. Add to this, that the ſcape-goat was preſented to the Lord at the tabernacle, as well as the other, *ver.* 7, 10. which ſhews that both of them were devoted to Jehovah the true God, only in a different manner. The ceremonial of the ſcape-goat was a divine inſtitution, intended to repreſent the miſerable ſtate of ſinners, that it renders men only fit to aſſociate with the devil, and ſo ſerved to raiſe in them an abhorrence of ſin. Therefore the Jewiſh doctors tell us, that the goat on which the ſins of the nation were transferred was loaded with all marks of reproach, galled with ſtings, its hair pluck'd off, ſpit upon, curſed, and loaded with imprecations, praying that all thoſe evils which they thought due to themſelves might fall upon it. Not that they really imagin'd that ſins could be literally transferred, like a material load, from one being to another; this abſurd opinion Maimonides utterly diſclaims, *More Nev. p.* iii. *c.* 46. but it was a paraboli-cal action, ſignifying, that their ſins, provided their profeſſions of repentance were ſincere, were carried into a land of forgetfulneſs, and never more to be remembered againſt them. And therefore, that this ſcape goat might be the more appoſite ſymbol, it is probable that care was taken that it ſhould never return from the wilderneſs. Le Clerc thinks it was put to death, being thrown over a precipice, and accordingly tranſlates *Azazel, for the precipice*, it being without parallel, he ſays, for a ſin-offering not to be put to death. But if I miſtake not, the piacular offering for the leper, *Lev.* xiv. is a parallel caſe; for as there one bird was killed, and the other ſent away alive, ſo it was here with the two goats. And indeed, had the goat for Azazel been to be put to death, why ſhould it have been ſent away into the wilderneſs. Neither was there any danger of its returning, ſince it would ſoon grow wild, eſpecially being ſent away young. Beſides, we are expreſly told that he was to be let go in the wilderneſs, *ver.* 22, 26.

As to the origin of the double oblation, Dr. Spencer derives it from the notion which had prevailed in the world, that there were two ſovereign genii, or angels, conſtituted to be the diſpenſers under God of good and evil; to whom were to be offered two kinds of gifts, to the one χαριστηρια, *thank-offerings*; to the other, αποτροπαια, or *deprecatory-offerings*. Which doctrine being abuſed to rob the Supreme Deity of his due worſhip and honour, therefore Moſes, by God's direction, ſo far conformed to eſtabliſhed cuſtom, as to appoint a national atonement to be made by a double oblation; but to prevent the abuſe of the ceremony, he ordered both to be preſented before the tabernacle of Jehovah, and conſecrated to his honour, to remind them that he was both the diſpenſer of good, and averter of evil. Each oblation was appointed to be ſimilar in all reſpects, becauſe they were ſacred to the honour of the ſame God; whereas among the Gentiles, one was white, to the celeſtial or good angel, and the other black, to the infernal or evil angel. Hence alſo, as the high-prieſt in ſprinkling the blood of the firſt, ſupplicated Jehovah for public bleſſings; ſo over the head of the ſcape-goat he made a ſolemn confeſſion before the ſame Supreme Being, of the national ſins, *ver.* 21. in teſtimony that they believed God to be the ſole Forgiver of ſins, and the proper Author of thoſe calamities they either ſuffered or feared. See *Spencer de Leg. Heb. L.* III. *diſſ.* viii. *Bochart. Hieroz. P.* I. *l.* ii. *c.* 54.

9 *Upon which the Lord's lot fell,*] Heb. *Aſcended, or came up.* With reference to the box or urn, the lot may be ſaid to *come up*; and with reference to the goat, *to fall.* Compare *Num.* xxxiii. 54. with *Joſh.* xviii. 11. and xix. 1.

10 *But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the Lord*] This ſhews that the *ſcape-goat* was equally conſecrated to God as the other was, only offered to him in a different manner.

To make an atonement with him] As a part of this ſolemn propitiatory ſacrifice, for the two goats made but one *ſin-offering*, *ver.* 5.

11 And Aaron ſhall bring the bullock of the ſin-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering which *is* for himſelf. 12 And he ſhall take a cenſer full of burning coals of fire from off the altar before the LORD, and his

his hands full of ſweet incenſe beaten ſmall, and bring *it* within the vail. An. ante C. 1490.
13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not. 14 And he ſhall take of the blood of the bullock, * and ſprinkle *it* with his finger upon the mercy-ſeat eaſtward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

* Read, *And ſprinkle it with his finger before the mercy-ſeat eaſt-ward, even before the mercy-ſeat ſhall he ſprinkle ſeven—times.*

EXPOSITION.

11 *Shall make an atonement for himſelf,*] Laying his hands on the head of the victim, confeſſing his ſins, and aſking pardon of God. And this ſheweth the imperfection of the legal prieſthood, in compariſon of the goſpel diſpenſation. For the law made men high-prieſts who *needed to offer up ſacrifice*, firſt for their own ſins, and then for the people's: but the word of the oath, which was ſince the law, maketh the Son, who is conſecrated for evermore. See *Ainſw.*

12 *He ſhall take a cenſer full of coals—from the altar,*] The high-prieſt having begun the ſolemn ſacrifice, firſt with ſlaying the bullock as a ſin-offering of deprecation and atonement for himſelf and the other prieſts, he was to light his incenſe-pot or cenſer at the great altar of burnt-offering, and fill the moſt holy place with a cloud of ſmoke, to prevent him from ſeeing the ark, and from being ſtruck with the glory iſſuing from it. Or, as others, that he may not offend by employing his eyes too curiouſly in gazing upon the awful ſymbols of the Divine Preſence. Then he was to come out and take the blood, to ſprinkle it before the mercy-ſeat, *ver.* 13, 14.

And his hands full of ſweet incenſe,] Mentioned *Ex.* xxx. 34.

And bring it within the vail,] Into the *holy of holies*, or the moſt holy place, which was parted from the holy place by a vail, *Ex.* xxvi. 33. and this was the firſt time he entered into the holy place on this ſolemn day. We may obſerve, that as the burning of incenſe preceded the ſprinkling of the blood, it ſerved as a preparation to his admiſſion into the holy place by prayer, which was figured by incenſe, and with which it was accompanied, *Rev.* viii. 3, 4. See *Ainſw.*

13 *And he ſhall put the incenſe upon the fire—that the cloud of the incenſe may cover the mercy-ſeat.*] At his entrance into the holy of holies he was to throw the incenſe upon the burning coals, and ſo fill the holy place with a cloud of ſmoke. And the Jews tell us that he entered ſide-ways, as not daring to look directly upon the glory of the place: and that having filled the ſanctuary with a cloud of ſmoke, he went out backward, having his face directed towards the mercy-ſeat, out of reverence to the Divine Majeſty, which was there repreſented.

14 *He ſhall take of the blood*] He went out of the holy place for the blood, and then entered it the ſecond time.

And ſprinkle it—upon the mercy-ſeat] Heb. *Alpene*, upon, by, or againſt the face; which might be better tranſlated, *by*, *towards*, or *before* the mercy-ſeat, as in the next words: for it doth not appear that the mercy-ſeat itſelf was ſprinkled with the blood. So *Le Clerc* and others.

Eaſtward] i. e. Between the ark and the vail.

Seven times] See on *Ex.* xxix. 30.

15 Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it * upon the mercy-ſeat, and before the mercy-ſeat. 16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that † remaineth among them, in the midſt of their uncleanneſs. 17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael. 18 And he ſhall go out unto the altar that *is* before the LORD, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. 19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

† Heb. *dwelleth.*

* Read, *By the mercy-ſeat, and before the mercy-ſeat.*

EXPOSITION.

15 *Then ſhall he kill the goat*] Then he is to proceed to the people's ſin-offering: firſt to ſlay that goat, whoſe lot it was to die, to carry its blood into the holy of holies, and ſprinkle it, as he did that of the bullock's, before the ark.

And bring his blood within the vail,] This again was the third time he entered the *moſt holy* place.

16 *He ſhall make an atonement for the holy place, &c.*] This annual ceremony of ſprinkling the blood in the place of God's peculiar reſidence, which was accompanied with ſolemn ſupplication, ſpoke

An. ante C. 1490.

ſpoke an acknowledgment that the ſins of prieſts and people, committed in the foregoing year, had rendered their place of worſhip unfit for God's habitation, as being ſeated among an unclean people. And therefore the prieſt offered the victim's blood, as a ſign of their having forfeited their own blood or life, praying that it might be accepted in their ſtead.

Becauſe of their tranſgreſſions in all their ſins,] Which is not to be limited merely to legal pollutions, but includes alſo ſuch moral impurities as are appointed in this book to be expiated by ſacrifice, *Lev.* iv. 2. v. 1. vi. 2.

And ſo ſhall he do for the tabernacle of the congregation,] When he had done all this within the vail, he was to do the ſame without, in the ſanctuary.

17 *And there ſhall be no man in the tabernacle, &c.*] None of the Levites, nor of the other prieſts, who might enter into the tabernacle upon other occaſions, were to have acceſs thither upon this ſolemn occaſion.

18 *And he ſhall go out unto the altar that is before the Lord,*] To the altar of burnt-offering, which was in the outer court, and is ſaid to be *before the Lord*, Ex. xxix. 11. becauſe it ſtood before the tabernacle, the ſymbol of the Divine Preſence. See *Pat.* Others underſtand it of the altar of incenſe; but that is included in the 16th verſe, under the general name of *the tabernacle of the congregation*, i. e. the tabernacle with all its veſſels and utenſils. Thus the high-prieſt was to compleat the purification of the whole *tabernacle*, ſtained, as it were, with the guilt of a ſinful people, *Heb.* x. 3.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat: 21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of ‡ a fit man into the wilderneſs. 22 And the goat ſhall bear upon him all their iniquities, unto a land ‖ not inhabited: and he ſhall let go the goat in the wilderneſs.

‡ Heb. *a man of opportunity.*
‖ Heb. *of ſeparation.*

EXPOSITION.

20 *And—he ſhall bring the live goat,*] This done, the high-prieſt is to proceed to the ſecond part of the people's ſin-offering, viz. the live or ſcape-goat; which having preſented at the tabernacle door, he is to lay both his hands upon its head, making humble confeſſion of the people's innumerable tranſgreſſions, and praying that the puniſhment of them might be laid upon the head of this goat, and what was done to him might ſerve inſtead of what was juſtly due to the offenders. After which ſolemn confeſſion and prayer, the goat is to be carried by an appointed officer, and turned looſe into the barren wilderneſs, to ſhift for itſelf. (A)

21 *And Aaron ſhall lay both his hands, &c.*] And ſo transfer the ſins of the people upon the head of the goat. See *Ex.* xxix. 10.

And confeſs over him,] This ceremony of impoſition of hands, the Jews tell us, was always accompanied with confeſſion of ſins, *ch.* v. 5.

By the hand of a fit man,] i. e. Of an appointed officer. The Rabbins ſay, by one of the prieſts.

22 *And the goat ſhall bear upon him all their iniquities,*] This action of ſending away into the wilderneſs, a land of forgetfulneſs, the goat, over which the ſins of the people were confeſſed, and to which they were figuratively transferred, ſignified, that upon their ſincere repentance God would no more remember their paſt offences. The Hebrews ſay, the ſcape-goat made atonement for all the tranſgreſſions of the law, both the lighter, and the more heavy tranſgreſſions, whether done preſumptuouſly or ignorantly; all are expiated by the ſcape-goat, if ſo be the party do repent. See *ver.* 30. and *Ainſw.* from *Maimonides's Treat. of Repentance.*

And he ſhall let go the goat into the wilderneſs,] Some of the Jewiſh writers ſay it was thrown down a rock, and broke in pieces; but tho' this

NOTES.

(A) Moſt other nations in like manner had their piacular ſacrifices, to which they firſt transferred the ſins of the public, imprecating upon them all the evils which might have befallen themſelves, and then put the victims to death. See to this purpoſe what Herodotus ſays of the Egyptians, *l.* ii. *c.* 39. and *Plutarch de Iſid. et Oſir. p.* 363. And many went ſo far as to offer human ſacrifices to this effect, from a ſuperſtitious notion, that the more valuable the matter of the ſacrifice was, the more acceptable it was to their gods. Thus we are told that among the people of Marſeilles, in time of a plague, one of their poor was wont to offer himſelf to be maintain'd for a twelve-month, at the public charge, upon ſome kind of food which they reckoned more pure and holy than ordinary. After which, being dreſs'd up like a victim, he was led over all the town, amidſt curſes and ſolemn imprecations, that upon him might fall all the evils of the whole community, and then he was thrown into the ſea, or over a precipice. "Maſ-
" ſilienſes, quoties peſtilentia laborabant, unus ſe ex
" pauperibus offerebat alendus anno integro publicis
" & purioribus cibis. Poſtea, ornatus verbenis & ve-
" ſtibus ſacris, circumducebatur per totam civitatem
" cum exſecrationibus, ut in ipſum reciderent mala
" civitatis; & ſic projiciebatur." *Petron. Arbit. Satyr. ad fin.* So Juſtin, from Trogus Pompeius, *l.* xviii. *c.* vi. ſays of the Carthaginians: "Cum inter
" cætera mala etiam peſte laborarent, cruenta ſacro-
" rum religione & ſcelere pro remedio uſi ſunt: quip-
" pe homines ut victimas immolabant, & impuberes
" (quæ ætas etiam hoſtium miſericordiam provocat)
" aris admovebant, pacem deorum ſanguine eorum
" expoſcentes, pro quorum vita dii rogari maxime ſo-
" lent." i. e. In time of peſtilence, and other public calamities, they were inſtigated by their bloody religion to uſe an execrable remedy; for they offered men in ſacrifice; nay children too, whoſe tender age extorts pity even from an enemy, they laid upon the altar, ſoliciting the mercy of the gods by the blood of thoſe innocents, for whoſe preſervation others are wont devoutly to ſupplicate the gods. And with theſe ſame impious ſacrifices was Saturn honoured in Latium, as is obſerved by Lactantius, Inſt. l. i. c. 21. "Saturnus in Latio eodem genere ſacrificii cultus eſt,
" non quidem ut homo ad aram immolaretur, ſed uti
" in Tiberim de ponte milvio mitteretur, &c."

perhaps might be done in after-times, in order to prevent the goat, loaded with their ſins, from returning, yet it is contrary to the expreſs words of Moſes, who orders that the animal be let go *in the wilderneſs*, to run whither he would. An. ante C. 1490.

23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments, which he put on when he went into the holy *place*, and ſhall leave them there. 24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people. 25 And the fat of the ſin-offering ſhall he burn upon the altar.

EXPOSITION.

23 *And Aaron ſhall come into the tabernacle of the congregation,*] All that he did about the ſcape-goat was at the door of the tabernacle, which being done, he entered into the tabernacle itſelf, to perform the reſt of the ſervice.

And ſhall put off the linen garments, &c.] See *ver.* 4. Having finiſhed the ſolemn deprecatory offering, he was to put off thoſe garments which were appropriated to this occaſion.

And ſhall leave them there.] Maimonides and others ſay they were never to be uſed more, either by him, or any body elſe, and that new ones were made every year.

24 *And he ſhall waſh his fleſh with water in the holy place.*] *In the holy place*, i. e. in the court of the tabernacle, where ſtood the altar of burnt-offering, and the ſacred laver. See *ch.* vi. 16. Here the high-prieſt was to waſh or ſprinkle his whole body, that he might purify himſelf after he had touched the goat which bare their iniquities, juſt as the man that carried him into the wilderneſs was to waſh after it, *ver.* 26. Which rite ſignified that the creature was made ſo polluted and abominable by being a ſubſtitute for ſinners, that none could touch it without contracting ſome pollution. Hence the word καθαρμα, and περικαθαρμα, which properly ſignifies a *piacular deprecatory ſacrifice*, was applied to denote the vileſt and moſt contemptible objects. In which ſenſe the apoſtle Paul, ſpeaking of the ill uſage that he and his brethren met with in the world, ſays, "We are περικαθαρμαία, as deſpicable in the eyes of the heathen world, as thoſe condemned perſons who were offered up by way of public expiation."

And put on his garments,] Being now to enter upon a ſervice of a more joyous kind, he was to put on his other garments, which the Jews call his *golden garments*, wherein he officiated on other days.

And come forth,] To the altar of burnt-offerings.

And offer his burnt-offering, and the burnt-offering of the people.] To ſignify in his own name, and in the name of the people, that they and their poſterity would be henceforth wholly devoted to the obſervance of the divine laws, (ſee *Lev.* i. 3.) by which rite the atonement was compleated. See *Le Clerc.*

25 *And the fat of the ſin offering ſhall be burnt upon the altar,*] See on *Ex.* xxix. 13.

26 *And he that let go the goat—ſhall waſh, &c.*] See on *ver.* 24. (A)

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp. 27 And the bullock *for* the ſin-offering, and the goat for the ſin-offering, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins and their fleſh, and their dung. 28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

EXPOSITION.

27 *And the bullock for the ſin-offering, and the goat—ſhall one carry forth without the camp,*] Their blood having been carried into the holy place, their bodies were to be burnt without the camp, as directed *ch.* iv. 8, 11, 12. and *ch.* vi. 30. *He ſhall carry forth*, i. e. the prieſt ſhall ſee it performed, as directed *ch.* iv. 12, 21. Or it might be tranſlated, *Shall be carried forth.* See on *ver.* 32.

28 *And he that burneth them ſhall waſh his clothes,*] Being defiled by touching the ſacrifices, that were charged with ſo many ſins. See on *ver.* 24.

29 And *this* ſhall be a ſtatute for ever unto you: *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you. 30 For on that day ſhall *the prieſt* make an atonement for you, to

NOTES.

(A) Porphyry obſerves the ſame cuſtom among the heathens, who in their deprecatory ſacrifices (ἐν θυσιαις ὑποτροπαιοις) permitted no man who had meddled with them, *to come into the city, or to go to his own houſe, who had not firſt waſh'd his cloaths and his body in ſome river, or in ſpring water:* Μη προτιεσθαι εἰσθητα και σωμα ποταμιοις η πηγη ὑποκαθηρας.

An. ante C. 1490. cleanſe you, *that* ye may be clean from all your ſins before the LORD. 31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

EXPOSITION.

29 *A ſtatute for ever.*] i. e. As long as the Jewiſh diſpenſation ſhall laſt. See on *Gen.* xiii. 15.

In the ſeventh month,] Of the ſacred year, which began with *Abib*, anſwering to our March; conſequently the ſeventh month, or Tiſri, anſwered to our September. By this time they had gathered in all the fruits of the earth, and ſo had more liberty to attend this ſolemn ſervice.

On the tenth day of the month,] In *Lev.* xxiii. 32. it is ſaid to be in the ninth day at even; becauſe this feſtival began on the evening of the ninth, or at the beginning of the tenth day; for their day began with the evening. Maimonides ſays this day was choſen for a day of repentance, rather than any other, becauſe it was the day on which Moſes came down from the mount with the ſecond tables, and proclaimed to the people the remiſſion of their great ſin, in worſhipping the golden calf. See *More Nev. p.* iii. *c.* 43. Abp. Uſher makes it commemorative of the ſin of our firſt parents, who, according to him, fell on that day of the month. See *Calmet.*

Ye ſhall afflict your ſouls] Abſtain from eating and drinking, from all ſervile labour and carnal recreations, and employ the day in confeſſion of ſins, and other duties of repentance, as the ſame Maimonides explains it. See *Maimon. ibid.* It is true, to *afflict the ſoul*, in the ſtile of the Old Teſtament, ſignifies merely to be in outward diſtreſs, *Pſ.* xxxv. 13. cxliii. 12. and to aſſume the external garb of mourners, as faſting, wearing ſack-cloth, ſprinkling aſhes on the head, and ſuch like ſigns of ſorrow and humiliation as were uſual on their faſt-days, (ſee *Iſ.* lviii. 5.); which external rites were appointed to be obſerved. But it is plain that the intention of all theſe outward acts of mortification could be no other than to promote that religious ſorrow, and inward compunction of mind, which are the beginnings of true repentance, and promiſed a ſincere amendment of life, the breaking off their ſins by righteouſneſs, which the prophet there declares to be the only acceptable faſt to God, *Iſ.* lviii. 6, 7.

Whether one of your own country, or a ſtranger,] i. e. Whether a native Iſraelite, or a proſelyte of another nation.

30 *For on that day ſhall the prieſt make an atonement for you, &c.*] i. e. God hath appointed the high-prieſt on that day to perform the above-mentioned expiatory rites, as a ſolemn ſign and pledge of your obtaining the pardon and remiſſion of your ſins, upon your repentance; and therefore ſince he impowered him to declare you *cleanſed* and abſolved from all your ignorances, errors, and infirmities, if you expect to reap the benefit of this declaration, you muſt give ſigns of true penitence by *afflicting your ſouls* in the manner now preſcribed.

31 *It ſhall be a ſabbath of reſt unto you,*] Heb. *It ſhall be a ſabbath of ſabbaths unto you*; i. e. a high ſabbath, like that of the ſeventh day, on which no manner of ſervile work might be done. See *Ex.* xxxi. 15. and xxxv. 2.

† Heb. *fill his hand.*

32 And the prieſt * whom he ſhall anoint, and whom he ſhall † conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments. 33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation. 34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, once a year. And he did as the LORD commanded Moſes.

* Read, *Who ſhall be anointed, and who ſhall be conſecrated.*

EXPOSITION.

32 *The prieſt whom he ſhall anoint, and whom he ſhall conſecrate,*] It ought undoubtedly to be tranſlated, *Who ſhall be anointed, and who ſhall be conſecrated*, as the Vulgate hath it. For an active verb without a perſon, is frequently in ſcripture to be taken paſſively; the well obſerving whereof will tend to the removing many difficulties: e. g. thoſe words of Iſaiah quoted *Joh.* xii. 39, 40. *He hath blinded their eyes, and hardened their heart*, import merely, *their eyes were blinded, and their heart hardened*, as it is expreſſed *Acts* xxviii. 27. compared with *Iſ.* vi. 9. *Mat.* xiii. 14, 15. So *he hardened Pharaoh's heart*, is equivalent to *his heart was hardened*, *ver.* 22. So *he moved David*, 2 *Sam.* xxiv. 1. ought to be tranſlated, *David was moved*, viz. by his own evil heart, or by ſatan's inſtigation, as 1 *Chro.* xxi. 1. See the ſame way of ſpeaking imitated in the Greek, *Luke* xii. 20. xiv. 34. xvi. 9. See *Kidder.*

34 *To make an atonement for the children of Iſrael, for all their ſins.*] Meaning all ſuch ſins as were capable of being expiated by the law, the moſt of which were ſins of ignorance, *Heb.* ix. 7. The Hebrew doctors juſtly obſerve, that all theſe rites of expiation, however ſolemnly performed, availed nothing in the ſight of God without repentance, and ſincere reſolutions of new obedience; and indeed all theſe ſacrifices and other rites of expiation, were nothing elſe but outward ſigns, and ſolemn public teſtimonies of the pious diſpoſitions of the mind, without which the moſt pompous forms of external worſhip are but ſolemn mockery, *Iſ.* i. 10, 11. (A)

CHAP.

NOTES.

(A) Dr. Spencer, who has written very learnedly upon the ritual inſtitutions of the Hebrews, obſerves, that God wiſely made thoſe rites anſwer a double end, both to keep up a certain regard to the eſtabliſhed modes and forms of worſhip, and at the ſame time to exhibit a figure or ſhadow of a new and better diſpen-

An. ante C. 1490.

CHAP. XVII.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the LORD hath commanded, ſaying, 3 What man ſoever *there be* of the houſe of Iſrael, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp, 4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood ſhall be imputed unto that man, he hath ſhed blood; and that man ſhall be cut off from among his people: 5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings unto the LORD. 6 And the prieſt ſhall ſprinkle the blood upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the LORD. 7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a whoring: This ſhall be a ſtatute for ever unto them throughout their generations. 8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice, 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man ſhall be cut off from among his people.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] Having ordered the great anniverſary ſacrifice of expiation in the foregoing chapter, he here gives ſome directions about the killing and ſacrificing of beaſts, wherein the whole nation is concerned; and therefore Moſes is ordered to deliver this meſſage not only to Aaron and his ſons, but to the whole congregation.

3 *What man ſoever—of the houſe of Iſrael—killeth an ox, &c.*] Not merely for food, or common uſe, as ſome underſtand it; but for ſacrifice, as the reaſon of the thing and the whole context ſhews. See *ver.* 4, 5, 7, 8, 9. compared with *Deut.* xii. 5, 6, 13, 14, 26, 27, and xiv. 23, 26. and xv. 19, 20. For it is to be conſidered, that even thoſe animals that were ſlain by any Iſraelite for the uſe of his family, were firſt preſented to God, at leaſt a part of them, by way of peace-offerings. Now before the erecting of the tabernacle, every one was at liberty to offer theſe ſacrifices where he had a mind; but after the tabernacle was erected, Moſes obſerving that the Iſraelites had abuſed this liberty, by offering their ſacrifices, not to the true God, but to dæmons, *ver.* 7. would thenceforth oblige them to perform this act of worſhip no where but at the tabernacle, for the ſake of maintaining uniformity in religion, and preſerving them from falling into thoſe ſuperſtitions to which they were ſo prone. Thus as the wiſe deſign of this law is manifeſt, ſo it appears admirably well calculated for promoting that deſign, namely, the preventing all innovations in the inſtituted worſhip; ſince nothing could be done, but under the eye of the miniſters of religion, and the governors of the people. See *Le Clerc.* It is plain, however, from *Deut.* xii. 15. that this law was diſpenſed with after their ſettlement in Canaan, becauſe of the great diſtance of many of them from the tabernacle and temple.

4 *And bringeth it not unto the door of the tabernacle—to offer an offering unto the Lord.*] This law, like all the reſt, muſt be underſtood with this exception, *unleſs the lawgiver himſelf think fit to diſpenſe with it occaſionally*; for in after-times the prophets were permitted, upon extraordinary occaſions, to ſacrifice in other places, beſides the tabernacle or temple, as appears from 1 *Sam.* vii. 9. ix. 13. xi. 15. xvi. 2. 2 *Sam.* xxiv. 18. 1 *Ki.* xviii. 23. See *Le Clerc* and *Pat.*

Blood ſhall be imputed unto that man,] i. e. He ſhall die for his offence, as a murderer, or one who had *ſhed innocent blood.* Which ſevere penalty was enacted in this caſe, to preſerve the Iſraelites from idolatry. See *Pat.*

Shall be cut off from his people,] Which phraſe ſignifies here to be cut off by death, though in other places it ſeems only to denote excluſion from the Jewiſh community. See on *Gen.* xvii. 14.

5 *Which they offer in the open field,*] Before the erecting of the ſanctuary the Iſraelites ſacrificed any where in the fields, high-places, and

NOTES.

diſpenſation, which was to take place under the Meſſiah. Thus the whole ceremony practiſed at the ſolemn feaſt of expiation appears to have been typical, and intended to prefigure the great atonement made by Jeſus Chriſt, the high-prieſt of our profeſſion. Thus the writer to the Hebrews obſerves, that the high-prieſt, entering once a year into the holy of holies with the blood of the victim, figured Chriſt's entering into heaven by his own blood, to appear in the preſence of God for us, *Heb.* ix. 11, &c. And becauſe Chriſt's death and reſurrection could not be both fitly ſhadowed by one beaſt, which the prieſt having once killed could not again make alive, therefore God appointed two, that, in the ſlain beaſt, Chriſt's death, and in the live beaſt, his life and victory, might be foreſhewed. *Spencer de leg. Heb. l.* iii. *Diſſ.* 8. *c.* 6. *Ainſw. et Calmet in loc.*

moun-

An. ante C. 1490.

mountains; and ſometimes they offered their ſacrifices to the dæmons or genii, the ſylvan gods, Pans, Ægipans, and ſatyrs, which were ſuppoſed the tutelary deities of the fields, as appears from *ver.* 7. (A)

For peace-offerings,] Peace-offerings, or euchariſtical ſacrifices, are particularized, becauſe theſe were the moſt common oblations. See an account of them *ch.* iii. 1. and vii. 15, 16.

7 *And they ſhall no more offer their ſacrifices unto devils.*] A ſin which they and their fathers had been long guilty of, eſpecially in Egypt, as appears from *Deut.* xxxii. 17. *Joſh.* xxiv. 14. *Ezek.* xx. 7. xxiii. 2, 3. And ſome of them continued to practiſe the ſame in the wilderneſs, *Amos* v. 25, 26. compared with *Deut.* xii. 8. The Hebrew word, which we render *devils*, is *ſeirim*, which primarily ſignifies *goats*, and hence denotes thoſe idols (probably deified dead men) who were worſhipped under the ſymbol of goats. It is the ſame word that we tranſlate *ſatyrs*, *Iſ.* xiii. 21. where the LXX. render it δαιμονια, *dæmons*. But here they have ματαιοις, *to vain things*, or *idols*, which comes to the ſame ſenſe. What gives light to ſo obſcure a paſſage is what we read in Maimonides, that the Zabian idolaters worſhipped dæmons under the figure of goats, imagining them to appear in that form, whence they called them by the name of *ſeirim*, or goats; and that this cuſtom being univerſally ſpread in Moſes's time, gave occaſion to this precept. See *More Nev. p.* iii. *c.* 46. In like manner we learn from Herodotus, (*l.* ii. *c.* 46.) that the Egyptians of Mendes held goats to be ſacred animals, and repreſented the god Pan with the head and legs of that animal. And from thoſe ancient idolaters the ſame notion ſeems to have been derived to the Greeks and Romans, who repreſented their Pans, their fauns, ſatyrs, and other idols, in the form of goats. From all which it is highly probable, that the Iſraelites had learned in Egypt to worſhip certain dæmons, or ſylvan deities, under the ſymbolical figures of goats. See *Bochart. Hieroz. P.* I. *l.* ii. *c.* 53. We may obſerve, however, that the word came in time to be given to all ſorts of idols: hence Jeroboam's idols are called *ſeirim*, 2 *Chro.* xi. 15.

After whom they have gone a whoring,] This phraſe in ſcripture is equivalent to that of committing idolatry. See *Ex.* xx. 5. on *I am a jealous God.* But here it has a peculiar propriety, and denotes their having worſhipped thoſe *goats*, or goat-like dæmons, with rites horridly impure, after the manner of the idolatrous Pagans. For Herodotus, Strabo, Pindar and Plutarch, teſtify, that amongſt other ceremonies of their goat-worſhip, it was cuſtomary for the Mendeſian women to proſtitute themſelves to the goat that repreſented their god. See *Bochart. ibid.* and *Le Clerc.*

This ſhall be a ſtatute for ever unto them,] i. e. As long as this diſpenſation of religion laſteth. See *Gen.* xiii. 15. This ſhews plainly that the paſſage is not to be underſtood of animals ſlain for common uſe, but for ſacrifice. For it is not ſo much as pretended that the Jews were obliged, longer than during their abode in the wilderneſs, to bring all the animals they uſed for food to be killed at the door of the tabernacle; the contrary appears from *Deut.* xii. 20, 21. whereas this law, we ſee, was to be in force as long as their ſyſtem of religion ſubſiſted.

8 *Or of the ſtrangers which ſojourn among you,*] Such ſtrangers as were circumciſed, and had thereby embraced the Jewiſh religion, for otherwiſe they were not of the community of Iſrael, from which they are threatened to be cut off, *ver.* 9. if they did not obſerve this law.

10 And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people. 11 For the life of the fleſh *is* in the blood, and I have given it to you upon the altar, to make an atonement for your ſouls: for it *is* the blood *that* maketh an atonement for the ſoul. 12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you, eat blood.

EXPOSITION.

10 *I will even ſet my face againſt that ſoul that eateth blood, and will cut him off, &c.*] When this was done publickly, the perſon was to be puniſhed by the civil magiſtrate; if done ſecretly, he is threatened to be puniſhed by God himſelf.

11 *For the life—is in the blood,—and I have given it—to make an atonement for your ſouls.*] The blood, as has been ſaid above, being to the life what oil is to the lamp, is not improperly conſidered as the ſeat, or immediate means of life; and God having appointed the lives of beaſts to be accepted as a ranſom for the forfeited lives of ſinful men, and in token thereof their blood to be ſprinkled upon the altar; it was not fit that a thing appropriated to ſo ſacred an uſe ſhould be eaten as a common food. It is alſo ſuppoſed, not improbably, that one deſign of the prohibition might be, to raiſe in their minds an abhorrence of the cruel practice of ſome idolaters, who drunk the blood of the victim as it came reeking from the wound; and that not only of beaſts, but of men, whom they ſometimes offered in ſacrifice to their gods. See *Le Clerc.* and *Calmet.*

12 *Therefore I ſaid unto the children of Iſrael, no ſoul of you ſhall eat blood.*] Beſides the natural reaſon for not eating blood, aſſigned no *Gen.* ix. 4.

NOTES.

(A) The ſame care to preſerve order and uniformity in religion, determined ſome of the heathens to enact a law to the ſame purpoſe, as appears by Plato in the end of his tenth book of laws, where he hath theſe memorable words: Εγω νομος ὁδε τοις ξυμπασι κειμενος, &c. i. e. Let this be a law impoſed abſolutely upon all, that no man whatſoever have a place of worſhip in private houſes; but when he hath a mind to offer ſacrifice, let him go to the public temples, and deliver his ſacrifice to the prieſts, whether men or women, whoſe buſineſs it is to take care that theſe things be performed in an holy manner.

there was this particular reaſon for its being prohibited to the children of Iſrael, and all who embraced their religion, namely, that it was appropriated to the above-mentioned ſacred uſe. An. ante C. 1490.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, † which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt. 14 For *it is* the life of all fleſh, the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it, ſhall be cut off. 15 And every ſoul that eateth † that which died *of it ſelf*, or that which was torn *with beaſts*, (*whether it be* one of your own country, or a ſtranger) he ſhall both waſh his cloaths, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean. 16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

† Heb *that hunteth any thing.*

† Heb. *a carcaſe.*

EXPOSITION.

13 *He ſhall even pour out the blood—and cover it with duſt.*] The blood being conſecrated to a ſacred uſe, and being the life, it was to be treated with reverence, and covered out of ſight, leſt any beaſt ſhould lick it up, or leſt it ſhould be applied to any of the purpoſes of ſuperſtition, after the example of idolaters, *ch.* iii. 17. See *Pat.* There is alſo a phyſical reaſon for not eating blood, mentioned on *Lev.* xi. 2. (A)

15 *Every ſoul that eateth that which dieth of itſelf, &c.*] See on *Ex.* xxii. 31. Dr. James likewiſe aſſigns a good phyſical reaſon for this prohibition, namely, that animals which die of themſelves are unwholſome, both as they do not bleed, and as their juices are generally in an actual ſtate of putrefaction, or near it, before they die. See *Medicinal Dictionary*, in *Alcali.* But in caſe any of them tranſgreſſed this law unwittingly, as ſoon as he came to know it, he was to abſtain from company and the public worſhip, till he had purified himſelf from his legal uncleanneſs by waſhing.

Or a ſtranger,] i. e. Proſelytes, or heathen converts, who were circumciſed, and embraced the Jewiſh religion. For as to other ſtrangers, who only reſided in Iſrael, but were not of their religion, they might eat theſe things freely, without giving offence, as appears from *Deut.* xiv. 21. See *Ainſw.*

16 *He ſhall bear his iniquity.*] He ſhall be liable to be exemplarily puniſhed by God for this neglect of the means of his cleanſing.

CHAP. XVIII.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, I *am* the LORD your God. 3 After the doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances. 4 Ye ſhall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God. 5 Ye ſhall therefore keep my ſtatutes and my judgments: which if a man do, he ſhall live in them: I *am* the LORD.

EXPOSITION.

1 *And the Lord ſpake unto Moſes*,] It being the ſpecial deſign of the Jewiſh religion to preſerve that people from the leud and idolatrous cuſtoms of other nations, Moſes now receives particular orders to prohibit the Iſraelites from many of thoſe unnatural practices which were common in the idolatrous world, eſpecially among the Egyptians, from whoſe country they lately

NOTES.

(A) It is ſaid in the Expoſition, that one end of this precept might be to prevent them from applying the blood to ſome ſuperſtitious uſe. Blood was particularly employed by the antient magicians in their conjurations; for Ghoſts were ſuppoſed to be extremely fond of blood, as we learn from ſeveral paſſages in Homer, and other authors. Thus in the xith *Odyſſ.* when Ulyſſes deſcends to the infernal regions, to conſult the ghoſt of Tireſias, he ſtands by a trench full of blood with his drawn ſword in his hand, to keep off the ghoſts from meddling with it: and Tireſias, as ſoon as he appears, ſays to him:

Αλλ' αποχαζεο βοθρου, απισχε δι φασγανον οξυ,
Αιματος οφρα πιω, και τοι νημερτια ειπω.

" Retire from the trench, and ſheath thy ſharp poniard, that I may drink the blood, and diſcloſe " to thee the hidden truths of futurity." In like manner Hercules, in his deſcent to the ſame infernal kingdom, kills one of Pluto's oxen to regale the ghoſts with blood. Βουλομενος δι αιμα ταις ψυχαις παρασχισθαι, μιαν των Αιδου βοων απισφαξε. *Apollodor. l.* 2. *c.* 6 *Biblioth.* The foundation of this opinion, that ghoſts thirſted after blood, might be that they imagined this a means of reſtoring them again to an earthly animal life, of which departed ſouls were ſuppoſed extremely deſirous, inſomuch that Homer makes Achilles ſay, he would rather live on earth

" A ſlave to ſome poor hind that toils for bread,
" Than reign the ſcepter'd monarch of the dead."
Pope's Odyſſ. XI.

So Virgil repreſents the ghoſts flocking to the river Lethe, in order to be prepared for returning again to this world, at which Æneas is ſurprized, and cries out,

——*Quæ lucis miſeris tam dira cupido?*
Æn. VI. 721.

An. ante C. 1490.

came, and among the Canaanites, to whose land they were going, and whom they were in most danger to imitate.

2 *I am the Lord your God,*] See on *Ex.* xx. 2.

3 *After the doings of the land of Egypt.*] In Egypt they had notoriously defiled themselves with various kinds of idolatry and superstition, *Ezek.* xx. 7, 8. xxiii. 8. And being warned against idolatry before, *ch.* xvii. 7. they are here seasonably cautioned to shun the doings of Egypt.

After the doings of—Canaan.] This seems chiefly to refer to those unnatural sins of uncleanness which are specified in the following part of this chapter. Compare *ver.* 24, 25, 27, 28. with *ch.* xx. 23.

5 *Which if a man do, he shall live in them,*] Instead of being cut off by an untimely death, either by the magistrates, or by God himself, as is threatned to the transgressors of these laws, *ver.* 29. he shall live quietly in the enjoyment of all the temporal blessings which God promised in his covenant with the Jews. See *Pat.* The Chaldaic and Arabic render it, *He shall live by them to life eternal.* And no doubt the expression is capable of that sense, and is often so taken in the New Testament, *Mat.* xviii. 8, 9. *Jo.* iii. 36. 2 *Tim.* i. 10. *Luke* x. 28. 1 *Jo.* iv. 9. In all which places, *life*, and *to live*, signify the enjoyment of that spiritual, that truly rational and divine life, which results from a stedfast, uniform course of piety and virtue; which *life* in all good men is happily begun in this world, but the consummation and eternal fruition thereof is reserved for them in the world to come. According to this idea of the word *life*, which appears to have been well understood by all the moralists in our Saviour's days, we find him and his apostles quoting this very passage in that sublime spiritual meaning just mentioned. See *Mat.* xix. 17. *Rom.* x. 5. *Gal.* iii. 12. But that Moses meant it chiefly, if not only, of that temporal life and outward prosperity which God promised to the Jews and their posterity, in case they maintained their faith and allegiance to him, and kept themselves from the idolatrous practices of the nations, is evident from the whole strain of these books, particularly from *Deut.* xxx. 15, 16. "See I have set before thee this day life and good, death and evil: in that I command thee this day to love the Lord thy God, to walk in his ways, &c.—*that thou mayst live and multiply.*" So *Deut.* xxxii. 47. compared with *Prov.* iii. 2, 18. 22. And here, by the bye, it may be proper to mention the reason why the immortality of the soul, and the rewards and punishments of a future state, are rather supposed and implied in the law of Moses, than directly asserted and revealed. And one reason of this might be, that these things were not controverted or denied in those early ages. A considerable part even of the idolatry that then prevailed, proceeded upon the notion of separate incorporeal beings; and especially the worship of departed heroes, necessarily supposed that their souls survived after death. But, besides this, it is to be observed, that as the law of Moses was immediately directed to the whole people of Israel, considered as a nation or community; so the sanctions of that law, or the promises and threatnings whereby obedience to it was enforced, were suited to the nature and circumstances of a community, and therefore could only be of a temporal nature; for indeed communities subsist only in this life, and consequently are capable only of temporal reward and punishment. See *Leland's Divine Authority of the Old Testament, p.* 51, 52.

I am the Lord.] Heb. *I am Jehovah*; i. e. I am faithful to keep my covenant, and fulfil my promises. See on *Ex.* vi. 3. I am the sovereign dispenser of life and death, therefore they who keep my laws *shall live.*

† Heb. *remainder of his flesh.*

6 None of you shall approach to any that is † near of kin to him, to uncover *their* nakedness: I *am* the LORD. 7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother, thou shalt not uncover her nakedness. 8 The nakedness of thy fathers wife shalt thou not uncover: it *is* thy fathers nakedness. 9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover. 10 The nakedness of thy sons daughter, or of thy daughters daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness. 11 The nakedness of thy fathers wifes daughter, begotten of thy father, (she *is* thy sister) thou shalt not uncover her nakedness. 12 Thou shalt not uncover the nakedness of thy fathers sister: she *is* thy fathers near kinswoman. 13 Thou shalt not uncover the nakedness of thy mothers sister: for she *is* thy mothers near kinswoman. 14 Thou shalt not uncover the nakedness of thy fathers brother, thou shalt not approach to his wife: she *is* thine aunt. 15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy sons wife, thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brothers wife: it *is* thy brothers nakedness. 17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her sons daughter, or her daughters daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness. 18 Neither shalt thou take * a wife to her sister, to vex *her*, to uncover her nakedness, besides the other in her life-*time*.

* Or, one *wife to another.*

EXPOSITION.

6 *None of you shall approach, &c.*] The first of these prohibitions is against all improper and incestuous marriages, a thing too common among the Canaanitish nations, even to the last degree of unnatural mixtures.

Any

Any that is near of kin to him,] Heb. *The remainder of his fleſh*; i. e. his immediate relations, ſo near of kin to him that nothing comes between them; ſuch as a *man's ſiſter*, *mother*, or *daughter*, who are, as we ſay, his own *fleſh and blood.*

7 *Of thy father, and the nakedneſs of thy mother.*] This is but one fact, though it is expreſſed two ways, as appears from *ver.* 8. compared with *Lev.* xx. 11. where by *uncovering the father's nakedneſs*, is meant the *lying with his wife.* The expreſſion ſeems to import, that ſuch an action is doing the greateſt diſhonour to one's father and mother. So alſo *ver.* 14. the uncovering the uncle's nakedneſs, is expounded the approaching unto his wife. See *Ainſw.*

Thou ſhalt not uncover her nakedneſs,] The marriage of a ſon with his mother is quite unnatural, and ſhocking to all ſenſe of decency. Beſides other arguments againſt ſuch an unnatural conjunction, it ſerves to confound relation, and introduces a repugnance and contrariety of relative duties: for how could a man both maintain the ſuperiority of a huſband, and at the ſame time act in the inferior capacity of a ſon, towards one and the ſame perſon. If he has an unalienable right to rule over her as a wife, ſhe has an equal right to his filial awe and obedience as a parent. And therefore, though ſuch marriages were ſometimes practiſed, particularly in Perſia, where none were admitted into the ſect of the magi, or wiſemen, but ſuch as were begotten by a ſon upon his mother, according to that known line in Catullus:

Nam Magus ex matre & nato naſcatur oportet.

yet they have been generally deteſted in all nations, eſpecially in the weſtern world; witneſs the ſtory of Œdipus and Jocaſta, of Pelopeia and Thyeſtes. See *Selden. de J. N. & G. l.* v. *c.* 11.

8 *The nakedneſs of thy father's wife ſhalt thou not uncover,*] That is, of a ſtep-mother: ſuch was the inceſt of Reuben with Bilhah, *Gen.* xxxv. 22. of Abſalom with the wives of his father David, 2 *Sam.* xvi. 21, 22. and of Antiochus Soter with Stratonice; which in them was ſo much the worſe, that the inceſt was committed when their fathers were yet alive. See *Selden ibid.*

It is thy father's nakedneſs] That is, it belongeth to him to uncover the ſame. See *Ainſw.* Such marriages were infamous among the generality even of the Heathens. See *Grotius de J. B. & P. L.* II. *c.* v. *ſ.* 13.

9 *The nakedneſs of thy ſiſter,*] Diodorus Siculus informs us, (*l.* i.) that the Egyptians encouraged marriages between brothers and ſiſters, as well pleaſing to their deity Iſis, who had married her brother. And the ſame practice was common among the Greeks, being authoriſed by the example of their Gods. Hence ſays Ovid,

——— *Suas habuere ſorores*
Ut Saturnus Opim, junctam ſibi ſanguine junxit,
Oceanus Tethym, Junonem Rector Olympi.

But conſidering what opportunities and temptations brothers and ſiſters might have to commit leudneſs with each other, by living ſo familiarly together from their infancy, it is juſt that ſuch conjunctions ſhould be branded with peculiar infamy, eſpecially as it is for the intereſt of ſociety not to allow families to marry within themſelves, but to diffuſe the obligations of ſocial love by joining in alliance with ſuch as were not related to them before. See on *ver.* 16. We may obſerve, however, that there is nothing ſo monſtrous and unnatural in the marriage of brother and ſiſter, as in the former caſe of parents and children; neither is there any ſuch inconſiſtency between a man's performing the duties of conjugal and brotherly love, as between his ſuſtaining the double relation of a huſband and a ſon towards the ſame perſon. And therefore in the beginning, when God had created only one man and one woman, ſuch marriages were neceſſary for the peopling of the world. But now that circumſtances are quite altered, there is great reaſon why ſuch marriages ſhould be prohibited, and rendered infamous. Accordingly they have been declared unlawful by moſt nations; inſomuch, that Herodotus tells us, (*l.* iii. *c.* 31.) that Cambyſes king of Perſia having a mind to marry his own ſiſter, which had never been practiſed before in that country, he commanded the judges to adviſe whether he might lawfully do it or no: whoſe anſwer was, *That they could find no law which permitted a brother to marry his ſiſter; but that by their law, a king of Perſia might do what he would.* See *Grotius, ubi ſupra.* An ante C. 1450.

Whether ſhe be born at home, or born abroad,] Whether ſhe be legitimately born in wedlock, or illegitimately out of wedlock, as it is commonly underſtood. For thoſe children who had been procreated before marriage, were properly *born abroad*, in regard to thoſe who were born after the woman was taken home to the father's houſe. See *Le Clerc.* Others explain it thus: "Whether ſhe be thy ſiſter by the ſame father, or by another marriage. See *Grotius*, and *Jun. & Trem.*

10 *For theirs is thine own nakedneſs,*] Thy daughters and grand-daughters have their original from thy own *nakedneſs.* Where the word *nakedneſs* is to be underſtood as in *Ex.* xxviii. 42. See *Pat.*

11 *The nakedneſs of thy father's wifes daughter, &c.*] This verſe ſeems to coincide with the 9th. In order to make out a different ſenſe, Grotius obſerves, that by *father's wife's daughter*, may be meant, his ſtep-daughter whom he adopted. Juſt as by the Roman law the marriage of ſiſters by adoption is forbidden: for that the word *ja'ad*, *to beget*, is ſometimes applied to adoptive, as well as to natural fathers.

12 *Thou ſhalt not uncover the nakedneſs of thy father's ſiſter,*] Before the law of Moſes, ſuch marriages are ſuppoſed to have been cuſtomary among the Jews; for it is commonly thought that Moſes's own father Amram married his aunt Jochobed, *Ex.* vi 20. By the ſame reaſon that a nephew might not marry his aunt, an uncle might not marry his niece.

14 *Thou ſhalt not uncover the nakedneſs of thy father's brother,*] i. e. Thou ſhalt not marry thy uncle's wife, as is explained in the next words.

She is thy aunt.] Thy aunt in law, and therefore marriage is forbidden with her, as well as with an aunt by conſanguinity.

16 *Thou ſhalt not uncover the nakedneſs of thy brother's wife, &c.*] Unleſs he died childleſs, for in that caſe the next brother was bound to marry her, *Deut.* xxv. 5. For the prohibiting of marriages in the more remote degrees of conſanguinity, where other moral conſiderations are leſs obvious, there is this good reaſon to be aſſigned, namely, that marriage being one of the firmeſt bonds of friendſhip, it is proper, for the greater good of ſociety, that men ſhould ſeek to enlarge the ties of friendſhip and ſocial affection, by matching, not with thoſe to whom they were

An. ante C. 1490.

before related, but with thoſe of different families. See *Auguſtine de Civ. Dei, l.* xv. *c.* 16.

17 *Thou ſhalt not uncover the nakedneſs of a woman and her daughter,*] If a man married a widow that had a daughter, he was not allowed to marry that daugther, either while the mother was alive, or after her death. See *Pat.* The reaſon is, becauſe he was in place of a father to her. On which account a Roman was prohibited by Juſtinian's law to marry either his ſtep-daughter or his daughter-in-law. See *Le Clerc.*

18 *Neither ſhalt thou take a wife to her ſiſter*] Some take this for a prohibition of plurality of wives, according to our marginal reading, *neither ſhalt thou take one wife to another.* For this ſenſe the original will bear, as *Ex.* xxvi. 3. *One curtain to its ſiſter* means, *one to another.* But as plurality of wives was indulged before, ſo was it after the law of Moſes. For not to inſiſt on cuſtom, which Grotius calls the beſt interpreter of the law, we find Moſes himſelf preſcribing certain rules to thoſe who ſhould marry more wives than one, *Deut.* xxi. 15, 16, 17. and xvii. 17. The meaning therefore is, that no man ſhould take to wife two ſiſters, which had ſometimes been practiſed, as we ſee in the example of Jacob. Though it may, perhaps, ſignify, that a man was not to take a concubine merely out of incontinency, which would tend only to break his wife's peace; but that he ought only to take that liberty when his wife conſented to it, as Sarah did in the caſe of Abraham's marrying Hagar, *Gen.* xvi. 2. and Rachel in the caſe of Bilhah, *Gen* xxx. 3.

To vex her,] Grotius juſtly obſerves, that as the feuds and animoſities of brothers are of all others the moſt keen, ſo are generally the jealouſies and emulations between ſiſters, whereof ſee an example in the hiſtory of Rachel and Leah. Therefore Moſes directs, that, if a man muſt needs have two wives, he would beware of marrying two ſiſters, ſince it was impoſſible they ſhould live happily together in that ſtate.

In her life-time.] Which ſeems plainly to imply, that tho' a man was not permitted by the law of Moſes to marry two ſiſters at the ſame time, yet he might marry the ſiſter of his former wife, when dead; and ſo indeed it is underſtood by all the Jewiſh doctors. See *Selden. ib. c.* 10. Some, however, think, that ſince there is a prohibition, *ver.* 16. to marry a brother's wife, it is not to be thought Moſes would permit to marry the wife's ſiſter. But every one ſees the two caſes are not parallel.

19 Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs. 20 Moreover, thou ſhalt not lie carnally with thy neighbours wife, to defile thyſelf with her. 21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt thou profane the name of thy God: I *am* the LORD. 22 Thou ſhalt not lie with mankind, as with womankind: it *is* abomination. 23 Neither ſhalt thou lie with any beaſt to defile thyſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

EXPOSITION.

19 *Thou ſhalt not approach to a woman, as long as ſhe is put apart for her uncleanneſs.*] This prohibition againſt lying with a woman during her ſeven days confinement on account of her natural infirmity, is mentioned above, *ch.* xv. 19—24. and the wilful tranſgreſſion of this law is afterwards appointed to be ſeverely puniſhed, *ch.* xx. 18. which would incline one to think, that ſuch conjunctions were reckoned not only indecent, but dangerous, either to the mother or the offſpring. But were there no more but the natural turpitude of the thing, one would think that mere ſenſe of decency ſhould teach huſbands and wives, eſpecially Chriſtians, who profeſs the ſtricteſt purity, to abſtain from the marriage-bed during that time.

20 *Thou ſhalt not lie carnally with thy neighbours wife,*] Upon the ſame account he reminds them of the law againſt adultery, which is ordered to be puniſhed with death, *ch.* xx. 10.

21 *Thou ſhalt not let any of thy ſeed paſs through the fire to Molech,*] The Syriac renders it, *Thou ſhalt not give any of thy ſeed to a ſtrange woman.* In the Hebrew it is only, *Thou ſhalt not let any of thy ſeed paſs thro' to Molech.* See on *Ex.* xiii. 12. But though the word *fire* be not in the original, it is reaſonably ſupplied from other places where it is expreſſed, as *Deut.* xviii. 10. 2 *Kin.* xxiii. 10. Molech was the idol of the Ammonites, 1 *Kin.* xi. 7. The name ſignifies *king*, or *regal dominion*, and is thought to denote the ſun, the ſupreme, and probably the firſt object of idolatrous worſhip. Or, as others, the planet Saturn; for it appears from *Amos* v. 26. that Molech repreſented one of the celeſtial luminaries. Now as fire is a fit emblem of the ſun, the paſſing their ſeed through the fire is thought to have been a rite of purification, whereby parents conſecrated their children to that deity, either by waving them over a fire, or by making them to walk between two fires, or jump over a fire; which laſt was a ceremony of expiation practis'd among the Romans at the feaſt of Pales, as Ovid informs us, *Faſt.* iv. 775.

Moxque per ardentes ſtipulæ crepitantis acervos
Trajicias celeri ſirenua membra pede.
Omnia purgat edax ignis.

This is the opinion of many able interpreters. See *Spencer de Leg. Heb. L.* II. *c.* x. and *Maimon. of Idol. ch.* vi. *ſ.* 3. But Selden, who has given a large account of this idol, and of the rites with which he was worſhipped, (*De Diis Syr. Synt.* i. *c.* 6.) ſhews from ſeveral teſtimonies, that the Phenicians, and other nations in the neighbourhood of Judea, actually ſacrificed their children, in times of great calamity, to this blood-thirſty demon. Accordingly this phraſe of *cauſing them to paſs through the fire*, ſignifies ſacrificing them in this horrid manner, *Ezek.* xvi. 20, 21. Fagius informs us, that the image of Molech was of braſs, contrived with ſeven cells or receptacles, probably repreſenting the ſeven planets; the firſt for receiving an offering of flower; the ſecond of turtle doves; the third for an ewe; the fourth for a ram; the fifth for a calf; the ſixth for an ox; and the ſeventh for a child, who being ſhut up in this cell, as in a furnace, was therein burnt to death, whilſt the people danced

danced about the idol, and beat timbrels, that the cries of the tormented infant might not be heard. And to this account Milton alludes in his deſcription of Molech, *Par. Loſt, b.* i. But whether this deſcription be true or falſe, we have authority from the ſacred writings to believe that theſe nations actually ſacrificed their children to that grim idol in ſome ſuch horrid manner. Compare 2 *Chro.* xxviii. 3. and *Jer.* vii. 31. with *Jer.* xxxii. 35. xix. 5. *Pſ.* cvi. 37, 38. and *Ezek.* xvi. 20, 21. In all which places, to *paſs through the fire*, ſignifies, the conſuming of the victim by fire. And Le Clerc ingeniouſly conjectures, that this phraſe, *paſſing through to Molech*, was invented by the impious prieſts, in order to convey a ſofter idea of that horrid rite. Grotius, again, is of opinion, that thoſe more humane rites of purification, ſuch as making them paſs through between two fires, were ſubſtituted afterwards in the room of this ſhocking barbarity. Juſt as Porphyry informs us, that in Laodicea, in Syria, they ſubſtituted the ſacrifice of a hind inſtead of a virgin, in Cyprus an ox for a man, and in Egypt images of wax inſtead of the perſons whom they repreſented. We may further obſerve, that there was a place near Jeruſalem where this horrid cuſtom was obſerved. It was called, *the valley of the ſons of Hinnom*, 2 *Chro.* xxviii. 3. from the yelling of the ſacrificed infants; for *hanam* ſignifies *to yell*. And for the ſame reaſon it had the name of *Tophet*, (2 *Kin.* xxiii. 10.) from *toph*, a tabret or drum, with which they uſed to drown the dreadful outcries of the unhappy victims.

Neither ſhalt thou profane the name of thy God,] This idolatry in the Iſraelites would be the fouleſt and moſt profane renunciation of the true God, to whom they and their poſterity were ſolemnly devoted; and at the ſame time it would give occaſion to ſtrangers to blaſpheme the name of *Jehovah*, as if he authoriſed ſuch barbarities in his worſhippers.

22 *Thou ſhalt not lie with mankind,*] A crime ſo horrid and unnatural, that it ought not to be once named among Chriſtians; though, to the eternal diſgrace of humanity, too many infamous examples thereof are recorded even amongſt nations eſteemed polite. Among the Greeks, in particular, even their wiſe men were addicted to this unnatural vice without being cenſured, as Euſebius remarks in his *Prep. Evang. l.* vi. *c.* 10. tho' other people, he obſerves, who had not debauched their ſenſe of right and wrong, choſe rather to die than to live under the infamy of ſo foul a vice. See *Le Clerc*. They that thus ſinned, were by Moſes's law to be put to death, *Lev.* xx. 13. and by the law of Chriſt they are excluded from the kingdom of God, 1 *Cor.* vi. 9, 10. Of theſe and the like unnatural vices one may ſay, as Ovid did to his miſtreſs, who had procured an abortion;

Si mos antiquis placuiſſet patribus idem,
Gens hominum vitio deperitura fuit. 2 El. xiv.

An. ante C. 1490.

23 *Neither ſhalt thou lie with any beaſt, &c.*] This, one would be apt to think, there was little reaſon for prohibiting, ſince the beaſtlineſs of the crime hardly leaves room to imagine it practicable. But there is no crime ſo monſtrous to which men may not be prompted by luſt and ſuperſtition. Accordingly it appears from the teſtimonies of good authors, quoted above, *ch.* xvii. 7. that the Egyptian women were led by the force of ſuperſtition to ſubmit even to the luſt of *goats*. And why? becauſe theſe animals, forſooth, were accounted ſacred. Whence we ſee, that it is not without reaſon that Moſes lays the Iſraelites under this prohibition, and inforces it with the ſanction of death, *ch.* xx. 15.

It is confuſion.] Not only abominable, as ſome of the crimes before mentioned, but a monſtrous perverſion of the laws of nature, by attempting to blend the human ſpecies with that of the brute. See *Grotius*.

24 Defile not you yourſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you. 25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants. 26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit any of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you: 27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled) 28 That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you. 29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be cut off from among their people. 30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not yourſelves therein: I *am* the LORD your God.

EXPOSITION.

24 *For in all theſe the nations are defiled which I caſt out before you.*] The ſeven nations of Canaan, mentioned *Deut.* vii. 1. and elſewhere, were ſo over-run with theſe filthy vices, that they were ordered to be deſtroyed for that very reaſon; which ought to have been a ſufficient caution to the Iſraelites to keep themſelves from the like impurities.

25 *And the land is defiled—and vomiteth out its inhabitants.*] By an eloquent figure he repreſents the very land ſenſible of the loathſom wickedneſs of its inhabitants, nauſeating them on that account, and throwing them out, as the ſtomach does meat that offends it. The ſame expreſſion is uſed *ver.* 28. *ch.* xx. 22. and *Rev.* iii. 16. See *Pat.*

26 *And ſhall not commit any of theſe abominations,*] Some would infer from this expreſſion, that every one of the prohibited marriages before mentioned are in their own nature ſinful. But ſeveral things are called *an abomination* which have no moral turpitude in them, but were only made ſo by the law of Moſes, *Lev.* xi. 10, 20, 41, 42. *Deut.* xvii. 1. And here the word muſt be taken in the ſame ſenſe; for it cannot ſurely be ſaid, that all the marriages before-mentioned are in their own nature

An. ante C. 1490.

ture ſinful, ſince in certain circumſtances the marriage of a brother's wife, which is ranked among them, was not only allowed, but commanded.

27 *That the land ſpue not you out alſo,*] For God, who is no reſpecter of perſons, would puniſh them in the ſame manner, if they did the the ſame things, as actually happened at laſt. *Jer.* ix. 19. *Ezek.* xxxvi. 17.

CHAP. XIX.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the LORD your God *am* holy.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] The following precepts are moſtly a repetition of ſome principal things which had been already commanded.

2 *Ye ſhall be holy, for I the Lord your God am holy,*] See on *ch.* xi. 44.

3 Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the LORD your God. 4 Turn ye not unto idols, nor make to yourſelves molten gods: I *am* the LORD your God.

EXPOSITION.

3 *Ye ſhall fear every man his mother and his father,*] See on *Ex.* xx. 12. The mother is here put before the father, order being every where neglected where it is of no importance to be obſerved. And this, ſaith Maimonides, ſhews, that honour and reverence is equally due to the mother as to the father. Le Clerc is of opinion, that the reaſon why filial duty to the mother is ſo often and here ſo particularly inculcated ſeems to be, leſt children might be apt to throw off all reverence towards their mothers, in caſe of their being divorced, as often happened among the Jews. See *Le Clerc.*

And keep my ſabbaths,] Which were ordain'd in memory of the creation, and conſequently intended as a preſervative from idolatry, and a badge of their being the worſhippers of the true God; for which reaſon this precept is ſo often joined, as here, with exhortations to abſtain from idolatry.

I am the Lord your God.] See on *Ex.* xx. 2.

4 *Turn ye not unto idols,*] Heb. *Elilim, vain things*, or *things of nought*, from *elil, nothing.* Becauſe idols were but empty names, either had no power to do men good or harm, which was the caſe of their dead men, whom they worſhipped; or elſe they were ſuch as had no exiſtence in nature, *e. g.* their tutelary gods of cities, groves, &c. of whom St. Paul ſpeaks, 1 *Cor.* viii. 4. See *Le Clerc.*

Nor make to yourſelves molten gods,] i. e. Make to yourſelves no molten images of any ſort to worſhip them. See on *Ex.* xx. 4.

5 And if ye offer a ſacrifice of peace-offerings unto the LORD; ye ſhall offer it, * at your own will. 6 It ſhall be eaten the ſame day ye offer it, and on the morrow: and if ought remain until the third day, it ſhall be burnt in the fire. 7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted. 8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the LORD: and that ſoul ſhall be cut off from among his people.

* Read, *So as to procure you good will.*

EXPOSITION.

5 *And if ye offer a ſacrifice of peace-offerings, &c.*] Peace-offerings are only mentioned, becauſe on theſe, and no other ſacrifices, were the offerers wont to feaſt together with the altar: and therefore the following order relates to them only. See their kinds, on *ch.* vii. 11, *&c.*

Ye ſhall offer it at your own will,] Heb. *Lirtſonchem.* It may be rendered for favour or good-will to you; i. e. *In order to procure you the divine favour and good will*; or in ſuch a manner as God has preſcribed, and as he will accept. And ſo it is underſtood by Le Clerc after the LXX, the Vulgate, Syriac, and Arabic verſions. See on *Lev.* i. 3.

6 *It ſhall be eaten the ſame day ye offer it, and on the morrow*] See this and the two following verſes explained on *ch.* vii. 15, 16, 17, 18.

8 *Every one that eateth it—ſhall be cut off, &c.*] To make them preſerve the reverence due to ſuch holy things, every one was to ſuffer capital puniſhment for the wilful violation of this precept.

9 And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt. 10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the LORD your God.

EXPO-

An. ante C. 1490.

EXPOSITION.

9 *Thou ſhalt not wholly reap the corners of thy field,*] In reaping their corn-fields they were not to be exact in carrying all clean off, but leave ſome part to be gleaned and reaped by their poor neighbours, whether Iſraelites or Gentiles. This and many other laws which provide for the ſtate of the indigent, the widow, the orphan, and the ſtranger, ſhew the genius of the Jewiſh religion to have been much more humane than we are apt to conceive, from examining the lives of its narrow-minded profeſſors. See on *Ex.* xxii. 21, 22. *Lev.* xxiii. 22. *Deut.* x. 18, 19. xxiv. 17, 18. xxvii. 19.

10 *And thou ſhalt not glean thy vineyard,*] When they had cut off the great bunches, they were not to examine the vine over again for the ſcattered grapes, or ſmall cluſters.

Thou ſhalt leave them for the poor and the ſtranger,] Strangers are joined with the poor, becauſe they could have no poſſeſſions of land among the Hebrews, and therefore were often poor. See *Le Clerc.*

I am the Lord your God,] Or, I am Jehovah your God. 'Tis I, the ſupreme Lord of the univerſe, who have beſtowed this fruitful country upon you, have diſtinguiſhed you from other nations by peculiar privileges, and have been ſo bountiful to you, that you may be bountiful to them; for I am the God of both rich and poor, of Jews and Gentiles.

11 Ye ſhall not ſteal, neither deal falſly, neither lie one to another. 12 And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the LORD. 13 Thou ſhalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired, ſhall not abide with thee all night until the morning.

EXPOSITION.

11 *Ye ſhall not ſteal,*] See on *Ex.* xx. 15. Theft is the occaſion of theſe ſins that follow, viz. lying, fraud, and perjury, and is therefore fitly forbid in the firſt place.

Neither deal falſely,] As this precept ſtands in connection with the foregoing, it ſeems levelled directly at thoſe mean ways of deceiving and overreaching one another, which are ſo often uſed in traffick and bargaining. Theſe are ſo manifeſtly odious both in the ſight of God and all good men, *Prov.* xii. 22. xiii. 5. they tend ſo apparently to the ſubverſion of juſtice, and conſequently to the deſtruction of all civil ſociety, that nothing needs be ſaid to convince mens judgments of the ſinfulneſs thereof. They need only to have their conſciences awakened, in order to reform ſo baſe, ſo unmanly a vice. For if men will but give themſelves time to think, they cannot but ſee, that if there be any ſuch thing as right and wrong, if there be any ſuch thing as juſtice and injuſtice, if there be any obligation to maintain faith amongſt men, this unfair dealing muſt needs be unnatural and unlawful. What judgment then muſt we form of thoſe, who, allowing the practice to be *unfair* and *iniquitous*, urge the force of cuſtom, and the neceſſity they are under for fear of an abridgment or diminution of their profits, againſt the unalterable rules of juſtice, and the eternal laws of almighty God? To plead *cuſtom* for a practice altogether unlawful, is to urge the increaſe of iniquity as a reaſon for its farther increaſe; it is to repreſent juſtice only as an occaſional and mutable tie, that muſt yield and give way to the corruption of the times, and lay a ſure foundation for multiplying miſchiefs and injuries without end. To plead neceſſity, on account of ſome preſent worldly advantage, for doing what our own conſcience and the law of God condemns as unjuſt, is to barter away our peace of mind for a mere trifle, to renounce the favour of God, and the unſpeakable joys of immortality, for things that concern only theſe frail mortal bodies, and which periſh in the uſing. Thoſe who act ſo may poſſibly hug themſelves in an opinion of their own wiſdom, but, in truth, they are the greateſt fools in nature; for what is a man profited if he ſhall gain the whole world and loſe his own ſoul? See *Dr. Clarke's Serm. V.* XI. *S.* cxxxiii. and *Foſter's Serm. V.* III. *S.* xii.

Neither lie one to another,] A lie, ſtrictly and properly ſo called, is ſuch a manner of ſpeaking, wherein, according to the ordinary ſignification of words, a man ſignifies that to another as true, which he himſelf either certainly knows, or believes, to be falſe, and that with a deſign of impoſing upon him. Now that a lie thus defined is in no caſe lawful will appear, if we conſider, 1ſt, That every man's conſcience naturally convinces him that he is under an obligation to truth, diſtinct from all other conſiderations.—Our nature ſtarts and recoils at falſhood, as a thing baſe and unworthy of us, even in ſuch caſes where we may fancy no injury is done by it.—We feel an inward ſatisfaction when we ſtrictly adhere to truth; and on the other hand are aſhamed when we have acted contrary to it.—Nor will a man of conſcience and reputation be brought to think it equally honourable to ſpread a lie at any time, even for the greateſt public advantage, as to ſpeak the truth for the ſame end. Again, were men in a ſtate of perfection there could be no caſe wherein a man's ſpeaking truth would be any diſadvantage either to himſelf or his neighbour. Now if in an innocent world truth would be our unalterable duty; it is hard to ſay why it ſhould not be ſo now, though, by reaſon of human degeneracy, truth may ſometimes turn to our diſadvantage. Hence it follows that we are bound to keep faith and truth even with an enemy. To which purpoſe it is obſervable that the Romans, in their moſt virtuous ſtate, would ſooner die than break their faith with an enemy. Witneſs the famous ſtory of Regulus. 2. The ſame reaſoning proves that we are bound to have a regard to truth, even in what is ſaid to children. And it would be of much more conſequence in their education than is generally imagined, if care was taken not to amuſe them with falſe promiſes, which they very early diſcover, and which do but inſenſibly wean them from that veneration they ought always to have for truth. Laſtly, it follows that truth muſt not be violated for any appearance of intereſt whatſoever. For in no caſe are we to do evil, even the ſmalleſt moral evil, that good may come of it. See Dr. *Clarke, ibid.* But though all kinds of lying may be included under this prohibition of Moſes, yet it ſeems to relate particularly to ſuch lies whereby a man's

neighbour

An. ante C. 1490.

neighbour was injured; defrauded, for inſtance, of his goods which he had depoſited with another; or of the juſt debts which were owing him. In which caſe a lie involved a complication of guilt, being at once a violation of truth, of juſtice, and fidelity.

12 *And ye ſhall not ſwear by my name falſely*] Much leſs ſhall ye confirm the lies fore-mentioned with an oath. Of the crime of perjury in general, ſee on *Ex.* xx. 7.

Neither ſhalt thou profane the name of thy God,] By calling him to witneſs a falſhood.

I am the Lord.] And therefore expect the greateſt reverence to my *name*.

13 *Thou ſhalt not defraud thy neighbour, neither rob him,*] Neither defraud him of his juſt rights, by tricking or over-reaching; nor rob him by open violence. See on *Ex.* xx. 15.

The wages of him that is hired ſhall not abide with thee all night, &c.] Thou ſhalt pay him his wages, when he has done his work, if he require it. See on *Deut.* xxiv. 15. This is another inſtance of the merciful proviſion made for the poor by the law of Moſes. The day-labourer is commonly ſo poor that his wages are often the ſole means of his ſubſiſtence: and therefore the detaining of them is ſuch an act of injuſtice and inhumanity, as no good-natured man can be guilty of; far leſs one who has a ſincere regard to God, who loves mercy, and is an irreconcilable enemy to all cruelty and oppreſſion. See *Jam.* v. 4. *Pat.* and *Le Clerc.*

14 Thou ſhalt not curſe the deaf, nor put a ſtumbling block before the blind, but ſhalt fear thy God: I *am* the LORD. 15 Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour. 16 Thou ſhalt not go up and down as a tale-bearer among thy people: neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the LORD. 17 Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, * and not ſuffer ſin upon him. 18 Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thy ſelf: I *am* the LORD.

* Or, *that thou bear not ſin for him.*

EXPOSITION.

14 *Thou ſhalt not curſe the deaf,*] To curſe or revile any perſon is contrary to humanity; but to defame, calumniate, or curſe the deaf, who are incapable to anſwer for themſelves, or do themſelves right, is ſingularly barbarous and inhuman. 'Tis adding inſult to injuſtice. Tho' this and the following precept will ſufficiently bear a literal meaning, they may alſo be underſtood proverbially to ſignify, that we ought to be particularly on our guard againſt injuring thoſe who are as incapable of defending themſelves from the injury, as a deaf man is from defamation, or a blind man from a ſtumbling-block laid in his way. And in this figurative ſenſe it is underſtood by ſome of the Hebrew doctors.

Nor put a ſtumbling-block before the blind,] This law is repeated *Deut.* xxvii. 18. with an imprecation upon the tranſgreſſors of it. It may alſo be underſtood proverbially of giving evil counſel to the ſimple, and adviſing the ignorant and credulous to their hurt. See *Grot.*

But ſhalt fear thy God,] Who ſees what is hid from human eyes, and is the avenger of lurking wickedneſs.

15 *Ye ſhall do no unrighteouſneſs in judgment,*] In all ſuits and tryals in court, let judges be abſolutely impartial, and give a fair hearing and deciſion to all cauſes between man and man.

Thou ſhalt not reſpect the perſon of the poor,] See on *Ex.* xxiii. 3.

Nor honour the perſon of the mighty,] Thou ſhalt not honour him ſo far upon account of his external circumſtances, as to pervert juſtice in his favour.

16 *Thou ſhalt not go up and down as a tale-bearer among thy people,*] Theſe words are variouſly rendered by interpreters, but all agree as to the ſenſe of them; namely, that they contain a prohibition againſt acting the low part of a ſpy, a tatler, or tale-bearer. The word is obſerved to ſignify a merchant, and here denotes one that drives a trade in carrying tales and ſtories from one to another. One who goes about from houſe to houſe, from company to company, picking up ſcandal, and officiouſly ſpreading evil reports of his neighbour. This is a character baſe and unmanly in itſelf, and extremely hurtful to ſociety. Beſides, that ſuch perſons are too apt to miſrepreſent the circumſtances of a report, to intermingle falſhood with truth, and aggravate what is faulty; they are criminal even tho' they ſhould be guilty of no miſrepreſentation, for the very publiſhing the real faults of others, unleſs it can ſerve ſome public good purpoſe, is itſelf a vice; it is directly oppoſite to that *charity* which is the ornament of human nature, and the bond of ſociety: for charity dwells with pleaſure on the virtues of others, but draws a veil over their blemiſhes and imperfections. *Prov.* x. 12. 1 *Pet.* iv. 8.

Neither ſhalt thou ſtand againſt the blood of thy neighbour,] Much leſs ſhalt thou be a falſe witneſs againſt him, to the endangering of his life, for that is the meaning of *to ſtand againſt his blood*; alluding to the cuſtom of accuſers and witneſſes *ſtanding*, when they depoſed before the judge. We may alſo conſider this law in connection with the former againſt tale-bearing, as that which often cauſeth blood-ſhed. Hence the prophet thus complaineth: *In thee are men that carry tales to ſhed blood, Ezek.* xxii. 9. See *Ainſw.* By *neighbour* here it is plain we are to underſtand the gentile proſelyte, or ſtranger, as well as the native Iſraelite. Tho' ſome of the Jews are ſo ſelfiſh as to confine it to thoſe of their own nation. See on *Ex.* xx. 16. and compare *ver.* 18. with *ver.* 34.

17 *Thou ſhalt not hate thy brother in thine heart,*] If he have provoked thee, thou ſhalt lay thy complaint openly before him, and not harbour a private grudge, or laſting reſentment againſt him. The ſame law is given by Chriſt, *Luke* xvii. 3. To be angry upon occaſion is human, but to *hate* and keep malice is diabolical. See an example of this diſſembled hatred in the behaviour of Abſalom towards his brother Amnon, 2 *Sam.* xiii. 22. This precept ſhews, that they were ill interpreters of the law, who thought it forbad only

only external acts of injuſtice, without ſtriking at the evil affections from whence thoſe overt acts proceed.

Thou ſhalt in any wiſe rebuke thy neighbour,] This we may connect with the foregoing words thus: Thou ſhalt not harbour malice againſt thy neighbour, but in any wiſe thou ſhalt rebuke him, i. e. If he have done thee an injury, thou ſhalt rebuke him openly for his fault, at the very time of his having committed it, inſtead of retaining a ſecret grudge againſt him, and watching the opportunity of retaliating the injury. See *Le Clerc*. Others conſider it, in general, as an injunction to offer friendly reproof to an offending brother. This is a manifeſt law of charity; for if it be a part of humanity to ſet a man in the right way when he is gone aſtray; how much more to reclaim a wandering mind into the path of virtue and happineſs. *He that converteth a ſinner*, ſays St. James, *from the error of his way, ſhall ſave a ſoul from death.* To adminiſter rebuke, therefore, from ſuch a motive as is here ſubjoined, *that we may not ſuffer ſin to lie upon him*, is truly generous and praiſe-worthy. But then in order to make our rebukes effectual, they muſt be given with great tenderneſs and diſcretion, in a ſpirit of meekneſs and brotherly love, leſt we only chafe and irritate the perſon, inſtead of effecting his reformation. The words will alſo bear the ſenſe of our margin, *That thou bear not ſin for him*; intimating, that he who neglects this charitable office of tendering ſeaſonable and friendly rebuke to his brother, enters into a participation of his guilt.

18 *Thou ſhalt not avenge, &c.*] To avenge ones ſelf in a private way, by returning evil for evil, or to take ſatisfaction for injuries of one's own accord, is the thing here forbidden; as alſo *Rom.* xii. 19. Which is not inconſiſtent with ſuing to the civil magiſtrate for legal redreſs, in caſe of grievous injuries ſuſtained in ones perſon, eſtate, or reputation; which is agreeable to the Jewiſh law of retaliation, *Ex.* xxi. 22, &c. This precept plainly ſhews, that the law of Moſes had the ſame generous views with the law of Chriſt, tho' the interpreters of the Moſaic law had greatly perverted its deſign, alledging, that the law enjoined a man only to love his neighbour; i. e. merely to love and do good to thoſe who loved and did good to him; but permitted him to hate, contemn, and injure his enemies, *Matt.* v. 43, &c. Whereas, by this precept, the Jews are plainly forbidden to retaliate injuries, to render evil for evil; and commanded to lay aſide all private malice or revenge. And indeed it would be very unaccountable if the Jewiſh law, which is aſcribed to God, ſhould give any countenance to that narrow, ſelfiſh, and revengeful ſpirit, for which the Jews were ſo remarkable, when yet this very thing was condemned and inveighed againſt by the heathen moraliſts as repugnant to the law of nature. To this purpoſe Juvenal calls revenge a weak, unmanly pleaſure, which none but effeminate and vulgar minds indulge; and what no philoſopher or wiſe man could approve of. An. ante C. 1490.

At vindicta bonum vita jucundius ipſa:
Nempe hoc indocti, quorum præcordia nullis,
Interdum, aut levibus, videas flagrantia cauſis.
Chryſippus non dicet idem, nec mite Thaletis
Ingenium, dulcique ſenex vicinus Hymetto.
——————Quippe minuti
Semper & infirmi eſt animi exiguique voluptas
Ultio. SAT. XIII.

A ſentiment agreeable to that of an inſpired writer, who declares it to be *the glory of a man to paſs by a tranſgreſſion.* To be capable of overlooking injuries is an indication of a truly great and manly diſpoſition; 'tis to act like a prince, to whom it belongs to pardon criminals; 'tis to act like God himſelf, who is *ſlow to anger*, and *ready to forgive.*

But thou ſhalt love thy neighbour as thyſelf,] Thou ſhalt do to him in this and every other caſe, as thou thyſelf would be done by; ſhewing the like forbearance, lenity, and moderation towards his errors and tranſgreſſions, as you might reaſonably wiſh, and expect, to have ſhewn to thy own in the like circumſtances. Thus, according to one of the Jewiſh doctors, this is the great ſum of the law; for he that thus loves his neighbour will neither ſteal from him, nor defile his bed, nor take away his life, nor good name, nor remove his land-mark, nor offend him any other way. And in the ſame comprehenſive meaning it is explained by our Saviour, *Matt.* xxii. 37, &c. and his apoſtle, *Rom.* xiii. 8, 9. Here it would hardly be neceſſary to obſerve, that by *neighbour* is to be underſtood every man with whom they had any intercourſe, was it not that ſome abſurd Jewiſh teachers would reſtrain it to themſelves, as if the meaning were, that one Iſraelite ſhould love another, but is not equally bound to love a ſtranger, though Moſes himſelf directly teaches the contrary, *ver.* 34. compared with *Ex.* xi. 2. And therefore ſuch of them as have examin'd the matter more impartially, acknowledge, that *a neighbour is every one with whom we have any dealing or converſation*, agreeable to our Saviour's explication of this text, *Luke* x. 29, 30, &c. See *Fagius* in the *Crit. Sacr.*

19 Ye ſhall keep my ſtatutes: Thou ſhalt not let thy cattle gender with a divers kind: Thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee. 20 And whoſoever lieth carnally with a woman that *is* a bond-maid * ‡ betrothed to an huſband, and not at all redeemed, nor freedom given her; † ‡ ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free. 21 And he ſhall bring his treſpaſs-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-offering. 22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, before the LORD, for his ſin which he hath done: and the ſin which he hath done, ſhall be forgiven him. 23 And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you:

* Or, *abuſed by any.*
‡ Heb. *reproached by*, or, *for man.*
† Or, *they.*
‡ Heb. *there ſhall be a ſcourging.*

An. ante C. 1490.

it ſhall not be eaten of. 24 But in the fourth year all the fruit thereof ſhall be * holy to praiſe the LORD *withal*. 25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the LORD your God.

* Heb. *holineſs of praiſes to the LORD.*

EXPOSITION.

19 *Thou ſhalt not let thy cattle gender with a divers kind,*] For which precept Philo aſſigns this reaſon, that animals of the ſame kind were made for ſociety one with another, but animals heterogeneous were not intended to be aſſociated; and therefore he who attempts to mingle them is a wicked deſtroyer of the laws of nature, ἀδικος νομου φυσεως ἀναιρει. The precept might alſo have reſpect to ſome idolatrous cuſtom of coupling animals of different kinds in honour of ſome impure deity, which cuſtom Moſes intended hereby to prevent or aboliſh. See *Spencer de leg. Heb. l.* II. *c.* 20. Others conſider it as a ſymbolical law, intimating, that if they were not even to let their cattle breed with other kinds, far leſs were they to allow themſelves to be guilty of thoſe unnatural mixtures mentioned in the foregoing chapter. And in like manner, 'tis alledged, are many other of Moſes's inſtitutions to be underſtood figuratively, as that which commands *not to muzzle the mouth of the ox that treadeth out the corn*, not to *take the dam with her young*, &c. See *Le Clerc*.

Thou ſhalt not ſow thy field with mingled ſeed,] And the ſame precept extends to vineyards, *Deut.* xxii. 9. The Jewiſh doctors make it extend alſo to trees, which, they ſay, they were not to ingraft of different kinds one upon another. And Maimonides, *Mor. Nev. p.* iii. *c.* 37. found a particular reaſon for the prohibition from the idolatrous cuſtoms of the Zabii, who ſowed different ſeeds, and grafted trees of different kinds upon each other, not only under ſuch and ſuch aſpects of the planets, and with a ſuperſtitious form of words, but with abominable filthineſs at the moment of inciſion. See *Spencer, ibid. c.* xviii. His words are according to Buxtorff's tranſlation: *Scribunt etiam, oportere, ut cum una ſpecies in aliam inſeritur, ſurculum inſerendum manu ſua teneat formoſa puella, quam præternaturali ratione vir quidam vitiet & corrumpat, ipſaque congreſſus hujus tempore plantulam illam arbori infigat. Hoc quin communiſſimum & uſitatiſſimum illis temporibus fuerit, nullum mihi eſt dubium, cum ad illas utilitates rei venereæ voluptas acceſſerit.—Quinimo propter conjunctionem vel inſitionem arborum non licet quoque duo diverſa ſemina congregare, vel prope conjungere & ſeminare.—Scribunt in dicto libro quod conſueverint ſimul ſerere hordeum & uvas paſſas, exiſtimantes non bonam futuram vineam, niſi hoc pacto fieret.* Le Clerc takes this precept, as well as the former, to be merely ſymbolical, and that the thing here forbidden being in its own nature indifferent, was prohibited to the Jews, only to convey to them the above moral inſtruction more ſtrongly under thoſe ſenſible images.

Neither ſhall a garment mingled of linen and woollen, come upon thee,] The prohibition is delivered in general terms, *Deut.* xxii. 11. Thou ſhalt not wear a garment of divers ſorts. Grotius takes it to be a prohibition againſt wearing ſome ſuperſtitious kind of garment uſed by the Egyptians, and which was known by this name of *Shagnatnez*, the word in the original. The reaſon of the prohibition Maimonides derives from a ſuperſtitious cuſtom of the ancient idolaters, whoſe prieſts wore ſuch motley garments of wool and linen mixed together, and which were ſuppoſed to have a magical virtue in them. See *Mor. Nev. p.* III. *c.* 37. 'Tis highly probable that this opinion is alſo to be underſtood ſymbolically, and the rather becauſe the wearing of garments of linen and woolen mixed together, was ſo far from being unlawful in itſelf, that ſome of the high-prieſts garments were of that faſhion. See on *Ex.* xxviii. 6. and *Le Clerc*.

20 *Whoſoever lieth with a woman that is a bond-maid, betrothed to an huſband,*] i. e. Whoever debauches a proſelyte ſlave under engagement to be married to any Jew, as his concubine or ſecondary wife.

She ſhall be ſcourged.] Heb. *There ſhall be a ſcourging*; which may ſignify, *they ſhall both be ſcourged*, as the Vulgate has it. It is added, *they ſhall not be put to death*; becauſe if it was a betrothed free-woman that had been lain with, both were to be puniſhed with death, *Deut.* xxii. 23, 24.

Becauſe ſhe was not free,] Becauſe not being a free woman, ſhe was not fully the wife of him that had eſpouſed her, and conſequently the lying with her was not eſteemed adultery, which by the Jewiſh law was puniſhable with death.

21 *And he ſhall bring his treſpaſs-offering*] Which was not enjoined the woman, becauſe ſhe had nothing of her own, all being her maſter's. For this reaſon the Jews reſtrict the *ſcourging* in the former verſe to the woman only, alledging that the puniſhment inflicted upon the man, was to pay a ram for ſacrifice, which becauſe the woman had not, ſhe was to be ſcourged.

23 *And when ye ſhall come into the land, and ſhall have planted all manner of trees for food,* &c.] Another injunction now given was, that, when ſettled in the land of Canaan, they ſhould never make uſe of the fruit of any tree which they planted there, till the fourth year of its growth, when it was to be offered to God, in grateful acknowledgment of his goodneſs.

Several reaſons are given for this law. The moſt natural is this, that the fruit of the firſt two or three years growth being but ſcanty, wateriſh, and unconcocted, was not ſo fit to be offered to God, to whom they ought to preſent the beſt of every thing. And men were alſo prohibited to eat thereof, leſt they ſhould ſeem to have applied to their own uſe the firſt-fruits, which belonged to God; or leſt they ſhould have ſeemed profane, in uſing the fruit of a tree which was not firſt conſecrated to God by this act of religion. See *Le Clerc*. See alſo *Joſephus Antiq. l.* iv. *c.* 8. Maimonides takes the law to have been enacted in oppoſition to a ſuperſtitious practice which then prevailed in the idolatrous world, of conſecrating the firſt year's growth of all their fruit-trees to their gods, imagining thoſe trees would be blaſted whoſe firſt-fruit was not thus offered. See *More Nev. p.* iii. 37. But this ſeems too far-fetched. Perhaps the intention of the law was to raiſe in the Jewiſh people the greater abhorrence at the idolatrous cuſtoms of the Canaanites, whoſe crimes were ſo abominable as to render the very land where they dwelt, and its productions, for

ſome

ſome time impure. This ſenſe ſeems confirmed by the following words.

Ye ſhall count the fruit thereof as uncircumciſed,] i. e. Unclean, partaking in a manner of the pollution of its former owners, and therefore not to be eaten. But this is meant only of ſuch fruit-trees as they themſelves planted in Canaan, not of ſuch as they found already planted there. See *Pat.* and *Ainſw.*

24 *In the fourth year all the fruit ſhall be holy, to praiſe the Lord withal.*] Heb. *Kodeſch hillulim laihovah: It ſhall be holineſs for the praiſes of Jehovah:* i. e. *conſecrated to the feaſts of Jehovah.* Thoſe ſacred feaſts are called *praiſes*, from the hymns that were there ſung in honour of God. Hence *Jud.* ix. 27. what we render *they made merry*, is in the original, *they celebrated praiſes, or feaſts of joy.* So Moſes's meaning is, that in the fourth year thoſe fruits were to be brought to the place where the tabernacle ſtood, and there to be eaten before the Lord, with praiſe and thankſgiving, in the ſame manner as they eat the ſecond tythes, *Deut.* xii. 17, 18. See *Le Clerc, Joſephus, ubi ſupra.* Some, however, think theſe fruits were to be eaten only by the prieſts, not by the owners, which ſeems agreeable to the following words, compared with the explication of *Deut.* xx. 6. An. ante C. 1490.

25 *In the fifth year ſhall ye eat of the fruit thereof*] i. e. You ſhall eat it as other common food. The Jews ſay the perſon was firſt obliged to prove by three witneſſes that he had ſatisfied the law. See *Grotius.*

I am the Lord.] Who beſtowed this land upon you, and by whoſe bleſſing alone you may expect to receive the increaſe thereof abundantly, and therefore to me let your firſt-fruits be conſecrated.

That it may yield unto you the increaſe thereof,] This refers to the 23d and 24th verſes; *ye ſhall do as here commanded, that the tree may abundantly yield to you its increaſe:* for upon their obedience ſuch bleſſings are promiſed, *Lev.* xxvi. 3, 4. See *Ainſw.*

26 * Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe inchantment, nor obſerve times. 27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard. 28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you; I *am* the LORD.

* Read, *Ye ſhall not eat any thing over-blood.*

EXPOSITION.

26 *Ye ſhall not eat any thing with the blood,*] Heb. *Ghal haddam*, which may be rendered, *ye ſhall not eat upon* or *over blood*, and is not unreaſonably ſuppoſed to be a prohibition againſt a ſuperſtitious rite of the ancient idolaters, who were wont to gather the blood of their ſacrifices into a veſſel, or hole dug in the earth, and then ſeating themſelves about it, to feaſt upon the ſacrifice, imagining they thus held communion with their dæmons, who were ſuppoſed to eat the blood, as they themſelves did the fleſh. See *Maimon. More Nev. l.* iii. *c.* 46. Or, as Spencer conjectures, (*De Leg. Heb. l.* ii. *c.* 11.) the deſign of this rite was to allure the manes or infernal gods, whom they were to conſult. To which purpoſe is that paſſage in Horace, *l.* i. *ſat.* 8.

——*Pullam divellere mordicus agnam*
Cæperunt, cruor in foſſam diffuſus, ut inde
Manes elicerent, animas reſponſa daturas.

What makes this interpretation the more probable, is, that the prohibition is joined with other known rites of ſuperſtition.

The LXX. render it, *upon the mountains*, having read *horim* inſtead of *hadam.*

Le Clerc, who thinks the opinion of Maimonides and Spencer ill ſupported, takes it ſimply for a prohibition againſt eating *fleſh with the blood*, of which ſee *Lev.* xvii. 13. For the particle *ghal* often ſignifies *with*, as *Ex.* xii. 8. *Num.* ix. 11. xxv. 1. *Joſ.* xi. 19. eſpecially in 1 *Sam.* xiv. 32. where we have this very phraſe *ghal hadam, with the blood.*

Neither ſhall ye uſe inchantment] It is not certain what particular ſuperſtitious uſage is here forbidden. The LXX. take it for that called *augury*, or divination by the flight of birds. Bochart thinks it relates to divination by ſerpents, deriving the word *thenachaſhu* from *Nachaſh*, a *ſerpent.* And indeed this ſeems to be the primary ſignification of the word, but probably it came in time to be applied to divination in general, as οιωνιζεσθαι and *augurari* among the Greeks and Latins. See *Le Clerc.*

Nor obſerve times,] Nor pay a ſuperſtitious regard to months, weeks, or days, accounting ſome to be lucky, others unlucky. But others, deriving the word *teonenu* from *anan*, a *cloud*, take it to be a prohibition againſt divination by the clouds and meteors, which Jeremiah calls *being diſmayed at the ſigns of heaven, Jer.* x. 2. It is certain that the Egyptians and other eaſtern nations were ſuperſtitious obſervers of *times*, conſecrating ſuch and ſuch months and days to particular deities, and from thence preſaging good or bad fortune to perſons or actions. See *Herodot. l.* ii. *c.* 82. *Diodor. l.* i. and *Le Clerc.*

27 *Ye ſhall not round the corners of your heads,*] Spencer takes this to refer to a ſuperſtitious funeral rite in uſe among the Heathens, of cutting off their hair *round about*, and throwing it upon the funeral pile, or into the ſepulchre, with the bodies of their friends, as an offering to the infernal gods. See *Spencer de Leg. Heb. l.* ii. *c.* 12. For that this precept relates to ſome rite of mourning for the dead, is probable from *ver.* 28. and from *Deut.* xxi. 5. and xiv. 1. where the like law is repeated. Le Clerc underſtands it not in reference to funeral mourning, but as a general prohibition againſt rounding the extremities of their hair after the ſuperſtitious faſhion of the Arabians, who, as Herodotus informs us, (*l.* ii. *c.* 8.) were wont to cut the extremities of their hair round, that they might be like their god Bacchus. And in this ſenſe he, with others, underſtands *Jer.* ix. 25, 26. and xxv. 23. for inſtead of *all that are in the utmoſt corners*, he thinks it ſhould be rendered, *all who round the extremities of their hair.*

An. ante C. 1490.

It is probable, as others obſerve, that ſome of the heathen nations conſecrated themſelves to their deities by cutting their hair in a round form, imagining this the moſt perfect figure, and therefore moſt acceptable to the gods. For which reaſon they likewiſe built their temples round. See *Pool's Synop.*

Neither ſhalt thou mar the corners of thy beard,] Maimonides refers this to the practice of the idolatrous prieſts, who were wont, on ſome ſuperſtitious account, thus to cut the extremities of their beards. But as the prohibition is not directed to the prieſts in particular, but to all in general, others think the Jews are forbid to cut their beards after the ſuperſtitious manner of the Egyptians, who ſuffered the hair of their beards to grow only upon the chin, as is ſtill to be ſeen in their mummies, and the figures of their divinities that now remain. Or we may interpret this prohibition as the following, to have a reſpect to the ſuperſtitious rites of mourning for the dead; eſpecially among the Egyptians, who, as Julius Firmicus informs us, were wont in their mournings for Oſiris to ſhave their whole heads and beards, and to make inciſions in their fleſh. For it is obſerved, that the expreſſion, *to mar* or *cut the corners of the beard*, may ſignify, *to cut off the hair of the beard entirely*; juſt as *to reap the corners of the field, ver.* 9. ſignifies, to reap the field entirely, to the very extremity or utmoſt angle of it. See *Calmet.*

28 *Ye ſhall not make any cuttings in your fleſh for the dead,*] The Heathens were wont at funerals to flaſh and mangle themſelves with knives, and other ſharp inſtruments, in order to pacify the infernal ſpirits, and make them propitious to the dead; (ſee *Pool's Synopſ. Spencer de Leg. Heb. l.* ii. *c.* 13.) which unnatural practice is here prohibited. It appears, however, from *Iſ.* xv. 2. *Jer.* xvi. 6, 7. xli. 5. compared with *ch.* xlvii. 5. that the Jews, diſregarding this law of Moſes, gave into theſe abſurd modes of mourning for the dead, which were in uſe among their heathen neighbours. *For the dead* is in the Hebrew, *for a ſoul* or *life*; and Grotius thinks it may ſignify *for blood*, as if it was a prohibition againſt cutting themſelves till the blood come, as they ſometimes did in the fervour of their invocations, 1 *Ki.* xviii. 28. But it is with more reaſon underſtood in reference to rites of funeral mourning. See *Lev.* xxii. *Deut.* xiv. 1. To which unnatural rites of mourning men ſeem to have been ſometimes carried, thro' the agonies of their grief; ſometimes out of an affected zeal to ſhew ſympathy with the afflicted friends of the dead, as may be gathered from that expreſſion of *Jeremiah*, xvi. 7. *Neither ſhall men tear themſelves for them in mourning, to comfort them for the dead.*

Nor print any marks upon you,] This ſome refer, as the former, to thoſe marks and prints which the Gentiles, in the tranſports of their grief, were wont to make in their fleſh, in order to appeaſe the angry infernal powers. Others refer it to the imprinting of marks upon their bodies, as tokens to what deity they belonged. Thus Herodotus tells us, (*l.* ii. *c.* 113.) that he who devoted himſelf to Hercules received στιγματα ιερα, ἑαυτων διδους τω Θεω; *ſacred marks, giving up himſelf to that God.* And Lucian ſays of the prieſts of the Syrian goddeſs, στιζονται δε παντες, &c. *they were all marked, ſome in their wriſts, others in their necks.* And this practice is alluded to *Rev.* xiii. 16, 17. and *Iſ.* xlix. 16. See his *De Dea Syr.* Thus it is underſtood by Spencer, *l.* ii. *c.* 14. and in this interpretation Le Clerc acquieſces.

For the dead.] Heb. *For a ſoul*, i. e. for a ſoul departed. Thus *anima* is uſed in Latin for the dead,

Animamque ſepulchro condimus. Virg. Æn. iii.

† Heb. *profane.*

29 Do not † proſtitute thy daughter, to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs. 30 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD. 31 Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

EXPOSITION.

29 *Do not proſtitute thy daughter,*] It is hardly to be imagined that any man would be the inſtrument of proſtituting his own daughter but from ſome ſuperſtitious motive. Therefore, in all probability, the thing here prohibited is the unnatural cuſtom of parents proſtituting their daughters in honour of ſome pagan divinities. See *Spencer, ibid. c.* 22. *Pat. Le Clerc.* and *Calmet.* For it was a common practice among the Heathens, for the prieſteſſes of Venus, and other impure divinities, to proſtitute themſelves to the worſhippers of that divinity, who were thereby conceived to have intercourſe with the divinity itſelf.

Leſt the land fall to whoredom.] Leſt the people follow her evil example, and whoredom eſtabliſhed by the ſanction of religion overflow the land.

30 *Ye ſhall keep my ſabbaths,*] On the contrary, let the Iſraelites remember themſelves devoted to God by a peculiar covenant, whereof the obſervance of the ſabbath is a badge or ſign, *Ex.* xxxi. 16. By *ſabbaths* here ſeem to be underſtood all thoſe ſolemn feſtivals which were appointed to be obſerved by the Jews in honour of Jehovah; called *ſabbaths* becauſe they *reſted* upon thoſe days from all ſervile labour.

And reverence my ſanctuary.] Perform no worſhip but according to the rules by me preſcribed, and preſerve that worſhip pure, and unadulterated with ſuperſtitions. Such was the reverence which the Jews ſhewed to the place of divine ſervice, that they put off their ſhoes before they entered thither, and would not ſo much as ſpit upon the floor; and in going out, they went backward leiſurely, ſtill directing their faces towards the *moſt holy* place, leſt they ſhould ſeem irreverent in turning their backs upon the Shechinah. See *Pat.* and *Ainſw.*

31 *Regard not them that have familiar ſpirits,*] i. e. Them that have a ſpirit or gift of divination, familiar ſpirits being here put for the gifts which were ſuppoſed to be communicated by dæmons or familiar ſpirits, juſt as the word *ſpirits* is

is put for ſpiritual gifts, 1 *Cor.* xiv. 12, 32. 1 *Joh.* iv. 1. See *Ainſw.* It is obſerved further, that the word *oboth*, which we render *familiar ſpirits*, is derived from *ob*, which ſignifies *a bottle*, and metaphorically *the belly*; ſo that it ſeems to anſwer to thoſe whom the Greeks called ἐγγαστριμυθοι, who were wont to deliver oracles in ſuch a hollow voice, that it ſeemed to come out of the lower parts of their bellies. Perſons of both ſexes practiſed this art, and were called *Baalim* or *Baaloth Ob*, maſters or miſtreſſes of this *belly-ſpeaking gift*. They were commonly believed to have familiar intercourſe with ſome dæmon, and to be actuated by a ſupernatural impulſe in the delivery of their oracles; an opinion which ſeems confirmed by the ſacred writings, 1 *Sam.* xxviii. 7, 8. *Acts* xvi. 16. The Greeks gave them the name of *Pythones*, or *Pythoniſſæ*, i. e. prophets or propheteſſes of Apollo, whom they believed to be the god of prophecy. It is certain, that to hold intercourſe with ſpirits is no crime in itſelf; ſo far from it, that it is a privilege to be admitted to familiarity with ſuperior intelligences. Therefore the reaſon of this prohibition muſt be either that thoſe familiar ſpirits, with whom they had commerce, were of an impure, diabolical nature, and in order to procure intercourſe with them, rites profane were uſed; or moſt of thoſe who pretended to a familiarity with dæmons were mere impoſtors, ſuborned by the idolatrous prieſts and others, who, in order to ſupport the credit of eſtabliſhed polytheiſm and idolatry, pretended to the gift of prophecy or divination, and amuſed the credulous vulgar with dark and ambiguous predictions, which were capable of anſwering the event which ever way it fell out. And on this account, all intercourſe with thoſe pretenders to prophecy and inſpiration was prohibited to the Iſraelites, on pain of death, leſt ſuch unlawful commerce had proved a ſnare to them, and an inlet to idolatry. (A) An. ante C. 1490.

Neither ſeek after wizards,] The Hebrew word *jidegnonim* comes from *jadahgn, to know*, and ſeems to import the ſame as thoſe we call *cunning-men*, or *fortune-tellers*. Their knowledge they pretended to obtain, ſays Maimonides, by putting the bone of a certain bird into their mouths, and uſing certain fumes and adjurations, which threw them into convulſions, and in thoſe fits they uttered their predictions. See on *Ex.* xxii. 18.

To be defiled by them.] The inſinuations of conjurers, wizards, or *fortune-tellers*, have a tendency to corrupt and defile men's minds with ſuperſtition, and to create a diſtruſt of the divine providence, on which it is both our duty and happineſs to rely with patience and ſecurity.

32 Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD. 33 And if a ſtranger ſojourn with thee, in your land, ye ſhall not * vex him. 34 *But* the ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you, and thou ſhalt love him as thy ſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

* Or, *oppreſs.*

EXPOSITION.

32 *Thou ſhalt riſe up before the hoary head,*] To pay honour to thoſe who are our ſuperiors in age, is one of the plaineſt dictates of nature, and accordingly has been inculcated by all civilized nations. Among the Lacedæmonians there was a law eſtabliſhed, τω γηροντας αισχυνεσθαι υδεν ἡττον η πατερας, *that the aged be honoured as parents.* And in this, ſays Herodotus, (*l.* ii. *c.* 80.) the Egyptians agree with the Lacedæmonians, that their young men, when they meet an elder, turn aſide to give him the way, and *riſe up* at his approach. A law with which Moſes was probably acquainted. To the ſame purpoſe Plato has theſe memorable words; "That young men ſhould glory firſt in obeying the laws, for this is all one as obeying God; and next, in reverencing their ſuperiors in age, thoſe eſpecially who have paſſed their days honourably." And therefore, in the more uncorrupted ages, it was looked upon as a portentous crime for young men not to reverence the aged.

Credebant hoc grande nefas, & morte piandum
Si juvenis vetulo non aſſurrexerat.—Juv. Sat. xiii.

Where *aſſurgere vetulo* is almoſt a literal tranſlation of Moſes's beautiful expreſſion, *to riſe up before the hoary head*, which is particularized as being a principal ſign of reverence. See *Pat.* and *Le Clerc.*

And honour the face of the old man.] The Jewiſh doctors underſtand it of the *elders*, or teachers of the law, who were commonly men advanced in years. But it is much more natural to underſtand it of the aged in general.

And fear thy God.] Who has ſtamped a venerable character upon old men; eſpecially on ſuch as are grown old in wiſdom and virtue; who has appointed theſe diſtinctions of mankind for the better government of the world, and is the avenger of thoſe who are not able to defend themſelves. The word *Elohim* (God) may alſo ſignify *judges*, who are called *Elohim* as being God's repreſentatives, *Ex.* xxi. 6. xxxii. 28. *Pſ.* lxxxii. 1. Accordingly, ſome of the Jewiſh writers think this verſe enjoins three degrees of honour, one to the *aged*, the next to the *wiſe*, and the third to the *judges*, whom they take to be meant by *Elohim*. But the moſt judicious interpreters underſtand it merely of ſuperiors in age.

NOTES.

(A) Of theſe Engaſtrimythoi we are told that they delivered anſwers to queſtions, by a voice which ſeemed to come from the bottom of the belly. The famous Pythia, who delivered the oracles of Apollo, ſat over a hole, and by her ſecret parts received the ſpirit which worked her up to enthuſiaſm, and made her utter oracles. See *Origen contra Celſum, l.* vii. *S. Chryſoſtom Hom.* xxix. *in Epiſ. ad Corin.* Chryſoſtom's words are theſe: "Traditur Pythia fœmina "fuiſſe, quæ, in tripode ſedens expanſa, malignum "ſpiritum, per inferna, emiſſum, & per genitales "partes ſubeuntem excipiens, furore repleretur, ipſa-"que reſolutis crinibus baccharetur, ex ore ſpumam "emittens, & ſic furoris verba loquebatur." See more to the ſame purpoſe in *Leonis Allatii Syntagma de Engaſtrimytho*, where he quotes ſeveral eye-witneſſes to atteſt the truth of this opinion.

An. ante C. 1490.

33 *And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him,*] The narrow-minded Jews underſtand this only of ſuch ſtrangers as were become proſelytes to their religion. But reaſon and common humanity ſhews it to be meant of all ſtrangers in general. And what puts this beyond doubt, is, the motive added in the end of the verſe, *for ye were ſtrangers in the land of Egypt*; not proſelytes to their religion, but ſtrangers, who found kind entertainment there for ſeveral generations. See *Pat.* and on *Ex.* xxii. 21. Here Mr. Le Clerc ſeems to have forgot himſelf a little, for in his note on this verſe he ſays, the word *ſtranger* ſignifies here, as every where elſe, one who had embraced the Jewiſh religion; and yet in his note on *Ex.* xxii. 21. to which he refers us, he takes the word in its utmoſt latitude, to comprehend ſtrangers of every kind.

34 *But the ſtranger that dwelleth with you ſhall be unto you as one born among you.*] By *ſtranger* here the Jews underſtand one who was become a perfect proſelyte to their religion; ſuch a one they were to treat as if he had been a native Jew, and love him as a brother, allowing him to have the ſame privileges with themſelves, both in things civil and ſacred. But tho' a proſelyte may be principally underſtood, (ſee on *Num.* xv. 15.) yet there is no reaſon to exclude other ſtrangers, ſince they were undoubtedly bound by the unalterable laws of nature to love them as brethren, and perform towards them all the common duties of humanity, tho' not to enter into ſuch ſtrict union and intimacy with them as with thoſe who had embraced their laws and religion.

And thou ſhalt love him as thyſelf,] See this explained *ver.* 18.

For ye were ſtrangers in the land of Egypt.] Let the remembrance of what your condition was in Egypt move you to ſhew kindneſs and humanity to thoſe whom you find among yourſelves in the ſame condition. This reaſon, as has been already obſerved, proves to a demonſtration, that by *ſtrangers* here are to be underſtood, not merely proſelytes to their religion, but all ſtrangers in general who happened to live or ſojourn among them, as they did among the Egyptians. The argument indeed became ſtronger, when perſons were incorporated with them, and became more *one* with them, than they were with the Egyptians; but ſtill it was a powerful motive to inforce the duties of kindneſs and hoſpitality to all ſtrangers without exception. See *Pat.*

We ſee from theſe laws, which recommend tenderneſs and humanity to ſtrangers in the ſtrongeſt manner, how ignorant the learned Romans were of Moſes's writings, when they repreſent him teaching a quite contrary doctrine:

Judaicum ediſcunt, & ſervant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moſes:
Non monſtrare vias, eadem niſi ſacra colenti;
Quæſitum ad fontem ſolos deducere verpos.
Juv. Sat. xiv.

Though this might be too much the temper of the Jewiſh nation, to be thus unſocial to ſtrangers; yet ſuch a narrow, ſelfiſh ſpirit, is moſt repugnant to the plain precepts of their religion.

35 Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight,
† Heb. *ſtones.* or in meaſure. 36 Juſt ballances, juſt * weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt. 37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the LORD.

EXPOSITION.

35 *Ye ſhall do no unrighteouſneſs in judgment,*] Tho' the original word, which we tranſlate *judgment*, generally ſignifies the hearing and deciſion of cauſes, yet it ſometimes denotes in general the conducting or regulating of any affair, as *Jud.* xiii. 12. *How ſhall we order the child*, is in the Hebrew, *What ſhall be the judgment or regulation of the child.* So here it ſignifies the conduct or regulation of life; as if he had ſaid, In all your dealings with every part of mankind be exact to the rule of juſtice.

In mete-yard,] By which they meaſured lands, cloth, &c. For the word *middah* is the meaſure of continued quantity.

In weight,] By which they paid and received money in thoſe days, ſold braſs and iron, &c.

Or in meaſure,] Heb. *Meſurah*, which denotes the meaſure of diſcrete quantity, as of corn, ſalt, &c. and of liquids, as wine, oil, &c.

36 *Juſt weights,*] Heb. *Stones of equity*, becauſe they made uſe of ſtones for weights.

A juſt ephah, and a juſt hin ſhall ye have.] Theſe two words *ephah* and *hin* comprehend all ſorts of meaſures of things, whether wet or dry. For the ephah, ſee *Ex.* xvi. 36. for the hin, *Ex.* xxix. 40. For preventing all fraud in theſe weights and meaſures, the ſtandard of them was kept in the ſanctuary, as appears from *Ex.* xxx. 13. compared with 1 *Chro.* xxiii. 29. See *Pat.*

I am the Lord your God, which brought you out of the land of Egypt,] This is the general reaſon to inforce their obedience, which is repeated in this chapter above a dozen times. See the particulars explained on *Ex.* xx. 2.

CHAP. XX.

AND the LORD ſpake unto Moſes, ſaying, 2 Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech, he ſhall ſurely be put to death; the people of the land ſhall ſtone him with ſtones. 3 And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name. 4 And if the people of the land do

do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not: 5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. 6 And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people. 7 Sanctify yourſelves therefore, and be ye holy: for I *am* the LORD your God. 8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctify you. An. ante C. 1490.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] In this chapter the principal laws mentioned in the two foregoing chapters are repeated, and inforced with penalties.

2 *Whoſoever he be—that giveth any of his ſeed unto Molech*] See on *ch.* xviii. 21. This, it ſeems, was a piece of idolatrous worſhip ſo uſual in thoſe days, that there needed great endeavours to preſerve them from it.

Shall ſtone him,] The ſin being proved before the judge by witneſſes, the hands of the witneſſes were firſt to be upon him, and afterwards the hands of all the people, *Deut.* xvii. 6, 7.

3 *And I will ſet my face againſt that man, &c.*] In caſe the man was guilty, and there was not ſufficient proof againſt him, God threatens that he himſelf would, in the courſe of his providence, cut him off from the land of the living. See *Pat.*

To defile my ſanctuary, and to profane my holy name,] Whereby he hath been guilty of a contemptuous profanation of my worſhip and honour.

4 *And if the people—hide their eyes, &c.*] Whoever concealed or ſtifled his evidence againſt ſuch an idolater, was to be looked upon as an abettor of his crime, and liable to the avenging hand of God, as a ſeducer of his people from the true worſhip.

5 *All that go a whoring after him, &c.*] All that, following his example, favour ſuch idolaters, and protect them from puniſhment. Why idolatry is called *whoredom*, ſee on *Ex.* xx. 5.

6 *That turneth after ſuch as have familiar ſpirits, &c.*] See on *ch.* xix. 31.

To go a whoring after them,] It was a kind of idolatry to ſeek to ſuch people for advice and relief; repoſing that imaginary confidence in them which the providence of God alone could rationally afford.

I will ſet my face againſt him, and will cut him off,] This is particularly marked as one of the ſins for which Saul was cut off, 1 *Chron.* x. 13.

7 *Sanctify yourſelves therefore, &c.*] Keep yourſelves free from all contagion of idolatry, and worſhip God alone, to whoſe ſervice you are ſeparated from other nations. See on *ch.* xi. 44.

8 *I am the Lord which ſanctify you,*] Separated you to myſelf from all other people, by peculiar laws which I have given you. See *Pat.*

9 For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him. 10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adultereſs ſhall ſurely be put to death.

EXPOSITION.

9 *For every one, &c.*] This is plainly a new paragraph, and therefore inſtead of *for*, it ought to be rendered *farther*, or *moreover if any one, &c.* For the particle כִּי ſometimes ſignifies *if*, as *Gen.* iv. 24. *Num.* v. 20.

That curſeth his father or mother ſhall ſurely be put to death,] See on *Ex.* xxi. 15.

His blood ſhall be upon him, The blood of one that was ſlain, being innocent, was upon the murderer; but he that was put to death for his crimes had his blood upon himſelf, the executioner was not guilty in ſhedding it. See *Pat.*

10 *The adulterer and adultereſs ſhall ſurely be put to death,*] Adultery, however lightly it may be accounted of by men who have vitiated their ſenſe of virtue and honour, has, not only under the Moſaic oeconomy, but by ſeveral other civilized nations, been reckoned a capital wickedneſs. By the ancient laws of Solon, the huſband was authorized to kill the adulterer and adultereſs if he found them in the fact; or if he did not chooſe to proceed to that ſeverity, he might put out their eyes. Among the Egyptians too adulterers were puniſhed with the utmoſt ſeverity. Thoſe who were guilty of raviſhing a virgin freeborn were unmanned, that they might be incapable of ever committing the ſame crime a ſecond time. If a woman was enticed to commit adultery, her noſe was ſlit, and the man received a thouſand blows with rods. See *Diodor. Sic. l.* I. To the ſame purpoſe, by the Roman laws, the adulterer might be put to death, if he was taken in the act. *Mœchum in adulterio deprehenſum impune necato*, ſay the laws of the twelve tables. See *Calmet.* So deteſtable was this crime in the eyes of that virtuous people, that, in the primitive times of the commonwealth, we are told, there was not ſo much as one example of it known among them.

Conſidering the heinous nature and fatal conſequences of this vice, we need not wonder much, if, in well-regulated ſtates, it has been made puniſhable with death. By our laws a man ſhall loſe his life for robbing his neighbour of a few ſhillings; but what proportion is there between robbing a man of a ſum of money, and invading his property in what he often cheriſhes more tenderly than eaſe, plenty, honour, and even life itſelf? See on *Ex.* xx. 14.

Among the Jews the ſame kind of death was not inflicted on all who were guilty of this crime. If the daughter of a prieſt play'd the adultereſs, ſhe

An. ante C. 1490.

she was to be burnt, *Lev.* xxi. 9. If a man lay with a virgin espoused to another man, they were both to be stoned, *Deut.* xxii. 23. And this, from *Jo.* viii. 5. appears to have been the general punishment, appointed by the law of Moses for those who were guilty of this crime; though the Jews, it seems, made a distinction between the adultery of a virgin espoused, and a wife, punishing the former with stoning, and the other only with strangling, which was a milder punishment. See *Pat.*

11 And the man that lieth with his fathers wife, hath uncovered his fathers nakedness: both of them shall surely be put to death; their blood *shall be* upon them. 12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them. 13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them. 14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. 15 And if a man lie with a beast, he shall surely *be* put to death: and ye shall slay the beast. 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death, their blood *shall be* upon them. 17 And if a man shall take his sister, his fathers daughter, or his mothers daughter, and see her nakedness, and she see his nakedness, it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sisters nakedness, he shall bear his iniquity. 18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath † discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. 19 And thou shalt not uncover the nakedness of thy mothers sister, nor of thy fathers sister: for he uncovereth his near kin: they shall bear their iniquity. 20 And if a man shall lie with his uncles wife, he hath uncovered his uncles nakedness: they shall bear their sin, they shall die childless. 21 And if a man shall take his brothers wife, it *is* ‡ an unclean thing; he hath uncovered his brothers nakedness, they shall be childless.

† Heb. *made naked.*

‡ Heb. *a separation.*

EXPOSITION.

11 *And the man that lieth with his father's wife,*] An incest condemned, *ch.* xviii. 8. We are to understand it of a man's lying with his mother-in-law after his father's death.

Their blood shall be upon them,] This the Jewish doctors understand of stoning.

12 *They have wrought confusion,*] 'Tis an abominable mixture, perverts the order which God has established, and makes great disturbance in families.

13 *If a man also lie with mankind,*] Condemned before, *ch.* xviii. 22. and here repeated with a penalty.

They shall surely be put to death,] Unless one of them was under force, and then that law took place which we find in *Deut.* xxii. 25, 26.

14 *If a man take a wife and her mother,*] See on *ch.* xviii. 17. It may seem somewhat strange that for this act of incest the punishment should be *to be burnt alive*, when the crime of lying with a beast, which is still more monstrous and unnatural, is only declared punishable with simple death. See *Le Clerc.*

15 *And ye shall slay the beast,*] Partly to show the greater detestation of so foul a crime, and that there might be no memorial thereof left, and partly to prevent monstrous births. See *Pat.*

17 *If a man shall take his sister, &c.*] He or she that marries a sister, half-sister, brother, or half-brother, shall likewise be punished with death.

They shall be cut off in the sight of their people,] i. e. Publickly put to death. In this and some few other cases here specified, the order of society, more than any absolute intrinsic evil in such mixtures, made it necessary to prohibit them under the penalty of death. See on *ch.* xviii. 9.

18 *If a man shall lie with a woman having her sickness,*] Here the sentence of death is pronounced upon them, whereas in *ch.* xv. 24. it is only said, the man should be *unclean seven days.* But the distinction is this, that *ch.* xv. 24. is to be understood of lying with her ignorantly, when the woman was not yet set apart; but this other is meant of doing it presumptuously, after she was set apart; and so as to be guilty of a public contempt, and wilful violation of the law. See *Pat.* and *Kidder.*

19 *They shall bear their iniquity,*] It not being said they shall die, or be *cut off*; and this transgression not being so high as some of the former; we may understand these words in general, that such persons shall be liable to punishment, either from the civil magistrate, or God himself.

20 *They shall die childless,*] The meaning may be either that providence shall frustrate the end of such marriages, and curse that incestuous womb with barrenness; or, that the off-spring shall die before the parents by an untimely death; or, as St. Austin understands it, their children shall be look'd upon as illegitimate, and not inherit their fathers estate. So the Greek scholiast: ὁ λογισθησεται το σπερμα αυτων εις τεκνα. Their seed shall not be accounted as children. And we are told that the Romans had a law of the like nature with respect to incestuous marriages: *Semen eorum non recensebitur inter liberos.* See *Pat.*

21 *If a man shall take his brothers wife,*] Unless his brother die childless. *Deut.* xxv. 5.

They shall be childless,] See on *ver.* 20.

22 Ye

22 Ye ſhall therefore keep all my ſtatutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, ſpue you not out. 23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and therefore I abhorred them. 24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and hony: I *am* the LORD your God which have ſeparated you from *other* people. An. ante C. 1490.

EXPOSITION.

22 *That the land—ſpue you not out,*] Leſt ye be brought to the ſame miſerable deſolation to which its preſent inhabitants ſhall ſoon be reduced. See on *ch.* xviii. 25.

24 *I have ſaid unto you, ye ſhall inherit this land,*] This is promiſed *Ex.* iii. 8. xxiii. 28.

A land that floweth with milk and honey,] See on *Ex.* iii. 8.

Which have ſeparated you from other people,] Both by peculiar laws, and ſignal deliverances, have diſtinguiſhed you from all the people of the earth, that you might diſtinguiſh yourſelves by the purity of your manners.

25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt or by fowl, or by any manner of living thing that * creepeth on the ground, which I have ſeparated from you as unclean. 26 And ye ſhall be holy unto me: for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

* Or, *moveth.*

EXPOSITION.

25 *Ye ſhall therefore put difference between clean beaſts and unclean,*] For the ſame purpoſe I have inſtituted a diſtinction between you and the reſt of the world in your very diet, to keep you from familiar converſation with your idolatrous neighbours. See on *ch.* xi. 2.

Ye ſhall not make yourſelves abominable,] See on *ch.* xi. 43.

26 *And ye ſhall be holy unto me, &c.*] See on *ch.* xi. 44.

27 A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

EXPOSITION.

27 *A man alſo or woman that hath a familiar ſpirit—ſhall ſurely be put to death.*] As the conſulting ſuch perſons is forbidden *ver.* 6. under pain of death; ſo here the perſons themſelves who pretended to have a ſpirit of divination, or to deal in ſorcery or conjuration, are condemned to be ſtoned to death. See on *Deut.* xviii. 10, 11.

CHAP. XXI.

AND the LORD ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people. 2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his ſon, and for his daughter, and for his brother, 3 And for his ſiſter a virgin, that is nigh unto him, which hath had no huſband: for her may he be defiled. 4 *But* * he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf. 5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh. 6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

* Or, *being an huſband among his people, he ſhall not defile himſelf* for his wife, &c.

EXPOSITION.

1 *Speak unto the prieſts—there ſhall none be defiled for the dead.*] The next laws concerned the behaviour and perſonal qualifications of the prieſts, being ſuch as were intended to denote the dignity, and preſerve the honour of the holy function. And firſt, they were not to defile themſelves by touching a dead body, preparing it for burial, or being preſent at a funeral, or coming into the

An. ante C. 1490.

tent where a dead body was; becauſe by theſe things they would have been legally polluted for no leſs than ſeven days, (*Num.* xix. 11, 14, 16.) and conſequently unfit for performing the duties of their ſtation. See *Pat.* The notion of perſons being polluted by touching a dead body might probably ariſe from the natural offenſiveneſs of the object both to ſight and ſmell, eſpecially in hot countries, where dead bodies ſooner corrupt. See *Le Clerc.*

For the dead,] Heb. *For a ſoul,* that is, *for the perſons of the dead,* as is expreſſed *ver.* 11. and *Num.* vi. 6. We tranſlate it rightly *a dead body,* for ſo *nephet* is uſed in Hebrew, as *anima* is ſometimes in Latin: *Animamque ſepulchro condimus,* ſays Virgil. (A)

2 *But for his kin that is near unto him,*] Here the caſe of very near relations is excepted, ſince it would have been hard to reſtrain them from paying the laſt duties of natural affection to a parent, a wife, a child, or a brother; and God always prefers mercy to ſacrifice. Yet, for particular reaſons, this ſame exception is taken away in the caſe of the high-prieſt, *ver.* 11, 12.

3 *For his ſiſter a virgin which hath had no huſband,*] No huſband to take care of her funeral, which was therefore a needful office of charity in her brother, though a prieſt. Here there is no mention of a wife. But Maimonides rightly obſerves, that it was needleſs to mention her who, by the laws of God and man, was dearer to him than either father or mother. See *Pat.* So it is likewiſe underſtood by the Hebrew Canons. See *Ainſw.*

4 *But he ſhall not defile himſelf, being a chief man among his people,*] i. e. He ſhall not defile himſelf for any other among the people, being a chief man. Or, ſupplying the particle *Lamed* to *Baal, he ſhall not defile himſelf even for the chief man in the nation,* who is not ſo near of kin to him. See *Pat.* Thus it is underſtood by the Vulgate, the Syriac and Arabic verſions. Le Clerc and Calmet take the ſenſe to be, that he ſhould not defile himſelf in the quality of a huſband, i. e. for his wife. But that ſenſe neither ariſes naturally from the words, nor is it likely that the prieſt ſhould be allowed to mourn for his brother, or ſiſter, and not for his wife. Beſides, Ezekiel, who was a prieſt, is forbidden by a ſpecial order to mourn for his wife, *ch.* xxiv. 16. which ſuppoſes that otherwiſe he would have done it.

To profane himſelf,] By mourning for all perſons promiſcuouſly he would have been profaned, i. e. put upon a level with a common man; whereas this diſtinction ſerved to maintain the dignity of his office, and denoted the ſacredneſs of his character.

5 *They ſhall not make baldneſs upon their head, &c.*] In their mourning for the dead, they ſhall not obſerve the ſame ſigns of grief which are practiſed by the people, whereof the cutting off the hair of the head and beard were among the principal, *Ezek.* vii. 18. *Amos* viii. 10. Thoſe effeminate rites which might be indulged to a common man, would have appeared quite unſeemly in a prieſt, whoſe province it is to regulate his paſſions, and ſhew an example of moderation in all his conduct.

Neither ſhall they ſhave off the corner of their beard,] Or, *They ſhall not ſhave the extremity of their beard*; i. e. they ſhall not aſſume this other common token of mourning, viz. the ſhaving the hair of the beard to the very extremity, as was the vulgar practice, *Ezra.* ix. 3. *Iſ.* xv. 2. *Jer.* xli. 5. and xlviii. 37.

Nor make any cuttings in their fleſh,] This unnatural expreſſion of ſorrow is prohibited to all Iſraelites in general, *ch.* xix. 28. and therefore what would have been blameable even in a common man, would have been much more ſo in a prieſt.

6 *They ſhall be holy unto their God,*] Attend to their office, unto which they are peculiarly conſecrated, without ſuffering themſelves to be diverted by worldly paſſions and avocations.

And not profane the name of their God.] They ſhall not diſparage their ſacred office, by doing as the common people did, or rendring themſelves incapable of miniſtring at the altar.

For the offerings of the Lord—and the bread, &c.] Heb. *The offerings of the Lord—the bread of their God.* For the altar was God's table, and what was offered upon it was conſidered as his bread or food. See on *Lev.* iii. 11. For *bread* in ſcripture-language comprehends all manner of proviſion, as appears from 1 *Sam.* xiv. 28. *Prov.* xxvii. 27. *Jer.* xi. 19. where *fruit, milk, honey,* are called bread.

Therefore they ſhall be holy,] i. e. They ſhall therefore ſeparate themſelves from the low vulgar faſhions of the world. Thoſe who come into the preſence of a prince ought to be decent in their dreſs and manner. Even ſo prieſts, who miniſter in the Divine Preſence, ought to be awed with the majeſty of that Glorious Being whom they ſerve; they ought chiefly to take care that their hearts be pure and holy, and then that they appear with outward decorum in his pre-

NOTES.

(A) In this the legiſlator is thought to have accommodated himſelf to the cuſtoms of the times. For it appears to have been a prevailing opinion, that the touch of a dead body rendered men unclean, and conſequently unfit for the ſervice of the altar. Thus Porphyry, in his epiſtle to Anebo, one of the Egyptian prieſts, propoſes this queſtion: "Why it be-"hoved the inſpector of the ſacred rites to abſtain "from the touch of a dead body, when at the ſame "time moſt of their divinations were performed by "means of dead animals." Τι γαρ δηποτε νεκρω μεν αθιγη δει ειναι τον εποπτην, δια δε νεκρων ζωων τα πολλα αι θεαγωγιαι επιτελενται. And Lucian, in his treatiſe *de Dea Syria,* tells us, that *when one of the prieſts of that goddeſs died, his fellows carry'd him to the ſuburbs of Hierapolis, and having there depoſited the body with the bier—they return; but enter not into the temple till ſeven days after, it being accounted a crime to enter ſooner.* Εαν αποθανη Γαλλος, οι παιδες μιν αειρουντες, ες τα προαστεια φερουσι, θημενοι δε αυτον, και το φερετρον——οπισω απονοστεουσι. Φυλαξαντες δε επτα ημερων αριθμον, ουτω ες το ιερον εσερχονται, προ τε τοτεων, τι εσελθωσι, εχ οσια ποιεοντι, &c. Which is agreeable to the prohibition in Moſes's law, *Num.* xix. 11, 14. *He that toucheth the dead body of any man, ſhall be unclean ſeven days.——This is the law, when a man dieth in a tent; all that come into the tent, and all that is in the tent, ſhall be unclean ſeven days.* The ſame notion ſeems to have prevailed among other nations; hence the word *funeſtatus* in Latin, which properly ſignifies one polluted by the dead, came to denote polluted in general. Aulus Gellius, *l.* x. *c.* 15. tells us, that the prieſt of Jupiter, among the Romans, never entered any place where there was a grave, nor ever touched a dead body: "Locum in quo buſtum "eſſet nunquam ingrediebatur, mortuum nunquam at-"tingebat." And Servius (*ad* 3 *Æneid.*) informs us, it was the cuſtom to fix up a branch of the cypreſs-tree before a houſe that was defiled with the dead, leſt a prieſt ſhould be polluted by entering it unwittingly. *Moris Romani fuerat ramum cupreſſi ante domum funeſtam poni, ne quiſquam pontifex per ignorantiam polluereturingreſſu.*

ſence: not that external faſhion or dreſs avails ought in the ſight of God, but leſt religion ſhould ſuffer in the eyes of the world, when the miniſters thereof render themſelves ridiculous and contemptible. An. ante C. 1490.

7 They ſhall not take a wife that is a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God. 8 Thou ſhalt ſanctifie him therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: for I the LORD which ſanctifie you, *am* holy.

EXPOSITION.

7 *They ſhall not take a wife that is a whore,*] With the ſame view of preſerving the dignity of their office, they were not allowed to blemiſh their fame by any marriage of ill reputation, particularly by marrying one who had proſtituted her body.

Or profane] The original word is thought properly to denote one whoſe virtue is ſtained or ſuſpected. See *Le Clerc* and *Calmet*. And ſo the former will ſignify one who had lived in proſtitution; this, one who had been debauched, though not common. But it may alſo ſignify one who would be a diſcredit to him, for ſo the word *to profane* is uſed, *ver.* 9. for intailing infamy or diſgrace. Accordingly Joſephus underſtands it of a woman who dealt in ſome low deſpicable way of life, as a public hoſteſs. See *Antiq. l.* iii. *c.* 12.

Neither—a woman put away from her huſband,] For ſuch were divorced either for a real or ſuſpected crime.

For he is holy unto his God,] And therefore was not to diſhonour himſelf by ſuch marriages as were not of good reputation.

8 *Thou ſhalt ſanctify him therefore,*] Let the utmoſt care be taken that this ſacred order of men do every thing that may conciliate the reverence due to their perſons and functions. See *Pyle*. Accordingly, amongſt other regulations to keep the prieſthood pure, the names of the prieſts parents were carefully kept in the genealogical tables, *Ezra* ii. 62. *Neh.* vii. 64. See *Pat.*

9 And the daughter of any prieſt, if ſhe profane her ſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

EXPOSITION.

9 *The daughter of any prieſt, if ſhe profane her ſelf,*] The Rabbins underſtand it of one who is betrothed, and who ſtill lives in her father's houſe. In other maids, ſimple fornication was not ſubjected to any corporal puniſhment, only the man who had debauched her was obliged to marry her, if the father conſented; if not, he was to give her a dowry, *Ex.* xxii. 16, 17. *Deut.* xxii. 28. See *Calmet*.

She profaneth her father,] She is not only a ſcandal to her ſex, and diſgrace to her character, being the daughter of a prieſt, from whom greater virtue was expected; but ſhe wounds her father's honour, and diſparages the good example and education which he was ſuppoſed to have given her.

10 And *he that is* the high prieſt among his brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rent his clothes: 11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother: 12 Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for † the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

† Read, *The conſecration of the anointing oil.*

EXPOSITION.

10 *He that is the high-prieſt*] The former laws relate to the inferior prieſts, now follow ſome which had a peculiar reference to the high-prieſt.

Upon whoſe head the anointing oil was poured.] He had a peculiar conſecration, by pouring the holy oil upon his head, and therefore was to be more diſtinguiſhed than the other prieſts, and more remote from the mean vulgar uſages of life.

Shall not uncover his head,] He ſhall not only not make his head bald, by ſhaving off the hair, which was forbidden to the inferior prieſts; but he ſhall not lay aſide his mitre, or *head-tire*, as the other prieſts might do on ſome occaſions of mourning. See *Ezek.* xxiv. 17. and *Le Clerc*.

Nor rent his cloaths,] Another token of mourning at funerals, which he was to forbear, *Gen.* xxxvii. 34. *Jer.* xli. 5. Some of the Jewiſh writers, however, think it was allowable in the high-prieſt to rent his cloaths on occaſions of public, tho' not of private mourning; as alſo when he heard blaſphemy. Thus Caiaphas rent his garment upon hearing our Saviour pronounce what he thought blaſphemy, *Mat.* xxvi. 65. See *Calmet*.

11 *Nor defile himſelf for his father, &c.*] He might not go into the houſe where a dead body lay, though it was even the body of his father or mother, which was permitted to the lower prieſts, *ver.* 2, 3. To this law Moſes is thought to have reference in his bleſſing the tribe of Levi, *Deut.* xxxiii. 9. But why ſhould he be forbid to defile himſelf for his father, when it is generally thought he could not be high-prieſt till after his father's death? The anſwer is, that in ſome particular caſes the high-prieſt might be conſecrated before his father's death, as in caſe of his father's being infirm or ſuperannuated.

An. ante C. 1490.

ſuperannuated. See *Calmet*. Beſides, the ſon might be conſecrated high-prieſt before the father's burial, tho' not before his death. Farther, the prohibition probably extends not only to his defiling himſelf by touching the dead body, but to all thoſe ſigns of mourning for the dead which were commonly practiſed, and whereby he would have diſparaged his dignity.

12 *Neither ſhall he go out of the ſanctuary,*] So high regard was he to ſhew for the ſervice of God, that he was not to ſtir from the ſanctuary, nor deſiſt from his miniſtration, even though he ſhould hear of the death of his neareſt and deareſt relation. The reaſon why this ſtrict attendance on the ſervice of the ſanctuary is required of the high-prieſt, rather than the inferior prieſts, ſeemingly was, becauſe there was no other to officiate in his ſtead; whereas the lower prieſts might delegate others to ſerve in their room. And this reaſon I find mentioned by Calmet, as what had been before offered by Philo de Monarch, *l.* ii.

Nor profane the ſanctuary of his God,] In him it would have been a profanation of the ſanctuary, to prefer his affection for the dead before the ſervice of God. It would have been to prefer private conſiderations to the concerns of the public. For had he aſſiſted at funeral obſequies, he would have been thereby legally defiled, and ſo could not have returned into the ſanctuary without profaning that ſacred place.

For the crown of the anointing oil of his God is upon him,] The word *nezer*, which we render *crown*, ſignifies *ſeparation* or *conſecration*, and ſo might be rendered here, *the conſecration of the anointing oil of his God is upon him*, as it is expreſſed by the LXX. See *Ainſw.* Le Clerc underſtands by it, the crown which he wore upon his head when he was anointed, *Lev.* viii. 9, 10. which brings it to the ſame ſenſe. See *Num.* vi. 9. (A)

13 And he ſhall take a wife in her virginity. 14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife. 15 Neither ſhall he profane his ſeed among his people: for I the LORD do ſanctifie him.

EXPOSITION.

13 *And he ſhall take a wife in her virginity,*] The high-prieſt was neither to marry a widow, nor a divorced wife, nor a vitiated woman; but a virgin, an Iſraeliteſs, unſpotted and unengaged. Grotius alledges from *Ezek.* xliv. 22. that this law obliged the inferior prieſts alſo, who were to marry none but virgins. But the contrary appears from Ezekiel himſelf, who there ſuppoſes they might marry the widow of a prieſt.

15 *Neither ſhall he profane his ſeed among his people.*] He ſhall not diſparage the dignity of his office by matching with a vulgar perſon. So it is underſtood by the Vulgate verſion, and other interpreters. Or it may refer to what goes before, that he ſhould not debaſe his family by ſuch mixtures as are above-mentioned.

I the Lord do ſanctify him.] I have ſeparated him to myſelf for my ſpecial ſervice.

16 And the LORD ſpake unto Moſes, ſaying, 17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations, that hath *any* blemiſh, let him not approach to offer the * bread of his God: 18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous, 19 Or a man that is broken-footed, or broken-handed, 20 Or crook-backt, or † a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken: 21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the LORD made by fire; he hath a blemiſh, he ſhall not come nigh to offer the bread of his God. 22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy. 23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the LORD do ſanctifie them. 24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

* Or, *food.*

† Or, *too ſlender.*

EXPOSITION.

17 *Speak unto Aaron ſaying, &c.*] Another law Moſes was then ordered to give in charge to Aaron, relating to the qualifications of the prieſts, viz. That no perſon of Aaron's line who had any notorious *blemiſhes*, defects, ſuperfluities, excreſcences, ill-favoured features or deformity, whether natural or accidental, or who had any foul diſtemper upon him, as ſcurvy, itch, ſcurf, ſcab, &c. ſhould ever be admitted to the exerciſe of the ſacerdotal office, which otherwiſe he had a right to. This was alſo intended to provide againſt all contempt of the *prieſthood*; eſpecially in the minds of the vulgar, who are apt to judge not ſo much by men's real worth, as by their outward appearance. See *Pyle.*

To offer the bread of his God,] See on *ver.* 6.

18 *Or any thing ſuperfluous,*] The Hebrew doctors explain it of the inequality of thoſe mem-

NOTES.

(A) The equity of this law has been juſtified by the conduct of ſome of the greateſt men of antiquity, who, in ſimilar caſes, acted in conformity to it. Thus Apollodorus informs us, (*Bib. l.* 3. *c.* 14.) that, *as Minos was offering ſacrifice to the Graces in Paros, the news came to him of his ſons death, upon which he pulled off the crown from his head, and made the muſic give over, but nevertheleſs finiſhed his begun ſacrifice.* A like inſtance of Xenophon's regard to religion is quoted above on *Lev.* x. 3.

bers

bers that are pairs. As when one of a man's eyes or legs was bigger than the other. (A)

20 *Or a dwarf*,] Or *too ſlender*, as in our margin. Which is both a deformity, and a ſign of weakneſs; therefore might reaſonably incapacitate men for the ancient prieſthood, the duties whereof could not be performed without bodily ſtrength and agility.

Or hath his ſtones broken,] Is burſten, or hath a rupture, as ſome explain it. The LXX has μονορχις, that has but one ſtone.

21 *He ſhall not come nigh to offer the bread of his God*,] If the blemiſh were only tranſient, he was not to miniſter at the altar till it was gone. If the blemiſhes were fixed, they abſolutely excluded them from the prieſthood.

22 *He ſhall eat the bread of his God*,] Tho' ſuch a prieſt might not ſerve at the altar, yet he might eat with his brethren of that part of the ſacrifice which was given to them for their portion; which no man that was legally unclean might do.

Both of the moſt holy,] Such as the meat-offerings, *ch.* ii. 3. vi. 17. the ſin-offerings, *ch.* vi. 25, 26. the treſpaſs-offerings, *ch.* vii. 1. and the *ſhew-bread*, all which were to be eaten only by the prieſts and their ſons in the moſt holy place, *Num.* xvii. 9, 10. An. ante C. 1490.

And of the holy,] Their portion of the peace-offerings, which were *leſs holy*, becauſe the people ſhared of them as well as the prieſt, *ch.* vii. 35. and x. 14.

23 *That he profane not my ſanctuaries*,] That he might not make others think meanly of religion. The word *ſanctuaries*, in the plural number, relates to the two parts of the ſanctuary, the court where the altar of *burnt-offering* ſtood, which was an holy place, and that which was properly called the ſanctuary, wherein the altar of incenſe was. See *Pat.*

For I the Lord do ſanctify them,] I have ſet apart both thoſe places for my ſervice.

CHAP. XXII.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the LORD. 3 Say unto them, Whoſoever *he be* of all your ſeed, among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the LORD. 4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a * running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him: 5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath: 6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water. 7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food. 8 That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD. 9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the LORD do ſanctifie them.

* Heb. *running of the reins.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] The foregoing rules relate to the perſonal qualifications of prieſts; here follow ſeveral cautions relating to the privileges which they and their families had of eating their ſhare of the ſacrifices; from *ver.* 1. to *v.* 17. which cautions ſerved to remind them of that reverence and moral purity wherewith their worſhip ought to be paid to God.

2 *Speak unto Aaron, and to his ſons, that they ſeparate themſelves, &c.*] The firſt caution is, that no prieſt preſume to eat of any part of a conſe-

NOTES.

(A) Such a law there was among the ancient Romans: *Sacerdos integer ſit*; that a prieſt ſhould be intire in all his parts: which Seneca mentioning, *Controv.* iv. 2. explains it by the example of Metellus, who loſing his eyes, by adventuring to ſnatch the *Palladium* out of the flames, when the temple of Veſta was on fire, was denied the prieſthood: for tho' he had done great ſervice, whereby he had acquired high honour; yet their opinion was, "Sacerdos non "integri corporis, quaſi mali ominis res, vitandus "eſt." That a prieſt who was defective in any member of his body, was to be avoided, as a thing that boded ill. And in like manner Pliny tells us, that M. Sergius, who had loſt his right hand in a battle, was, upon that account, debarred from the ſacred things by his collegues, *Nat. Hiſt. l.* viii. *c.* 21. Theſe regulations doubtleſs were made for the ſake of the populace, who are apt to deſpiſe thoſe who labour under any remarkable bodily defect. Hence it was a law at Athens, *That thoſe who bore the olive-branch in honour of Minerva at the Panathenæa* ſhould be comely old men. Θαλλοφορους τη Αθηνα τους καλους γιγνεσθαι εκλεγεσθαι, as Xenophon has it in *Sympoſio*. There was another law among the ſame people, which provided that all prieſts ſhould be unblemiſhed, and without any defect in their perſons; ὁ ὑγιης το σωμα, και ολοκληρος. ὡτω παρα Αθηναιοις. See *Pat.* and *Le Clerc.*

An. ante C. 1490.

crated victim, while he is under any degree of legal uncleanneſs; for that is the meaning of *ſeparating themſelves from the holy things*. Neither were they, in that ſtate, to eat of the firſt-fruits, which were alſo conſecrated to God, *Num.* xviii. 12, 13. But they might eat of the tithes which were allowed for their conſtant maintenance. See *Pat.*

That they profane not my holy name,] This is the ground of the prohibition, that they themſelves might be thereby put in mind to uſe ſacred things with a due reverence, and not give the people occaſion to hold the ſame in contempt, when they ſaw no diſtinction made between things ſacred and things common.

3 *That ſoul ſhall be cut off from my preſence*,] He ſhall be excluded from his office, and be no more ſuffered to miniſter at the altar, where God was peculiarly preſent. See *Pat.* Le Clerc takes it for *cutting off* by death, being of the ſame import, he thinks, with cutting off from his people, *Lev.* xvii. 10. only the former expreſſion being more applicable to the prieſts who came oftner into God's preſence than the other Iſraelites. And indeed that it is ſo to be underſtood appears from *ver.* 9.

4——9 *Whatſoever man is a leper, &c.*] The amount of theſe verſes is, that a prieſt defiled by ſuch uncleanneſſes as are contracted by leproſy, xiii. 3. running of the reins, xv. 2. involuntary emiſſion of ſeed, xv. 16. touching the carcaſe of any forbidden creature, xi. 31, &c. touching a dead body, or one unclean by that touch, or by other legal pollution, xv. 7. by eating of any animal that died of itſelf, or that was torn with beaſts, *Lev.* xvii. 15. *Ex.* xxii. 31. The prieſt, thus unclean in theſe and the like inſtances, was, like other Iſraelites, to remain in a ſtate of ſeparation for a day, even till ſun-ſet, and to be incapable of all prieſtly offices and privileges, till he had waſhed his cloaths and his body, under the fore-mentioned penalty.

And whoſo toucheth any thing unclean by the dead] Or, *whoſo toucheth the unclean thing of the dead*, as it may be rendered. The prieſts were debarred from the liberty of preparing any corpſes for the funeral, or being preſent at funeral obſequies, except upon ſome ſpecial occaſions, *ch.* xxi. 1. But they might often chance to be defiled by touching thoſe who were unclean by touching the dead. If we enquire into the reaſon why thoſe who approached *the dead* were accounted unfit for religion and ſacred things, it ſeems to have ariſen from a notion that there was ſomewhat unlucky in touching dead bodies, perhaps that it communicated infection and ſickneſs. Beſides, funerals have always been dreary ſcenes, and apt to ſink the mind into dejection and gloomineſs; on which account they might be thought to render perſons unfit for ſerving God with that freedom and cheerfulneſs which become the true ſpirit of devotion. To which we may add another as probable reaſon, that this law might be intended to reſtrain the Jews from a ſuperſtitious veneration for the dead, from conſecrating their relicks, or deifying their names. See on *Num.* xix. 11.

9 *I the Lord do ſanctify them*,] Separate them to my ſervice.

10 There ſhall no ſtranger eat of the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat of the holy thing. 11 But if the prieſt buy *any* ſoul * with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat. 12 If the prieſts daughter alſo be *married* unto † a ſtranger, ſhe may not eat of an offering of the holy things. 13 But if the prieſts daughter be a widow, or divorced, and have no child, and is returned unto her fathers houſe, as in her youth, ſhe ſhall eat of her fathers meat; but there ſhall no ſtranger eat thereof.

* Heb. *with the purcheſe of his money.*

† Heb. *a man a ſtranger.*

EXPOSITION.

10 *There ſhall no ſtranger eat of the holy thing*,] By *holy thing* here is meant, that portion of the ſacrifices which belonged to the prieſts. See on *ch.* xxi. 22. And by *ſtranger* is not meant one of another nation, in diſtinction from a native Jew, but one who was not of the prieſt's own family, whether Jew, or Gentile proſelyte, as the following words explain. See *Pat.*

A ſojourner of the prieſt,] His boarder or inmate, one who dwells in his houſe, but is no part of his family.

11 *But if the prieſt buy any ſoul with his money*,] Thoſe ſlaves might be either ſuch of their own nation, as thro' poverty were neceſſitated to ſell themſelves, *ch.* xxv. 39. or of other nations, *ver.* 44, 45. who being proſelyted to the Jewiſh religion, became part of the prieſt's family, and ſo were permitted to eat of his conſecrated meat.

If the prieſts daughter alſo be married unto a ſtranger,] i. e. Unto one who is not of the family of the prieſts, *ſtranger* being here uſed as in *ver.* 10.

13 *And have no child*,] If ſhe had children, ſhe and they dwelt in their father's houſe, and made a ſeparate family, and ſo had no right to eat of the prieſts meat. But if ſhe had no child, ſhe returned to her father's houſe, and became reincorporated in his family as before marriage. See *Pat.* and *Calmet.*

14 And if a man eat of the holy thing unwittingly, then he ſhall put the fifth part thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing. 15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD: 16 Or * ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the LORD do ſanctifie them.

* Or, *lade themſelves with the iniquities of treſpaſs in their eating.*

EXPOSITION.

14 *Shall give it unto the prieſt with the holy thing*] He could not give the individual thing which he had eaten; but the meaning is, that he ſhould be obliged to pay the full worth of it, and

a fifth part more. This law relates to ſuch of the laity as thro' ignorance or inadvertence had applied to their own uſe the firſt-fruits, or other things that were conſecrated to God, i. e. to his prieſts.

15 *And they ſhall not profane the holy things,*] i. e. The holy things ſhall not be eaten by all the Iſraelites promiſcuouſly, as if they were common food. See *Le Clerc.* An. ante C. 1490.

17 And the LORD ſpake unto Moſes, ſaying, 18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering: 19 *Ye ſhall offer* * at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats. 20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you. 21 And whoſoever offereth a ſacrifice of peace-offerings unto the LORD, to accompliſh *his* vow, or a free-will-offering in beeves, or † ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein. 22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. 23 Either a bullock, or a ‡ lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer for a free-will-offering; but for a vow it ſhall not be accepted. 24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut; ‖ neither ſhall you make *any* offering *thereof* in your land. 25 Neither from a ſtrangers hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

† Or, *goats.*

‡ Or, *kid.*

* Read, *For your acceptance.*
‖ Read, *Neither ſhall you do this in your land.*

EXPOSITION.

17 *And the Lord ſpake unto Moſes, ſaying, &c.*] The following laws relate to the qualifications required in any offering made by Iſraelites, or proſelytes.

18 *Or of the ſtrangers in Iſrael,*] Such proſelytes as had renounced idolatry, and were called proſelytes of the gate, though not circumciſed and obliged to keep the whole law of Moſes, were yet permitted, in teſtimony of their worſhipping the true God, to offer free-will-offerings at the Jewiſh altar, as well as proſelytes to the whole Moſaic ſyſtem, who were called proſelytes of righteouſneſs. See *Selden de J. N. & G. l.* iii. *c.* 4.

19 *Ye ſhall offer it at your own will,*] This is implied in the former words, and therefore it is better rendered by the LXX, the Arabic, and other verſions, *In order to its being accepted ye ſhall offer a male, &c.* And ſo we render it in the very next verſe.

A male without blemiſh, &c.] See *ch.* i. 3, 10.

20 *For it ſhall not be acceptable for you,*] Here is the ſame word which we render *good-will* in the 19th verſe.

21 *A ſacrifice of peace-offerings—to accompliſh his vow,*] It was uſual for them to make ſuch vows, when they undertook a journey, or went to ſea, or were ſick, or in any danger, *Jonah.* i. 16.

It ſhall be perfect.] That ſacrifice was accounted *perfect*, which wanted none of its parts, nor had any defect in any of them; ſo that *perfect* here is the ſame as *without blemiſh, ver.* 19. The deſign of this law was, ſtill to remind them that they ought to offer to God the moſt excellent of every thing in its kind, and to guard the worſhip of God from falling into contempt, as it might have done, had they been allowed to offer to their Maker what men deſpiſed, *Mal.* i. 8. As alſo it ſerved to keep up a due diſtinction between things ſacred and things common, for theſe ſame animals which were unfit to be offered to God, might be uſed for common food, *Deut.* xv. 21, 22. The ſame juſt regard to the Deity, and the honour of his worſhip, taught the more enlightened of the Heathens to be in like manner ſcrupulouſly nice in the choice of their ſacrifices. Herodotus (*l.* ii. *c.* 37, 38.) ſays of the Egyptians, that one of their prieſts was particularly appointed for this purpoſe, who was wont to examine the victim, both ſtanding, and laid upon its back, and to pull out the tongue, to ſee whether it was ſound. Thus it was alſo among the Greeks and Romans, as is well known from their authors. Homer often mentions *perfect* victims, τελειας; and Virgil has often,

Mactant lectas *de more bidentes:*

"They offer *ſelect* ewes, as the manner was." And again,

Quatuor eximios *præſtanti corpore tauros.*

"Four beautiful bullocks ſingled out as the moſt excellent." And that they might be ſuch, there was *probatio victimarum*, proof made of the beaſts deſigned for ſacrifice, as Pliny tells us, *l.* viii. *c.* 45. See *Pat. Le Clerc*, and *Outram. de Sacrif. l.* i. *c.* 9.

22 *Blind, or broken, &c.*] Thoſe who would ſee the original words for theſe blemiſhes critically examined, may conſult Bochart. Hieroz. *P.* I. *l.* ii. *c.* 46. To this purpoſe the ſcholiaſt on Ariſtophanes mentions it as an eſtabliſhed rule among the Greeks: "No lame animal is to

An. ante C. 1490.

be ſacrificed, and in general nothing muſt be offered to the gods but what is ſound and perfect." —και καθολω ὁπερ αν η μη τελειον και ὑγιες υ θυσαι τοις θεοις. See *Le Clerc.*

Having a wen.] The LXX render it μυρμηκιωσα, infected with a ſort of wens, or little warts, called in Greek and Latin *myrmecia*, becauſe they excite an uneaſy ſenſation, like the bite of a piſmire. See the diſeaſe deſcribed in *Celſus, L.* V. *c.* xxviii. *ſ.* 14.

23 *Any thing ſuperfluous,*] The word that occurs *ch.* xxi. 18.

That mayeſt thou offer for a free-will-offering,] Becauſe theſe offerings were not a proper debt obligatory in virtue of a precedent obligation; but a matter of mere good-will, or a free gift which pleads for ſome indulgence, and ought not to undergo too ſevere a ſcrutiny. Beſides, the blemiſhes here mentioned appear to be leſs material than the reſt. The Jews, however, underſtand by this *offering*, not the ſacrifice of ſuch things at the altar, but the offering it as a *free gift* to the prieſt, to be employed in ſome ſacred uſe; to be ſold, for inſtance, for the reparation of the tabernacle, *&c.* And indeed this ſenſe ſeems neceſſary in order to reconcile this with the 21ſt verſe. But I am of opinion, upon a more narrow inſpection of the words, that they might be rendered thus; *Shouldſt thou offer it for a free-will-offering, or for a vow, it would not be accepted.*

24 *That which is bruiſed, &c.*] Theſe words are underſtood by the LXX, and other verſions, to refer to the ſeveral ways of caſtrating lambs and other animals, whether by bruiſing, compreſſing, breaking, or cutting their teſticles; either of which rendered animals unfit for being offered upon God's altar.

Neither ſhall you make any offering thereof in your land,] *Offering* not being in the original, it might be better rendered, as in the LXX, and moſt of the ancient verſions, *Neither in your land ſhall you do this*; i. e. you ſhall not practiſe the fore-named *caſtration* upon any animal, far leſs upon any of your own ſpecies. And thus it is underſtood by the Hebrew doctors, and by Joſephus, *Ant. l.* iv. *c.* 8. See *Selden de J. N. & G. l.* iii. *c.* 7.

Le Clerc objects to this, that it is hard to conceive how the Jews could ſafely employ bulls for the plough, and other works. But why might they not have got oxen from other countries, as they did mules, 1 *Kin.* x. 25. which they were forbid to breed, *Lev.* xix. 19.

25 *Neither from a ſtrangers hands,*] Here the prieſt is forbid to accept of a ſacrifice that had any of the fore-mentioned blemiſhes, even at the hand of a ſtranger, i. e. a Gentile proſelyte, to whom greater liberties were ſometimes indulged, than to the native Iſraelites, *Deut.* xiv. 21. By *ſtranger* here is meant, one that had renounced idolatry, but was not circumciſed: for ſuch being worſhippers of the true God, were permitted to offer ſacrifices at his altar. See *Grotius de Jure B. & P. L.* V. *c.* i. *ſ.* 16. *n.* 3. See alſo on *ver.* 18.

The bread of your God,] i. e. Sacrifices. See on *Lev.* iii. 11.

Becauſe their corruption is in them, and blemiſhes be in them.] *Corruption* ſeems to relate to the fore-mentioned *caſtration*, which corrupts or deſtroys the member. *Blemiſhes*, again, relate to the other defects which made them unacceptable.

26 And the LORD ſpake unto Moſes, ſaying, 27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the LORD. 28 And *whether it be* cow or * ewe, ye ſhall not kill it and her young both in one day. 29 And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer it at your own will. 30 On the ſame day it ſhall be eaten up, ye ſhall leave none of it until the morrow: I *am* the LORD. 31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD. 32 Neither ſhall ye profane my holy name, but I will be hallowed among the children of Iſrael: I *am* the LORD which hallow you, 33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

* Or, *ſhe-goat.*

EXPOSITION.

27 *It ſhall be ſeven days under the dam,*] See this law explained on *Ex.* xii. 5.

28 *Cow or ewe, ye ſhall not kill it and her young both on one day,*] This Maimonides conſiders as a precaution of humanity, leſt the dam ſhould be brought to the altar while it is yet mourning the loſs of its young, ſlain, perhaps, before its eyes. And indeed there is a degree of cruelty in the very idea of imbruing their hands in the blood of both parent and offſpring at the ſame time. Therefore Jonathan, in his paraphraſe, conſiders this as a ſymbolical precept, to teach the Iſraelites to be *merciful*, as their *Father in heaven is merciful.*

29 *Offer it at your own will,*] Rather, *In ſuch a manner as it may be accepted*, as is ſaid before on *ver.* 19.

30 *On the ſame day it ſhall be eaten,*] See on *ch.* vii. 15.

32 *I will be hallowed among the children of Iſrael,*] Either by their obſervation of my laws, or by puniſhing thoſe who tranſgreſſed them. In this laſt ſenſe the phraſe is uſed *ch.* x. 3.

I am the Lord which hallow you.] Which have ſeparated you to myſelf as a ſpecial people.

33 *That brought you out of the land of Egypt,*] See on *Ex.* xx. 2.

CHAP.

An. ante C. 1490.

CHAP. XXIII.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, Concerning the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts. 3 Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the LORD in all your dwellings.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] In this chapter Moſes delivers, by divine appointment, more particular directions about the obſervation of thoſe feſtival ſolemnities which were before inſtituted.

2 *Concerning the feaſts of the Lord,*] *Concerning* is not in the Hebrew, and the word *moghade*, which we tranſlate *feaſts*, properly ſignifies *ſolemn ſeaſons* or *meetings*, anſwering to the Greek πανηγυρεις; and ſo it might be better rendered here, ſince under the general name of *moghade* is comprehended the day of atonement, which was not a *feaſt* of joy, but a *faſt*, or day of ſolemn humiliation. Literally the words run thus: *The ſolemnities*, or *ſolemn meetings of Jehovah, which you ſhall proclaim for holy convocations, the ſolemnities are theſe.* According to our tranſlation, the word *feaſts* muſt be taken in oppoſition to working days, as the word *holiday* in Engliſh. See *Pat.*

Which ye ſhall proclaim,] By the ſound of trumpet, which the prieſts were to blow upon theſe days, for aſſembling the people to the place of worſhip, *Num.* x. 8, &c. See *Pat.*

To be holy convocations.] For on theſe days they aſſembled to hear the law, to offer ſacrifice, and to put up prayers and thankſgivings to God. See on *Ex.* xii. 16.

3 *The ſeventh day is the ſabbath of reſt,*] See on *Ex.* xx. 9, 10. This was the chief of theſe ſolemnities, and therefore is ſet at the head of all the reſt; and is diſtinguiſhed from them both here and *ver.* 37, 38. See *Pat.*

It is the ſabbath of the Lord in all your dwellings.] To be kept holy in honour of God by every Iſraelite, in all places whereſoever he dwelt, as well as whilſt they lived in the wilderneſs.

4 Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclaim in their ſeaſons. 5 In the fourteenth *day* of the firſt month at even, *is* the LORD's paſſover. 6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened bread unto the LORD: ſeven days ye muſt eat unleavened bread. 7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein. 8 But ye ſhall offer an offering made by fire unto the LORD ſeven days: in the ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein.*

EXPOSITION.

4 *Theſe are feaſts of the Lord,*] Or, theſe are alſo times of religious ſolemnity.

5 *On the fourteenth day, &c.*] See on *Ex.* xii. 18.

Of the firſt month] Of the eccleſiaſtical year, anſwering to the latter end of March or beginning of April. See on *Ex.* xii. 1—5.

At even.] For all the Jewiſh feſtivals were kept from evening to evening. See *ver.* 32. For with the evening their day began.

Is the Lord's paſſover.] See on *Ex.* xii. 11. Though Moſes had often before mentioned this, and ſeveral other of their feaſts, he here ſets them down all together, according to the order of time in which they were kept, that this chapter might ſerve the Jews for a general table of all their religious feſtivals.

6 *And on the fifteenth day of the ſame month, &c.*] See on *Ex.* xii. 18.

7 *Ye ſhall do no ſervile work therein,*] Though it was not to be kept ſo ſtrictly as the ſabbath, as appears from *Ex.* xii. 16. compared with *Ex.* xvi. 23, 29. yet they were to *do no ſervile work therein*; i. e. they were to abſtain from all their ordinary labours, from ſuch *work* as they were wont to put their ſlaves to. And from theſe it was the cuſtom of all nations to forbear upon all ſuch ſolemnities. Κοινον τουτο και των Ἑλληνων και βαρβαρων εστι, &c. *This is common*, ſays Strabo, *both to Greeks and Barbarians, to keep their holidays with a feſtival remiſſion of their labours.* See *Pat.*

8 *But ye ſhall offer an offering made by fire unto the Lord ſeven days,*] Every day of the ſeven was to have a ſacrifice offered upon it, about which there are particular directions given *Num.* xxviii. 19—25.

In the ſeventh day is an holy convocation.] The firſt and laſt days of this week's feſtival were to be days of univerſal aſſembly for religious duties, at the place of public worſhip. See on *Ex.* xii. 16.

9 And the LORD ſpake unto Moſes, ſaying, 10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a

An. ante C. 1490.

* Or, *handful.*
† Heb. *an omer.*

* † ſheaf of the firſt-fruits of your harveſt unto the prieſt: 11 And he ſhall wave the ſheaf before the LORD, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it. 12 And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the LORD. 13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oyl, an offering made by fire unto the LORD for a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth part of an hin. 14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

EXPOSITION.

10 *When ye be come into the land which I give unto you,*] In the wilderneſs they ſowed no corn, and therefore could not be obliged by this precept till they came into Canaan. See on *Deut.* xii. 10, &c.

And ſhall reap the harveſt,] Begin to reap it, as the ſenſe ſhews, and it is explained *Deut.* xvi. 9. Therefore it might be better rendered, *And are about to reap your harveſt*, as in Le Clerc and Junius and Tremellius.

Then ſhall ye bring a ſheaf,] Or *handful*, as in the margin of our bibles. The offering conſiſted not of the ſtalks as they were cut, but of the corn-ears dried by the fire, as is inferred from *Lev.* ii. 14. and as Joſephus explains it, *Antiq. b.* iii. *c.* 10.

The firſt-fruits of your harveſt,] Of barley harveſt, which began about the paſſover, *Ex.* ix. 31. as wheat-harveſt began at pentecoſt, that is, ſeven weeks after, when they offered the firſt-fruits mentioned *ver.* 17. Theſe firſt-fruits were reaped by men delegated for the purpoſe, and preſented in name of the community to the prieſt, who waved them towards the four quarters of the world, in ſign of their being conſecrated to the Sovereign of the univerſe. There were other firſt-fruits which individuals were obliged to pay to the prieſt, but theſe were given either in kind or in money, and without any of the ceremonies here mentioned. See *Calmet.*

11 *And he ſhall wave the ſheaf before the Lord,*] It was lifted up towards heaven, as an acknowledgment to God for his goodneſs, and with prayer for procuring his bleſſing upon all their enſuing harveſt. See *Deut.* xxvi. 1—11.

On the morrow after the ſabbath,] i. e. On the ſecond day of unleavened bread; for by *ſabbath* here is to be underſtood not the weekly *ſabbath*, but the firſt day of unleavened bread, ſpoken of *ver.* 7. which is called a *ſabbath* or *reſt*, becauſe it was a feſtival whereon they were to reſt from all ſervile labour, as they were wont to do on their weekly ſabbath. See on *ver.* 15. and *Deut.* xvi. 9.

12 *And ye ſhall offer that day—an he-lamb,*] A ſpecial offering is ordered upon this day, beſides the daily burnt-ſacrifice, and beſides the ſacrifice which was appointed, *ver.* 8. to be offered upon every one of the ſeven days.

13 *The meat-offering ſhall be two tenth deals of fine flour,*] i. e. Two omers, or two tenth parts of an ephah. See on *Ex.* xvi. 36. and *Lev.* xxiv. 5. One tenth was the common *meat-offering*, *Ex.* xxix. 40. but this being an extraordinary ſacrifice, the quantity is doubted. For the true notion of the *meat-offering*, ſee on *Lev.* ii. 1.

The drink-offering—of wine, the fourth part of an hin.] The proportion of wine is not doubled, but the uſual quantity, *Ex.* xxix. 40. probably becauſe this was a thankſgiving for their corn, not for their vintage. See *Pat.*

14 *Ye ſhall eat neither bread, nor—corn—until—ye have brought an offering to your God,*] i. e. Ye ſhall eat neither bread nor corn of this year's growth. This was a moſt reaſonable teſtimony of their reſpect to God, to give him the firſt place, and pay their tribute of gratitude to the donor, before they uſed his gifts. The ſame ſenſe of pious decorum taught the Romans to offer the firſt-fruits of their corn and wine to the Gods, before they taſted thereof themſelves. *Ne guſtabant quidem novas fruges, aut vina, antequam ſacerdotes primitias libaſſent*, ſays Pliny, *l.* xviii. *c.* 2. They who lived at a diſtance from the tabernacle or temple, were allowed on this day to eat new corn after mid-day, becauſe the offering to God was always preſented before that time.

15 And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be compleat: 16 Even unto the morrow after the ſeventh ſabbath, ſhall ye number fifty days, and ye ſhall offer a new meat-offering unto the LORD. 17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth deals: they ſhall be of fine flour, they ſhall be baken with leaven, *they are* the firſt-fruits unto the LORD. 18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock and two rams: they ſhall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the LORD. 19 Then ye ſhall ſacrifice one kid of the goats, for a ſin-offering, and two lambs of the firſt year, for a ſacrifice of peace-offerings. 20 And the prieſt ſhall wave them with the bread of the firſt-fruits, for a wave-offering before the LORD, with the two lambs: they ſhall be holy to the LORD for the prieſt. 21 And ye ſhall proclaim on the

the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall Ant. ante C. 1490.
do no ſervile work *therein: it ſhall be* a ſtatute for ever in all your dwellings throughout your generations. 22 And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the LORD your God.

EXPOSITION.

15 *From the morrow after the ſabbath, &c.*] From the ſecond day of unleavened bread, *ver.* 7—11. i. e. from the ſixteenth day of the ſecond month, the day on which the firſt-fruits were offered, *ſeven ſabbaths*, or rather ſeven weeks, *ſhall be complete*; for *ſabbaths* in Hebrew ſometimes ſignifies weeks, as σαββαλα in Greek, *Mat.* xxviii. 1. *Luke* xviii. 12.

16 *Even unto the morrow after the ſeventh ſabbath,*] The next day after the ſeventh ſabbath or week made juſt fifty days, whence this feaſt was called *Pentecoſt.*

Ye ſhall offer a new meat-offering,] Another firſt-fruit offering made of wheat, which was then ripe.

17 *Ye ſhall bring out of your habitations,*] i. e. In name of the whole land of Iſrael, or of the whole community, that ſo by offering a part, the whole might be conſecrated to God and bleſſed to them. See *Le Clerc* and *Pat. Ro.* xi. 16. *Ezek.* xliv. 30.

Two wave-loaves, of two tenth-deals,] There was one tenth-deal in each loaf. They are called *wave-loaves* becauſe they were preſented to God by *waving* them towards heaven. See on *Ex.* xxix. 27.

They ſhall be baken with leaven.] Contrary to the eſtabliſhed law in other *bread* or *flower-offerings*, *Lev.* ii. 11, 12. The reaſon may be, that theſe firſt-fruits were a ſymbol of the leavened bread which the Iſraelites commonly uſed. See *Le Clerc.* To which I would add, that the other bread-offerings might be commemorative of the primitive ſort of bread, which was baked in the ſimpleſt manner, without either honey or leaven. See on *Lev.* ii. 11. It is obſerved, however, by others, that the law in *Lev.* ii. 11. only ſays that no *leaven* was to be *burnt* upon the altar, nor to be *in any offering of the Lord made by fire:* now this offering was not *burnt upon the altar*, nor *made by fire*, but only waved before the Lord, and then given to the prieſt for his portion, *ver.* 20. See *Pat.*

They are the firſt-fruits unto the Lord,] The firſt-fruits of wheat-harveſt, which were the principal. They are all exactly enumerated *Neh.* x. 35, 36, 37.

18 *One young bullock, and two rams.*] In *Num.* xxviii. 27. it is ſaid, *Two young bullocks and one ram.* Perhaps it was optional whether they would offer the one or the other.

19 *One kid for a ſin-offering,*] The blood being ſprinkled, and the inwards burnt upon the altar in honour of God, the fleſh was for the entertainment of the prieſts, *Lev.* iv. 35. vi. 26.

Two lambs—for a ſacrifice of peace-offerings,] Double the number of what was commonly offered, *Lev.* iii. 6.

20 *And the prieſt ſhall wave them, &c.*] i. e. Some part of them, in the name of the reſt.

They ſhall be holy to the Lord for the prieſt,] In *peace-offerings* for private perſons, the prieſt had only the breaſt and right ſhoulder, *Lev.* vii. 34. the reſt, bating the blood and fat which were for the altar, was eaten by the offerer and his friends. But *peace-offerings* for the whole congregation were *moſt holy*, and therefore might be eaten by none but the prieſts, even as *ſin-offerings*, and other offerings which are called *moſt holy.* See *Le Clerc.*

21 *That it may be an holy convocation,*] This feſtival was partly commemorative of God's goodneſs in giving the law from mount Sinai, on the fiftieth day after their coming out of Egypt; and partly gratulatory for the fair hopes of compleating their harveſt. See *Pat.*

22 *Thou ſhalt not make clean riddance of the corners of thy field,*] This law is mentioned before *ch.* xix. 9, 10. but here repeated with great propriety, upon occaſion of this thankſgiving feaſt, ſince it was a juſt expreſſion of their gratitude to God for the bleſſings of harveſt, to ſhew liberality to the poor, in conformity to his example, who had been ſo liberal to them; and ſince God had filled their hearts with food and gladneſs, it became them to make the poor partakers of their joy, *Deut.* xvi. 11, 14.

23 And the LORD ſpake unto Moſes, ſaying, 24 Speak unto the children of Iſrael, ſaying, in the ſeventh month, in the firſt *day* of the month ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye ſhall do no ſervile work *therein*; but ye ſhall offer an offering made by fire unto the LORD.

EXPOSITION.

24 *In the ſeventh month,*] The ſeventh month of the eccleſiaſtical year, which was the firſt of the civil, anſwering to our September.

Ye ſhall have a ſabbath,] See on *ver.* 11. and 15.

A memorial of blowing of trumpets,] To *record* or *remember*, in ſcripture ſtile, ſignifies often to celebrate, or commemorate with praiſe, *Pſ.* xx. 7. *Iſ.* xxvi. 13. lxii. 6. See alſo the title of *Pſ.* xxxviii. and lxx. Therefore the words may be render'd, *a feſtival for commemorating or praiſing God with the ſound of trumpets.* See *Pſ.* cl. 3. In this manner the firſt of each month was wont to be celebrated; but in a ſpecial manner the beginning of this ſeventh month, which was the firſt month of the civil year. See on *Num.* x. 10. *Pſ.* lxxxi. 3. For what was the ſeventh month after the inſtitution of the paſſover, was formerly the firſt month in the civil year. See on *Ex.* xii. 2. and *Le Clerc.* This feaſt was kept with great ſolemnity, the trumpets ſounded from ſun-riſing to ſun-ſetting. The prieſt, who ſounded the trumpet began with the uſual prayer, *Bleſſed be God who hath ſanctify'd us by his precepts,*

An. ante C. 1490.

cepts, &c. ſubjoining this thankſgiving: *Bleſſed be God who hath preſerved us in life, and brought us to this time.* When all was ended, the people repeated aloud theſe words of *Pſ.* lxxxix. 15. *Bleſſed is the people that know the joyful ſound, &c.* See *Buxtorf. Synag. Jud. c.* 24. and *Pat.* Maimonides conſiders this feſtival as deſigned not only to proclaim the new year, but as a ſolemn warning to repent and prepare for the coming of the great day of atonement which was at hand. See *Calmet.*

25 *Ye ſhall offer an offering, &c.*] About which directions are given, *Num.* xxix. 2.

26 And the LORD ſpake unto Moſes, ſaying, 27 Alſo on the tenth *day* of this ſeventh month, *there ſhall be* a day of atonement, it ſhall be an holy convocation unto you, and ye ſhall afflict your ſouls, and offer an offering made by fire unto the LORD. 28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the LORD your God. 29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people. 30 And whatſoever ſoul *it be* that doth any work in that ſame day, the ſame ſoul will I deſtroy from among his people. 31 Ye ſhall do no manner of work: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings. 32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the month at even: from even unto even ſhall ye * celebrate your ſabbath.

* Heb. *reſt.*

EXPOSITION.

27 *On the tenth day—ſhall be a day of atonement,*] See on *ch.* xvi. 29. &c.

And offer an offering, &c.] As directed *Num.* xxix. 8.

29 *Whatſoever ſoul ſhall not be afflicted, &c.*] What this affliction was ſee on *ch.* xvi. 29.

32 *A ſabbath of reſt,*] Heb. *a ſabbath of ſabbaths,* or a day of moſt ſolemn reſt.

Ye ſhall afflict your ſouls in the ninth day—at even,] They began the faſt on the evening, or concluſion of the ninth day, and ended it on the cloſe of the tenth. See on *ch.* xvi. 29.

33 And the LORD ſpake unto Moſes, ſaying, 34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the LORD. 35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein.* 36 Seven days ye ſhall offer an offering made by fire unto the LORD: on the eighth day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the LORD: it *is* a * ſolemn aſſembly, *and* ye ſhall do no ſervile work *therein.*

* Heb. *day of reſtraint.*

EXPOSITION.

34 *The fifteenth day of this ſeventh month ſhall be the feaſt of tabernacles,*] There were two purpoſes of the inſtitution of this feſtival, both mentioned in this chapter. One was to give thanks for the fruits of the earth which were then gathered, *ver.* 39. The other, and that the principal, was in thankful commemoration of their having dwelt in booths forty years ſecurely, under the divine protection, *ver.* 43. On which account it was called the *feaſt of tabernacles,* becauſe they then dwelt in *booths,* or tabernacles, for ſeven days. Compare *ver.* 43. with *Neh.* viii. 16.

36 *Seven days ye ſhall offer an offering, &c.*] The ſacrifices for all the days of this feſtival are particularly ſpecified, *Num.* xxix. 13, &c.

It is a ſolemn aſſembly,] The word *Ghatzareth,* which we render *ſolemn aſſembly,* ſignifies properly a *detention,* or *ceſſation,* viz. from labour; and thence ſignifies a *feſtival,* 2 *Kings* x. 20. *Am.* v. 21. Here and in *Num.* xxix. 35. *Neh.* viii. 18. it denotes the peculiar ſolemnity with which the laſt day of this *feaſt* was celebrated, for as this was the *laſt,* ſo St. John tells us, it was the *great* day of the feaſt, *John* vii. 37. And in like manner we find the ſame word uſed to expreſs the concluding joy and ſolemnity of other feſtivals, *Deut.* xvi. 8. 2 *Chro.* vii. 9.

37 Theſe *are* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day: 38 Beſide the ſabbaths of the LORD, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings, which ye give unto the LORD.

EXPOSITION.

37 *A burnt-offering—and a ſacrifice,*] By *ſacrifice* here, as diſtinguiſhed from burnt-offering, ſeems to be meant a *ſin-offering,* which is ordered throughout the xxviii. and xxix. chapters of Numbers, to accompany the *burnt-offerings* upon all theſe feſtivals. See *Pat.*

39 Alſo

39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the LORD ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath. 40 And ye ſhall take you on the firſt day the † boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the LORD your God ſeven days. 41 And ye ſhall keep it a feaſt unto the LORD ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month. 42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born ſhall dwell in booths: 43 That your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God. 44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

An. ante C. 1490.

† Heb. *fruit.*

EXPOSITION.

39 *Alſo in the fifteenth day, &c.*] Here is no new injunction, but only a repetition of the former command, *ver.* 34. in order to introduce the reaſon of the inſtitution of this feſtival, and the particular manner of celebrating it, which are ſubjoined in the 40 and following verſes. Therefore the Hebrew particle *ach* ſhould not have been tranſlated *alſo*, but *ſurely*, or *truly*, as we render it in many other places.

When ye have gathered in the fruit of the land,] This feaſt fell in the time of vintage, when the fruits of the earth were in a manner all gathered in *Deut.* xvi. 13. and is therefore called *the feaſt of in-gatherings*, *Ex.* xxiii. 16.

And on the eighth day ſhall be a ſabbath,] This day ſeems to have been added to the feſtival as a ſolemn *thankſgiving* to God for crowning the year with his goodneſs, and enriching the land with the bleſſings of harveſt; as the other days were a feaſt in commemoration of their dwelling in tents; for they did not dwell in tabernacles on this eighth day, but only on the ſeven preceding, as appears from *ver.* 42.

40 *And ye ſhall take you—boughs, &c.*] In order to build them booths, or arbours, on the roofs of their houſes, and in their courts, *Neh.* viii. 15. What we render *boughs* may be tranſlated *the fruit* of goodly trees, as the word ſignifies, *Ezek.* xix. 12. and ſo the Hebrews underſtand it, who were wont to form their *booths* of branches loaden with fruit, on which they rejoiced together.

Branches of palm-trees,] For which Judea was ſo noted, that in ancient medals a palm-tree repreſents that country.

Boughs of thick trees,] i. e. Branches of trees that bear thick leaves, and ſo fit to form a bower.

And willows of the brook,] For twining about the reſt, and compacting them together.

Ye ſhall rejoice before the Lord,] Theſe ſeven days were ſpent in feaſting and rejoicing, with thanks to God, who had brought them from a barren wilderneſs to a land abounding with fig-trees, vines, and pomegranates, and other *goodly* and fruitful trees. Amongſt other joys of this feſtival, we are told the higheſt was that of *drawing* and *pouring* out water; concerning which the Talmudiſts ſay: *He that never ſaw the rejoicing of drawing of water, knows not what rejoicing is.* This cuſtom ſeems to have been in memory of that miraculous water which iſſued from the rock in the wilderneſs, whereby they were ſaved from periſhing; and ſo it ſerved to excite their thankfulneſs to God, who had changed their thirſty deſart into a land of water-ſprings, *Deut.* viii. 7, 8.

CHAP. XXIV.

AND the LORD ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, that they bring unto thee pure oyl-olive, beaten, for the light, † to cauſe the lamps to burn continually. 3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the LORD continually: *It ſhall be* a ſtatute for ever in your generations. 4 He ſhall order the lamps upon the pure candleſtick before the LORD continually.

† Heb. *to cauſe to aſcend.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] After the foregoing particulars relating to the annual feſtivals and aſſemblies, and all things prepared for the tabernacle ſervice, he proceeds to put the Iſraelites in mind of executing the orders before given them, about providing, at the public charge, all materials for the daily ſervice, *Ex.* xxx. 11, 16. and, in particular, a ſufficient quantity of oil for the lamps of the golden candleſtick, *Ex.* xxvii. 20, 21. which was to burn continually in the *holy place*, *without the vail*; the prieſts in waiting being obliged to keep this candleſtick clean and *pure*, and to trim and ſupply the lamps morning and evening. See *Pyle.*

2 *To cauſe the lamps to burn continually,*] See on *Ex.* xxvii. 20.

3 *Without the vail, &c.*] *Ex.* xxvii. 21.

It ſhall be a ſtatute for ever,] So long as the Moſaic diſpenſation laſted. See on *Gen.* xiii. 15.

4 *The pure candleſtick,*] So called either becauſe of its reſplendent brightneſs, or becauſe it was of pure gold, *Ex.* xxxi. 8.

Before the Lord,] Becauſe it was before the ark where God was peculiarly preſent.

An. ante C. 1490.

5 And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth-deals ſhall be in one cake. 6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table before the LORD. 7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. 8 Every ſabbath he ſhall ſet in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant. 9 And it ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the LORD made by fire, by a perpetual ſtatute.

EXPOSITION.

5 *And thou ſhalt take fine flour, &c.*] Next, that at the ſame public charge the twelve loaves of *ſhew-bread* be provided. See on *Ex.* xxv. 30.

Two tenth deals ſhall be in one cake,] i. e. Two omers, or two tenth parts of an ephah, conſiſting of about ſix quarts of Engliſh meaſure, *Ex.* xvi. 36. So that they muſt have been of a vaſtly large ſize.

6 *Thou ſhalt ſet them in two rows,*] One piled upon another.

Upon the pure table,] So called becauſe it was overlaid with *pure* gold. *Ex.* xxv. 24.

7 *And thou ſhalt put pure frankincenſe, &c.*] On the top of each row was ſet a golden diſh with an handful of the beſt frankincenſe therein.

That it may be on the bread for a memorial,] Or, that it may be *for the bread*; i. e. in order to be burnt upon the altar at the week's end, inſtead of the bread; *for a memorial*, i. e. in honour of God, or to commemorate his name. See on *Lev.* ii. 2.

8 *Being taken from the children of Iſrael,*] At whoſe charge they were provided, *Neh.* x. 32, 33.

By an everlaſting covenant,] By a law which they had all agreed to obſerve, *Ex.* xxiv. 3. and which was to continue ſo long as that diſpenſation remained.

9 *They ſhall eat it in the holy place, &c.*] For the moſt holy things could be eaten no where elſe, *ch.* vi. 26, 29.

Of the offerings of the Lord made by fire,] The frankincenſe and the bread were but one offering, and the frankincenſe being burnt inſtead of the bread, a part for the whole, *ver.* 7. hence the bread too is reckoned among *the offerings made by fire.*

10 And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp; 11 And the Iſraelitiſh womans ſon blaſphemed the Name *of the LORD*, and curſed: and they brought him unto Moſes (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan) 12 And they put him in ward, * that the mind of the LORD might be ſhewed them. 13 And the LORD ſpake unto Moſes, ſaying, 14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, lay their hands upon his head, and let all the congregation ſtone him.

* Heb. *to expound to them according to the mouth of the LORD.*

EXPOSITION.

10 *Whoſe father was an Egyptian,*] An Egyptian by birth, but become a proſelyte to the Jewiſh religion. He was probably of thoſe who went along with the Iſraelites when they came out of Egypt, *Ex.* xii. 38. See *Saurin's diſſert. p.* 536.

This ſon—and a man of Iſrael ſtrove together] The Jews ſay the controverſy was this: The ſon of the Egyptian attempting to ſet up his tent among the children of Dan, in right of his mother who was of that tribe, he was oppoſed by an Iſraelite, who told him he could not pitch among them, unleſs his father had been an Iſraelite, according to the law, *Num.* ii. 2. which they ſuppoſe to have been the rule of procedure even before that law was given; by which rule the man was condemned before the judges.

11 *Blaſphemed the name of the Lord, and curſed,*] Heb. *pierced*, or *ſtruck through the name.* See on *ver.* 16. Sentence being given againſt him, he uttered blaſphemy againſt God; perhaps renouncing his allegiance to *Jehovah*, as God of the Jews; and *curſed* thoſe judges who condemned him. See *Pat.* His inclination to this crime he is thought to have acquired from his countrymen the Egyptians, who, according to Porphyry, were great blaſphemers. They demanded favours of their gods, threatning to puniſh them, if they refuſed to grant what they aſked. It is remarkable, that the Hebrew has only *blaſphemed the name*, i. e. the tremendous name of God, which is *the name* by way of eminence; *Jehovah* being here omitted, as is thought, out of reverence, becauſe ſuch wickedneſs as this ought not to be even named.

And they brought him unto Moſes,] The cauſe having, perhaps, been heard, and the blaſphemy proved before one of the inferior courts; they doubting about the puniſhment of ſo high a crime, might refer the conſideration of that to Moſes, as ſupreme judge, according to the eſtabliſhed rule, *Ex.* xviii. 21, 22. See *Pat.*

12 *That the mind of the Lord might be ſhewed them,*] Heb. *That it might be expounded to them according to the mouth of the Lord*; i. e. That Moſes might pronounce ſentence upon him, as the Lord ſhould direct him. They might juſtly infer from laws in ſimilar inſtances, *Ex.* xxi. 17. xxii. 28. that the criminal ought to die, but might be in doubt about the kind of death. See *Pat.*

13 *And the Lord ſpake unto Moſes,*] Probably by a voice from the mercy-ſeat, as *Num.* vii. 89.

14 *Bring forth him that curſed without the camp,*] That by his blood he might not defile the place where the tabernacle of God was pitched among the tents of his people. See on *Num.* v. 2, 3.

Let all that heard him lay their hands upon his head,] This ceremony, which Maimonides ſays was peculiar to the caſe of blaſphemy, imported, that they had given a true teſtimony againſt him, and that they ſolemnly declared and imprecated blood to be upon his own head, ſaying, *Let thy blood be upon thy head, it is thou thyſelf, who, by thy blaſphemy, haſt brought this evil upon thee.* See *Le Clerc* and *Pat.* But Maimonides is miſtaken in alledging that this ceremony was only practiſed in the caſe of blaſphemy; for hiſtory furniſhes with inſtances to the contrary. Witneſs thoſe perfidious elders that attempted the chaſtity of Suſanna, and accuſed her of the crime that they themſelves would have committed, *Suſan.* i. 34.

Let all the congregation ſtone him,] Every one was to throw a ſtone at the blaſphemer, to teſtify that he felt himſelf wounded with the blow which thoſe impious perſons levelled at the Deity. The law which God enacted on this head, is conſidered by ſome not as one of thoſe political laws reſtrained to the Jews alone, but as a moral law obligatory on all men. And it is obſerved, that the emperor Juſtinian in like manner condemned blaſphemers to death. *Conſt.* lxxi. cclvii. Others bored their tongues through with an hot iron, or branded them in the forehead, to the end that every body might be warned to avoid all correſpondence with ſo infamous a perſon. See *Paul. Æmil. de geſt. Fr. l.* vii. It becomes thoſe who are entruſted with the ſword of juſtice to conſider how far they are bound by this law, which proceeded from the mouth of God himſelf, to puniſh thoſe blaſphemies and horrid impieties, which are but too common amongſt us, to the diſgrace not only of Chriſtians, but of a civilized nation. An. ante C. 1490.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall bear his ſin. 16 And he that blaſphemeth the Name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the Name *of the LORD*, ſhall be put to death. 17 And he that * killeth any man, ſhall ſurely be put to death. 18 And he that killeth a beaſt, ſhall make it good; † beaſt for beaſt. 19 And if a man cauſe a blemiſh in his neighbour; as he hath done, ſo ſhall it be done unto him: 20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again.* 21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death. 22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God. 23 And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

* Heb. *ſmiteth the life of a man.*

† Heb. *life for life.*

EXPOSITION.

15 *And thou ſhalt ſpeak unto the children of Iſrael,*] Upon this occaſion a new law is made, in expreſs terms, againſt blaſphemy.

Whoſoever curſeth his God.] This ſeems to be a diſtinct precept from the following, and therefore Le Clerc underſtands it of curſing or reviling magiſtrates, as in *Ex.* xxii. 28. of which this criminal had probably been guilty, as well as of blaſphemy againſt *Jehovah.* Philo abſurdly imagines, that Moſes here delivers a general prohibition againſt reviling all that are called Gods, even the Gods of the nations which he himſelf every where diſparages and reviles as *falſe* and *abominable.*

Shall bear his ſin,] i. e. He ſhall be puniſhed at the diſcretion of the legiſlator. The Rabbins underſtand it of ſcourging. The connection of this with the following verſe ſeems to be this; as if Moſes had ſaid, You all know that if a man do but revile his prince, or ruler, who acts by a delegated authority, he is liable to be ſeverely puniſhed: how much ſorer puniſhment then does he deſerve, who blaſphemes *Jehovah*, the independent ſovereign of the univerſe, to whom we, by ſolemn covenant, have ſworn fealty and allegiance. See *Le Clerc.*

16 *He that blaſphemeth the name of the Lord, &c.*] The ſuperſtitious Jews underſtand this merely of expreſſing what they call the ineffable name of God, *Jehovah*, which though often written in the Bible, they never pronounce, but uſe *adonai* inſtead of it. Their reaſon for this conceit is, that the word which we underſtand *blaſphemeth*, ſometimes ſignifies ſimply to name, *Gen.* xxx. 18. *Amos* vi. 1. But ſurely the bare pronouncing the name of God could be no crime, when by that very name men were required to ſwear, *Deut.* vi. 13. Therefore it muſt be underſtood of *wounding*, or *piercing*, the name of God with blaſphemies and reproaches, as the word ſignifies elſewhere. Compare 2 *Kings* xviii. 21. *Iſ.* xxxvi. 6. *Hag.* i. 6. *Hab.* iii. 14. with *Prov.* xi. 26. xxiv. 24. *Num.* xxiii. 8, 25. The malignity of this crime does not conſiſt in any real injury which it does to God, for his throne is ſecure againſt all inſult from the moſt audacious of his creatures; if all the curſes which their helliſh rage can invent had their utmoſt accompliſhment, his happineſs would remain undiſturbed; *thy wickedneſs may hurt a man, but let thy tranſgreſſions be multiplied, what doſt thou unto him?* But blaſphemy is an indication of a mind mad with impious rage, and ſtrikes at the root of all religion, which is the baſis of ſociety, and the main ſource of that happineſs which diſtinguiſhes men from brutes. And therefore crimes of this kind undoubtedly

An. ante C. 1491.

undoubtedly fall within the cognizance of the civil magiſtrate, who is the guardian of the peace and ſecurity of the ſociety.

17 *He that killeth any man ſhall ſurely be put to death,*] This law is given before, *Ex.* xxi. 12. But there it is only, he that ſmiteth *a man*, ſo that he die: here he that killeth *any man*, a Gentile as well as a Jew; which ſeems to be ſo expreſſed, on purpoſe to teach the Jews, that not only in the caſe of impiety and blaſphemy towards God, but alſo of murder, and every other act of injuſtice, they were to have one and the ſame law, for the ſtranger, as well as for thoſe of their own country, as is expreſly declared, *ver.* 22.

18 *He that killeth a beaſt ſhall make it good, &c.*] See on *Ex.* xxi. 33, 34.

19, 20 *If a man cauſe a blemiſh, &c.*] See on *Ex.* xxi. 24, 25.

21, 22 *He that killeth a beaſt, ſhall reſtore it; he that killeth a man ſhall be put to death: ye ſhall have one manner of law, &c.*] i. e. In theſe and in all other caſes of injury between man and man, as well as of blaſphemy, *ver.* 16. you and the ſtranger ſhall be judged by the ſame law, both ſhall be puniſhed in the ſame proportion. See *Pat.*

For I am the Lord your God,] Who will neither favour *your* wickedneſs, nor ſuffer theirs to go unpuniſhed; but do equal juſtice to all. See *Pat.*

CHAP. XXV.

AND the LORD ſpake unto Moſes ‡ in mount Sinai, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When ye come into
* Heb. *reſt.* the land which I give you, then ſhall the land * keep a ſabbath unto the LORD. 3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof. 4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard. 5 That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather
† Heb. *of thy ſeparation.* the grapes † of thy vine undreſſed: *for* it is a year of reſt unto the land. 6 And the ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee, 7 And for thy cattle, and for the beaſt that *are* in thy land, ſhall all the increaſe thereof be meat.

‡ Read, *Near mount Sinai.*

EXPOSITION.

1 *The Lord ſpake unto Moſes in mount Sinai*] i. e. In the wilderneſs of Sinai, or near mount Sinai, as the Hebrew particle ſignifies in other places, *Joſ.* v. 13. 1 *Sam.* xxix. 1. 1 *Kings* xvii. 3. *Iſ.* xxxvi. 2. For they did not remove from this wilderneſs till the twentieth day of the ſecond month after their coming out of Egypt, *Num.* x. 11, 12.

2 *Then ſhall the land keep a ſabbath,*] *Reſt* from being tilled or ſown. See on *Ex.* xxiii. 11. where the deſign of this law is explained.

4 *In the ſeventh year ſhall be a ſabbath,*] i. e. Every ſeventh year after their ſettlement in Canaan. It appears from *ver.* 8. that the year of jubilee began in the ſeventh month, anſwering to our September; ſo it is probable their ſabbatical year had its commencement likewiſe in the ſame month, which was the firſt month of their civil year; for then all their harveſt was over, and they were wont to begin to ſow for the next years crop in October, and the following months.

A ſabbath for the Lord,] In honour of God, and as an acknowledgement that their land was his. See on *Ex.* xxiii. 11. See *Pat.* The belief of God's being the creator of the world is ſo eſſentially neceſſary to the very being of religion, that in order to propagate and preſerve the memory of that event, the law of Moſes not only inſtituted a weekly ſabbath, whereby the Iſraelites were diſtinguiſhed from all other nations, as the worſhippers of that God who, in *ſix* days, created the world; but alſo a ſabbatical year at the end of every ſix years, as a public teſtimony, that their land was conſecrated to the ſame God, and that he had ſettled them in it as his true worſhippers. See *Le Clerc.* Another wiſe and merciful end of the inſtitution was, for the reſt and relief of the poor; for not only had they a ceſſation this year from all ſervile labour, but a general releaſe from debt, *Deut.* xv. 2. and that their minds might be the better for it, as well as their bodies, this year was alſo appointed for inſtructing the people in the law, at one of their ſolemn general meetings, *Deut.* xxxi. 10. See *Calmet.*

Neither ſow—nor prune,] Theſe two words comprehend all the methods of cultivating their fields or trees, as ploughing, digging, dunging, &c.

5 *That which groweth of its own accord,*] Either from ſeed which fell caſually from the laſt year's harveſt, or from the old roots which ſprouted again.

Thou ſhalt not reap, neither gather,] i. e. They were not to look upon any thing that grew this year as their peculiar property, nor to lay up in ſtore, but only gather what they wanted any where for preſent uſe, in common with others, as the following words explain: Proſelytes and ſervants, rich and poor, had all an equal privilege: one man's beaſt was to graze as freely as another's; all were to live at reſt, and enjoy the comforts of this law, the merciful appointment of heaven.

It is a year of reſt unto the Land,] This ſeems to have been one purpoſe of this inſtitution, that the land might lie fallow, in order to recruit its ſtrength.

6 *The ſabbath of the land*] *Sabbath* here ſignifies the accidental crop that grew in the ſabbatical year; *ſabbath*, by a metonymy, being

put for the crop of the ſabbath, or ſabbatical year.

Shall be meat—for thee, and for thy ſervant, &c.] All the fruits of the earth this year were to be perfectly in common, for Jews and Gentiles, men and cattle; the owners as well as others. See *Pat.* Though the lands would produce little without ſowing, yet their vines and other fruit-trees, even without pruning, would yield a conſiderable increaſe; ſo that the poorer ſort might cheer their hearts this year with generous wine. See *Le Clerc.* An. ante C. 1491.

8 And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years. 9 Then ſhalt thou cauſe the trumpet * of the jubile to ſound, on the tenth *day* of the ſeventh month; in the day of atonement ſhall ye make the trumpet ſound throughout all your land. 10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man unto his family. 11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of itſelf in it, nor gather *the grapes* in it of thy vine undreſſed. 12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

* Heb. *loud of ſound.*

EXPOSITION.

8, 9, 10, *Thou ſhalt number ſeven ſabbaths, &c.*] Beſides this ſeventh year's *reſt*, God now appoints it as another perpetual ordinance, that every fiftieth year ſhould be celebrated as an extraordinary year of reſt, freedom, and rejoicing. Public notice to be given of it through the whole country, by ſound of trumpet, upon the great expiation day, the tenth of the ſeventh month, anſwering to our September. On this year, every ancient owner of lands and eſtates that had been alienated by ſale, was to be reſtored to his poſſeſſion; and every Iſraelitiſh ſlave ſet at perfect liberty, to return to the family he belonged to. So that how often ſoever a man's eſtate had been ſold or alienated from one jubile to another, or how many hands ſoever it had paſſed through, yet in fifty years the eſtate muſt return to the heirs of the perſons who were firſt poſſeſſed of it. This excellent conſtitution made proviſion for ſettling and maintaining a numerous and brave militia of ſix hundred thouſand men, which, if their force was rightly directed and uſed, would be a ſufficient defence, not only againſt any attempts of their leſs powerful neighbours, to deprive them of their liberty and religion; but, conſidering the natural ſecurity of their country, into which no inroads could be made but through very difficult paſſes, it was a force ſufficient to defend them againſt the more powerful empires of *Egypt*, *Aſſyria*, or *Babylon*. Again, it provided againſt all ambitious deſigns of private perſons, or perſons in authority, againſt the public liberty; for no perſon, in any of the tribes, was allowed by this conſtitution to procure ſuch eſtates as could give them hopes of ſucceſs in oppreſſing their brethren and fellow-ſubjects. They had no riches to bribe indigent perſons to aſſiſt them, nor could there at any time be any conſiderable number of indigent perſons to be corrupted. The power in the hands of ſo many freeholders in each tribe, was ſo unſpeakably ſuperior to any power in the hands of one, or of a few men, that it is impoſſible to conceive how any ſuch ambitious deſigns ſhould ſucceed, if any perſons ſhould have been found ſo weak as to attempt them.

Beſides, this equal and moderate proviſion for every perſon, wiſely cut off the means of luxury, with the temptations to it from example. It almoſt neceſſarily put the whole Hebrew nation upon induſtry and frugality, and yet gave to every one ſuch a property, with ſuch an eaſy ſtate of liberty, that they had ſufficient reaſon to eſteem and value them, and endeavour to preſerve and maintain them. See *Lowman's Diſſertat. on the Civil Government of the Hebrews, p.* 47. To which we may add, that hereby a wiſe proviſion was made for fixing the Jews to the land of Canaan, and keeping them united, ſince all their poſſeſſions were ſo entailed, that the right heir never could be wholly excluded from his eſtate; it ſerved to preſerve a perfect diſtinction of tribes and families, for which end their genealogies were of neceſſity to be carefully kept, that they might be able to prove their right to the inheritance of their anceſtors; by which means the tribe and family of the Meſſiah was fully aſcertained when he was born, without which he could not have been proved of the tribe of Judah and lineage of David, as was foretold of him by the Jewiſh prophets. See *Cunæus de Repub. Heb. l.* i. *c.* 3. who mentions ſeveral other advantages ariſing to the public from this excellent law.

9 *The trumpet of the jubile,*] In the original it is not *jobel*, but *terughah*, a word of much the ſame import, ſignifying *loud of ſound*, as in the margin; for the trumpets were ſounded loud at this time over all the land.

On the tenth day of the ſeventh month,] The year of *jubile* began on the firſt day of this ſeventh month, which was the commencement of the civil year, *Ex.* xii. 2. But the ſlaves were not ſet at liberty, nor the lands reſtored to their original proprietors, till the tenth day, which was the great day of expiation, a fit time of ſhewing mercy to others, when they received pardon from God. And from the firſt day to the tenth there was nothing but feaſting and rejoicing among the ſlaves, who kept a kind of *Saturnalia* in their maſter's houſes. See *Calmet* from *Maimonides*, and *Cunæus de Rep. Heb. l.* i. *c.* 2.

10 *Ye ſhall hallow the fiftieth year,*] Diſtinguiſh it from all other years. This and *ver.* 11. ſhew plainly that the jubile was not every 49th year, but the year following the 49th, contrary to the opinion of Scaliger and others, who will not allow it to have been the fiftieth year, becauſe then two ſabbatical years would have come immediately after each other. See *Pat.* and *Cunæus de Rep. Heb. l.* i. *c.* 6.

It ſhall be a jubile] The original word *jobel*,

An. ante C. 1491. *bel*, ſome take to ſignify *liberty*, deriving it from *hobil*, *to reſtore*, becauſe in this year ſlaves were reſtored to their liberty, and the original proprietors of lands to their poſſeſſions. Thus it is underſtood by the LXX, who render it αφεσις, and Joſephus. The Rabbins take it for a ram's horn, of which their trumpets were made. In ſcripture the word ſignifies either the *trumpet* or *trumpet ſound*, *Ex.* xxix. 13. and thence is taken for this year of public rejoicing, when general liberty was proclaimed by ſound of trumpet. And on the ſame account the inventor of this and other inſtruments of muſick is called *Jubal*, *Gen.* iv. 21. The Jewiſh writers are agreed, that the jubile year was not obſerved after the ſecond temple; nor even before that period could it be obſerved but in times of profound peace. See *Pat.* and *Le Clerc.*

And ye ſhall return every man unto his poſſeſſion,] His field or houſe, (if in the country, or in villages and unwalled towns, *ver.* 31.) which were ſtill *his poſſeſſion*, becauſe they were not ſold abſolutely, but only till the jubilee year, *ver.* 15. This law, which may be called the *lex agraria*, the *agrarian law* of the Jews, was an excellent preſervative of the liberty and property of every individual member of the commonwealth: a law ſo famous, that the Heathens themſelves took notice of it; inſomuch that Diodorus Siculus ſaith, *l.* xi. it was not lawful for the Jews τας ιδιας κληρους πωλειν, to ſell their own inheritances, i. e. to alienate them for ever from their families, *ver.* 23.

And ye ſhall return every man unto his family.] As the land which had been alienated returned to the firſt owner, ſo ſuch as had been ſold for ſervants into another family now returned free to their own; which is to be underſtood of ſuch ſlaves as had not accepted of the ſeventh year's releaſe, but were bored through the ear to ſerve *for ever*, i. e. till the jubile, *Ex.* xxi. 6. This too was an inſtitution greatly conducive to the tranquillity of the commonwealth; for nothing is more apt to diſturb the peace of the conſtitution than an overgrown multitude of ſlaves, men free born, but through poverty fallen into ſlavery; for ſuch, even in ſervitude, ſtill breathe a ſpirit of freedom, and, ſtooping unwillingly to the yoke, watch all opportunities to throw it off. Of this we have a ſignal inſtance in the wars which Rome was forced to maintain with her own ſlaves, who one time, as Livy tells us, *Epit. l.* lvi. took up arms, to the number of ſeventy thouſand, againſt the regular troops of the commonwealth, and obſtinately contended for ſuperiority with their maſters. See *Le Clerc.* As Moſes revived ſeveral of the ancient and primitive inſtitutions of Noah and the patriarchs, ſo this appointment of reſtoring all ſlaves to their liberty, after a certain term of years, ſeems to have been one. And indeed, conſidering that all mankind are free by nature, and that ſervitude is a ſtate of ſubjection *contra naturam*, as civilians define it, contrary to the natural rights of mankind, it is highly probable that it was an original inſtitution in the firſt laws of nations, that no perſon ſhould abſolutely loſe his freedom. That there was ſuch an appointment in the days of Saturn, is intimated by many ancient authors; and in commemoration of this original ſtate of freedom, the Babylonians, Perſians, Greeks, and other nations, celebrated annually a ſort of *Saturnalia*, wherein all ſlaves for a time enjoyed their liberty.

11 *Ye ſhall not ſow, &c.*] Some infer from this that the jubile muſt have been diſtinct from the ſabbatical year, otherwiſe this law would not have been repeated, ſince it of courſe belonged to the ſabbatical year, as is above mentioned, *ver.* 4. But thoſe who are of opinion that the jubile and ſeventh ſabbatical year coincided, think the repetition might notwithſtanding be neceſſary, leſt thoſe poor people who were now reſtored to their lands might imagine themſelves exempt, upon the account of their poverty, from obſerving the ſame prohibition againſt ſowing their fields in this ſabbatical year, which took place in others. See *Le Clerc.*

12 *It ſhall be holy unto you,*] Separate from the common employments of other years.

13 In the year of this jubile ye ſhall return every man unto his poſſeſſion. 14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not oppreſs one another. 15 According to the number of years after the jubile, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee: 16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee. 17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: For I *am* the LORD your God. 18 Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety. 19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

EXPOSITION.

14 *Ye ſhall not oppreſs, &c.*] In ſales and alienations ye ſhall not impoſe upon each other, the ſeller by demanding too much, nor the buyer by giving too little.

15, 16, *According to the number of years, &c.*] The purchaſe of all lands, houſes, or eſtates, was to be at a price proportionable to the greater or leſs number of years that remained from the time of purchaſe to the next year of jubile. Thus there was no ſhadow of injuſtice in this law, nor had the purchaſer of an eſtate any reaſon to complain of it, ſince in the ſale of lands regard was always had to the year of jubile, and they ſold at a higher or lower price, according as the jubile was at a greater or ſmaller diſtance.

17 *Ye ſhall not oppreſs one another.*] By ſeeking to turn your brother out of the perpetual poſſeſſion of his lands, as Ahab did to Naboth, 1 *Ki.* xxi. 2.

But thou ſhalt fear thy God.] The beſt proof men can give of their fearing God, is to abſtain from evil, *Prov.* xvi. 6.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe: 21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years. 22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*. An. ante C. 1491.

EXPOSITION.

20 *And if ye ſhall ſay, &c.*] To take away all objection againſt this command from fear of want, by loſing the fruits of the ſabbatical year, God promiſes to beſtow ſuch an extraordinary increaſe upon their lands and trees the foregoing year, as ſhould ſupply them till freſh corn came in.

21 *The ſixth year—ſhall bring forth fruit for three years.*] For three years, i. e. part of the ſixth, the whole ſeventh and eighth, even till that year's crop was prepared for food. It has been obſerved before on *Ex.* xxiii. 11. that even in the ordinary courſe of things, this inſtitution was ſo far from having a tendency to diminiſh the wealth of the country, that it ſerved on the contrary to render their lands more fruitful. For the beſt ſoil will run out, unleſs it is ſuffered now and then to reſt: and thoſe who underſtand any thing of agriculture know, that there are few lands but need to lie fallow at leaſt once in ſeven years.

23 The land ſhall not be ſold * † for ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me. 24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land. 25 If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold. 26 And if the man have none to redeem it, and ‡ himſelf be able to redeem it: 27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion. 28 But if he be not able to reſtore *it* to him, then that which is ſold, ſhall remain in the hand of him that hath bought it, until the year of jubile: and in the jubile it ſhall go out, and he ſhall return unto his poſſeſſion.

* Or, *to be quite cut off.*
† Heb. *for cutting off.*
‡ Heb. *his hand hath attained, and found ſufficiency.*

EXPOSITION.

23 *The land ſhall not be ſold for ever,*] i. e. It ſhall not be ſold abſolutely or irredeemably. There is one exception to this law mentioned *ch.* xxvii. 20. viz. in the caſe of land devoted, and not redeemed before the jubile year, which became the prieſts for ever.

The land is mine.] The whole earth is God's, but in this land he peculiarly dwelt, and had ſeparated it to be the inheritance of his peculiar people, *Gen.* xii. 7. and therefore men had no right to alienate it.

Ye are ſtrangers and ſojourners with me.] Their land was conſidered as God's property or inheritance, and they his tenants, and therefore were not to be abſolutely diveſted of the poſſeſſion of that patrimony which God had given to their anceſtors.

24 *And in all the land—ye ſhall grant a redemption.*] If a man, whoſe poverty had forced him to ſell his land, grew afterward ſo rich as to be able to redeem it before the year of jubile, this law provides that he ſhould be permitted to do it.

25 *If thy brother be waxen poor, and hath ſold, &c.*] From this it is inferred that no Iſraelite might ſell his houſe or field, unleſs poverty compelled him to it.

If any of his kin come to redeem it, &c.] Or if any near relation would lay down the money for him, it might be redeemed in that way.

26, 27 *If the man—himſelf be able to redeem it, then let him count, &c.*] Heb. *If his hand hath attained and found ſufficiency, &c.* i. e. If the man himſelf was grown able to re-purchaſe it, ſince the ſale of it, then the price between the redeemer and purchaſer ſhall be ſtated, according to the number of years remaining till the next jubile, and in proportion to the value it was firſt ſold for: ſo that the whole ſum ſhall be made good to the purchaſer.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold: *within* a full year may he redeem it. 30 And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile. 31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: * they may be redeemed, and they ſhall go out in the jubile.

* Heb. *redemption belongeth unto it.*

EXPOSITION.

29, 30, 31 *If a man ſell a dwelling-houſe, &c.*] Here the law makes a great difference between houſes in walled cities, and country-houſes. The former, if ſold, were either to be redeemed within the compaſs of a year, or elſe to return no more to the firſt owner, not even at the jubile,

An. ante C. 1491.

bile, but to belong to the purchaſer for ever. Whereas houſes in the country, which had lands of inheritance annexed to them, or were themſelves eſtates of inheritance, from the firſt diviſion of the country, were to be *counted as the fields of the country*, i. e. they were to fall under the ſame law with the lands whereof they were an appendage, and ſo might be redeemed at any time; or, if not redeemed, were always to return to the original owner, or his heirs, at the year of jubile, as is provided in the caſe of lands, *ver.* 10. and 23. Several reaſons are aſſigned for this diſtinction between houſes in cities, and thoſe in the country. The principal one ſeems to be that which is hinted in the explanation, namely, that families were not diſtinguiſhed by houſes in cities, as they were by thoſe in the country, which were annexed to their lands, and therefore to be conſidered as a part of the inheritance. Le Clerc adds, that the houſes in the country were neceſſary for the convenience of cultivating the lands, whereas men bred to huſbandry might diſpenſe with the want of town-houſes.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time. 33 And if * a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael. 34 But the field of the ſuburbs of their cities may **not** be ſold, for it *is* their perpetual poſſeſſion.

* Or, one *of the Levites redeem* them.

EXPOSITION.

32 *Notwithſtanding, the cities of the Levites, &c.*] The only exception to the caſe of dwelling-houſes in great towns, *ver.* 29. is that of the houſes of any of the Levites in the forty-eight cities allotted for their reſidence, *Num.* xxxv. 2, &c. If any of them was ſold, the owner, or any other Levite for him, might redeem it at any time, or at leaſt it was to return to him at the jubile. The reaſon follows, *for the houſes of the cities of the Levites are their poſſeſſion*; they were confined to reſide in ſuch cities, and theſe with the fields annexed to them were all the poſſeſſion they had, *Deut.* xviii. 2. And therefore it was fit that their houſes in cities ſhould be upon the ſame foot with the country-houſes belonging to other tribes, which could not be alienated for ever.

33 *If a man purchaſe of the Levites, &c.*] Some tranſlate it thus: *If a man redeem*, (as the word ſignifies) *he ſhall be of the Levites.* Meaning, that it ſhould not be redeemed by other Iſraelites.

34 *But the field of the ſuburbs of their cities may not be ſold,*] According to our verſion the ſenſe is, that the only thing the Levites could ſell, to ſupply a preſent exigency, was their houſes: but their *field in the ſuburbs of their cities*, *Num.* xxxv. 4, 5. was to be always in their own hands. But the Hebrew doctors expound it of alteration or changing; that neither their houſes nor fields were to be changed, but to as they were for ever. See *Ainſw.*

For it is their perpetual poſſeſſion.] i. e. Their houſes might be alienated for a time, becauſe they belonged to particular Levites; but their lands could not, becauſe they belonged to the whole body of the Levites in common, and ſo could never be alienated for ſupplying any particular man's want. See *Pat.* Beſides, the law had provided that the Levites ſhould never be reduced to ſuch extremity of want, as to be neceſſitated to ſell their lands, *Num.* xviii. 21.

35 And if thy brother be waxen poor, and * fallen in decay with thee; then thou ſhalt † relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee. 36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee. 37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe. 38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

* Heb. *his hand faileth.*
† Heb. | *ſtrengthen.*

EXPOSITION.

35 *And if thy brother be waxen poor, &c.*] Having thus delivered the *jubile* law as it reſpects the return of *eſtates* ſold upon account of poverty, the next caſe relates to the releaſe of ſervants or ſlaves, particularly ſuch as were ſold by their parents, or ſold themſelves through poverty, and to get a livelihood. For preventing which as much as poſſible, they are here enjoined to exerciſe the utmoſt charity and compaſſion towards their brethren under decay, even to proſelytes and Gentiles no leſs than to native Jews; for under this common deſignation of *brother* every man is included, as has been before obſerved oftner than once.

36 *Take thou no uſury of him, or increaſe, &c.*] By *uſury* here is meant profit or intereſt for the uſe of money, and by *increaſe*, that which is taken for corn, fruits, or other *victuals*, as appears from *ver.* 37. As the former verſe requires the rich to *relieve* the wants of the poor, ſo this enjoins them to do it freely and cheerfully, and from no motive but pure diſintereſted goodneſs, out of reverence to God, and in imitation of his example, who does good for goodneſs ſake. As to the law of *uſury*, ſee on *Ex.* xxii. 25.

That thy brother may live.] i. e. That he may proſper and thrive in the world; for *to live*, in ſcripture, is to be *happy*. See on *Deut.* viii. 1.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not * compel him to serve as a bond-servant: An. ante C. 1490.
40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile. 41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. 42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold † as bond-men. 43 Thou shalt not rule over him with rigour, but shall fear thy God. 44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. 45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. 46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession, ‡ they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

* Heb. *serve thy self with him with the service, &c.*

† Heb. *with the sale of a bond-man.*

‡ Heb. *ye shall serve your selves with them.*

EXPOSITION.

39 *If thy brother—be waxen poor, and be sold unto thee,*] The Hebrew doctors say it was not lawful for an Israelite to sell himself as long as he had so much as a garment left. See *Selden de Jure N. & G. l.* vi. *c.* 7.

Thou shalt not compel him to serve as a bond-servant, &c.] Whenever the poverty of any Israelite or proselyte occasioned him to be sold for a servant, the master was not to treat him as an absolute slave, over whose body he had a perpetual and unlimited dominion; but give him the treatment of servants hired only for a time, and permit him with his children to return free to the families to which they belonged, at the year of jubilee. This is to be understood of such as refused to accept of a release from service at the end of six years, and had his ear bored as a testimony of his engaging himself to be a perpetual servant, according to the law given *Ex.* xxi. 6.

42, 43, *For they are my servants, which I brought forth out of the land of Egypt, &c.*] The meanest Israelite, as well as the richest, was redeemed from Egyptian bondage, and had this honour to be the peculiar servant and worshipper of the true God; and therefore the dignity of his character, and his relation to God, their common master, entitled him to good usage from his brethren, and ought to secure him from oppressive slavery. On score of this their external privilege the Jews always valued themselves as free people, who were subject to none but God; according to a distinction which their Rabbins make between internal liberty and external; averring that the latter may be lost, but the former never can. And indeed they are so far in the right, that the liberty of the mind can never be lost but through our own fault, by making ourselves slaves to irregular passions and appetites.

44 *Both thy bond-men, and thy bond-maids,—shall be of the Heathen.*] For such not being of the Hebrew community, could have no benefit of the jubilee year, and so might be made absolute slaves for life. They were either such slaves as were sold to them of the neighbouring nations, particularly the Syrians, a very venal nation; or they were their captives whom they took in war. Of these last were most of the Roman slaves; hence they were called *mancipia* quasi *manucapti*, & *servi* quasi *servati*.

45 *The children of the strangers that do sojourn among you—they shall be your possession.*] Nor were the children of proselytes exempted from being made slaves, if they either sold themselves, or were sold to the Hebrews by any of their kindred. Such became a part of their estate, over whom they had the same dominion as over their lands or cattle, and might bequeath them with the rest of their inheritance to their children, as it follows in the 46th verse. See *Pat.* Such slaves did Joshua make of the Gibeonites, *Jos.* ix. 23. and Solomon of the Canaanites who remained in the land, 1 *Ki.* ix. 21.

46 *They shall be your bondmen for ever.*] They not being of the Jewish community, and so having no benefit of the jubilee, might be detained as slaves for life, having no right to their liberty, unless their masters thought fit to set them free, or by some other means they acquired a right to it, as in the case mentioned *Ex.* xxi. 26. where the loss of an eye, or a tooth, by the master's severity, procures the servant his liberty.

But—ye shall not rule over one another with rigour,] As the Egyptians did over them, *Ex.* i. 13, 14. and as they did over their slaves before mentioned, whose masters, as the Jewish doctors tell us, might treat them with the greatest severity, provided they did not maim them. See *Pat.* But whatever might be the established practice, sure it is contrary both to religion and humanity for men to treat even their slaves in an arbitrary manner, since all men are free by nature, and one God is the Maker and Lord of bond and free.

47 And if a sojourner or stranger * wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the strangers family: 48 After that he is sold, he may be redeemed again; one of his brethren may redeem him: 49 Either his uncle, or his uncles son may redeem him, or any that is nigh of kin unto him, of his family, may redeem him; or if he be able

* Heb. *hit hand obtain, &c.*

An. ante C. 1490. able, he may redeem himſelf. 50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him. 51 If *there be* yet many years *behind*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for. 52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption. 53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight. 54 And if he be not redeemed † in theſe *years*, then he ſhall go out in the year of jubile, *both* he, and his children with him. 55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

† Or, *by theſe means.*

EXPOSITION.

47 *If a ſojourner wax rich—and thy brother wax poor, and ſell himſelf, &c.*] In caſe any rich proſelyte, or gentile, ſhould buy a poor Iſraelite for his ſervant, his maſter was not to have the privilege to keep him from the benefit of redemption; but the law puts it in his own power, or in the power of any of his near relations, to redeem him at any time before the jubilee: only the maſter, tho' a Gentile, was to have the ſame fair and proportionable price, with reſpect to the nearer or further diſtance of years, to the coming of the jubilee, as one Iſraelite is to have of another, *ver.* 26, 27, 28. See *Pyle.*

50 *According to the time of an hired ſervant,*] i. e. According to the preciſe number of days, not more nor fewer. So the phraſe is uſed elſewhere, *Job.* vii. 1, 2. *Iſ.* xvi. 14. xxi. 16.

53 *The other ſhall not rule with rigour over him in thy ſight,*] If his maſter was obſerved to treat him with rigorous uſage, his caſe was to be remedied by the authority of the magiſtrate.

54 *And if he be not redeemed—he ſhall go out in the year of jubile,*] He was to have the benefit of other Hebrew ſervants, to go out free, without paying any thing for his liberty. By which it is evident that he was not to have the benefit of the *ſeventh* year of releaſe, as Hebrew ſervants had, who ſerved Hebrew maſters; the law wiſely debarring them from that privilege, to make them the more careful not to ſell themſelves to ſtrangers. See *Pat.*

55 *Unto me the children of Iſrael are ſervants,*] See on *ver.* 42.

CHAP. XXVI.

* Or, *pillar.*
† Or, *figured ſtone.*
‡ Heb. *a ſtone of picture.*

YE ſhall make you no idols nor graven image, neither rear you up a * ſtanding image, neither ſhall ye ſet up *any* † ‡ image of ſtone in your land, to bow down unto it: for I *am* the LORD your God. 2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

EXPOSITION.

1 *Ye ſhall make you no idols,*] God intending now to recommend and inforce all the foregoing precepts, by a detail of moſt ſolemn promiſes and threatnings, commands Moſes to re-capitulate to the people the ſubſtance of their religious laws, in the two chief articles upon which all the reſt very much depended, viz. a careful abhorrence of all *idolatrous* worſhip, particularly that of *image-worſhip*, of every kind, which has been often before forbidden. And ſecondly, an exact celebration of the *ſabbath*, and all other religious *feſtivals*; and to be punctual to the worſhip of God, according to the ſtated ordinances and ceremonies to be obſerved in the tabernacle-ſervice: as a means to preſerve them from the corruptions and ſuperſtitions of the reſt of the world. See *Pyle.*

Idols,] Heb. *Elilim, a thing of nought:* the ſame word which occurs *ch.* xix. 4.

Graven image,] Heb. *Pheſel*; which ſignifies any image hewn out of wood or ſtone, *Ex.* xx. 4. Theſe *images* being conſecrated by certain ceremonies, were conceived to be ſhrines, or manſions, of ſome divinity, and upon that account were worſhipped by the Gentiles. See *Pat.*

A ſtanding image,] Theſe ſeem to be what the Greeks called *Bætylia*, a kind of rude ſtones or pillars which the heathens erected to their gods, and to which they paid divine honours. See on *Gen.* xxviii. 19. *Pat.* But Maimonides, and other Jewiſh doctors, underſtand by it *altars*, tho' they were to the true God; all ſuch being prohibited, as a departure from the eſtabliſhed form of worſhip, which allowed but of one altar.

Any image of ſtone,] Heb. *Eben maſchkith*; *a pictured ſtone*, like thoſe in uſe among the Egyptians, which were full of hieroglyphics, expreſſing ſome perfections of their gods. Le Clerc renders it *lapidem aſpectus, a ſtone of conſpicuous appearance*, by which he means ſuch obeliſks, or pillars, as were worſhipped by the Syrians and others, being ſet up on high places, that they might be ſeen afar off, by thoſe who had a mind to direct their worſhip towards them. Such *ſtones*, Strabo tells us, he had ſeen in Egypt, and upon mount Lebanon. And to them Moſes probably had a regard in this place. The LXX render it λιθον σκοπον, a ſtone conſecrated to the gods inſpectors; or the tutelary gods of the country. See *Le Clerc's Comment.* and *Calmet.*

2 *Ye ſhall keep my ſabbaths, &c.*] See on *ch.* xix. 30.

3 If ye walk in my ſtatutes, and keep my commandments, and do them; An. ante C.
4 Then I will give you rain in due ſeaſon, and the land ſhall yield her in- 1490.
creaſe, and the trees of the field ſhall yield their fruit. 5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and dwell in your land ſafely. 6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will * rid evil beaſts out of the land, neither * Heb. *cauſe to ceaſe.*
ſhall the ſword go through your land. 7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword. 8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword. 9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you. 10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new. 11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you. 12 And I will walk among you, and will be your God, and ye ſhall be my people. 13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the bands of your yoke, and made you go upright.

EXPOSITION.

4 *Then will I give you rain in due ſeaſon,*] In reward of their general obedience to the commands of their religion, God promiſes them the laſting bleſſings of temporal proſperity, in every inſtance that can render a nation happy. And firſt he aſſures them they ſhould have fruitful ſeaſons, which is here expreſſed by *giving them rain in due time*, becauſe, in Canaan and Syria, they were wont to have hardly any rain but at two ſtated ſeaſons, in ſpring, before harveſt; and in the end of autumn, at ſeed-time: which two ſeaſons are called the former and latter rain, *Jer.* v. 24. without which the year was quite barren. See *Pat.* and *Calmet.*

5 *Your threſhing ſhall reach unto the vintage, &c.*] This is a promiſe of ſuch plenty of corn, that before they could have reaped and threſhed it out, the vintage ſhould be ready. And before they could have preſſed out their wine, it would be time to ſow again. Thus they ſhould have ſcarce time enough to receive one bleſſing before another came upon them. See *Pat.* The like promiſe is given *Amos* ix. 13. The plowman ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed.

And ye ſhall eat your bread to the full,] i. e. Ye ſhall have proviſion of all ſorts in abundance, for that is the meaning of *bread*, *Ex.* xxiii. 25. 1 *Sam.* xxv. 11.

6 *And I will give peace in the land, &c.*] As God promiſes to bleſs them with plenty, ſo alſo to protect and defend them in the ſecure enjoyment of it. To keep them free from invaſions of enemies abroad, and from the annoyance of man or beaſt at home.

Ye ſhall lie down, and none ſhall make you afraid,] You ſhall not need to keep watch by night for fear of enemies; nor ſhall your reſt be broken by their ſudden alarms. This is a very beautiful picture of national tranquillity. The ſame is thus imaged by Iſaiah; *thy gates ſhall be open continually; they ſhall not be ſhut day nor night*, *ch.* lx. 11. Compare *Jer.* xxx. 10. *Ezek.* xxxiv. 28. *Mic.* iv. 4.

7 *And ye ſhall chaſe your enemies, &c.*] In caſe of any attacks from foreign nations, not only the common, but extraordinary providences of God ſhould ſo attend them, that no numbers ſhould overpower them; a handful of them ſhould be too hard for multitudes. See this verified *Jud.* vii. *Pyle.*

8 *Five of you ſhall chaſe an hundred, &c.*] A proverbial expreſſion, intimating, that few of them ſhould be an over-match for many of their enemies, *Joſ.* xxiii. 10. 2 *Sam.* xxiii. 8, 18. 1 *Chro.* xi. 11.

9 *And eſtabliſh my covenant with you,*] Keep it inviolably, and perform all the promiſes of it.

10 *And bring forth the old becauſe of the new,*] i. e. Ye ſhall have ſo much of the old corn left, as to be forced to diſlodge ſome of it, in order to make room for the new.

11 *I will ſet my tabernacle amongſt you,*] To crown all their bleſſings, God promiſes, that his ſpecial preſence, whereof the tabernacle was a ſymbol, ſhould remain and abide with them. See *Pat.* Le Clerc thinks it alludes not to the tabernacle of the congregation, but to the manner of dwelling in tents. It being a mark that one loved the place, when he pitched his tent in it, and there fixed his reſidence.

12 *I will walk among you,*] Conduct you from place to place, and keep you ſafe under my almighty protection in all your travels. This alludes to the cuſtom of carrying the ark, the ſymbol of the Divine Preſence, about with them, wherever the camp of Iſrael moved.

And will be your God, &c.] See this expreſſion explained in its full latitude, *Gen.* xvii. 8.

13 *I am the Lord your God, &c.*] As I delivered you from Egyptian ſlavery, ſo I will continue to preſerve your liberty and happineſs: for I will not leave my own work imperfect. See *Pat.*

Have broken the bands of your yoke,] 'Tis common in Hebrew, and other languages, to compare bondage to a yoke. See *Jer.* xxviii. 10.

And made you go upright,] Like oxen that have ſhook off the yoke, which made them go with a bowed-down neck. See *Le Clerc.* So I led you forth into perfect freedom, and made you go upright, being no longer bow'd down with your heavy burdens, nor hanging down your heads with heavineſs.

An. ante C. 1490.

14 But if ye will not hearken unto me, and will not do all these commandments; 15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: 16 I also will do this unto you, I will even appoint * over you terror, consumption, and the burning-ague; that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. 17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you.

* Heb. *upon you.*

EXPOSITION.

14 *But if ye will not hearken unto me, &c.*] If, on the contrary, notwithstanding these great promises which were designed to work upon their gratitude and obedience, they should sink into epidemical vice, especially that of idolatry, then God threatens that they should be visited with as extraordinary plagues, with poverty and vexation at home, alarms of war and destruction from the invasion of foreign enemies, such as would dispirit and rob them of all true comfort, even in the land of promise. See *Pyle.*

15 *But that ye break my covenant,*] By falling to idolatry, which was the principal thing in the covenant.

16 *Terror,*] Heb. *Behalah* signifies properly, a sudden and grievous consternation, and seems to denote that slavish fear, pusillanimity, and dejection which generally accompanies the loss of national virtue. See on *ver.* 36.

Consumption,] 'Tis not very certain what is meant by the Hebrew word which we, with many others, interpret *consumption.* The LXX render it poverty or famine. See on *Deut.* xxviii. 22.

The burning ague that shall consume the eyes,] This is applicable to all diseases, that they consume the eyes, and make people look ghastly. Celsus speaks of a disease that wastes and diminishes, sometimes one eye, sometimes both. *Evenit etiam ut oculi vel ambo, vel singuli, minores fiant, quam esse naturaliter debeant.* See *Le Clerc.*

Ye shall sow your seed in vain, for your enemies shall eat it,] See this literally fulfilled, *Jud.* vi. 3, 4.

17 *And ye shall be slain before your enemies,*] We see this threatning often verified in their history.

They that hate you shall reign over you,] See *Jud.* iv. 2. *Neh.* ix. 28. *Ps.* cvi. 41.

Ye shall flee when none pursueth,] 'Tis the character of guilt *to fear where no fear is, Prov.* xxviii. 1. *Job* xv. 20, 21. and national guilt produces national cowardice.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. 19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. 21 And if ye walk * contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins. 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your *high*-ways shall be desolate.

* Or, *at all adventures with me,* and so ver. 24.

EXPOSITION.

18 *Then will I punish you seven times more, &c.*] The number *seven* is often used indefinitely, and here signifies a great increase of their plagues. See on *ver.* 28.

19 *I will break the pride of your power,*] This may be understood of their sanctuary and religion, which was both their strength and honour, *Ezek.* xxiv. 21. Others render it, *the pride of your obstinacy; superbiam duritiæ,* as the Vulgate has it. So the word is used, *Prov.* xxi. 19. See *Le Clerc* and *Ainsw.* The meaning is, I will effectually humble and mortify you.

I will make your heaven as iron, and your earth as brass,] A proverbial manner of speech, importing a grievous and general famine; that the heavens should yield no more rain than if they were iron; and the earth no more fruit than if it were brass. See on *Deut.* xxviii. 23, 24.

20 *Your strength shall be spent in vain,*] All their labour in ploughing and sowing, &c. should turn to no account.

21 *If ye walk contrary unto me,*] Heb. *If you walk with me at all adventures.* The ancient versions favour our translation. According to which rendering the word implies a contumacy, or continuing to rebel against God, after he chastiseth them for their sin. See *Job* xv. 25. The Jews follow the sense of our marginal reading, and expound it of those, who when they are afflicted by God for their sins, are so far from making the right use of their sufferings, that they rather look upon them as casual and contingent things, than any argument of God's displeasure, or of his care and providence: That say of any evil that God inflicts, *that it is not his hand that smote us, it was a chance that happened to us,* 1 *Sam.* vi. 9.

I will bring seven times more plagues upon you,] i. e. I will visit your obstinate impenitence with new and more grievous plagues. See on *ver.* 28.

22 *I will also send wild beasts among you,*] Lions, wolves, bears, serpents, and other destructive animals, to which the depopulation of countries is sometimes ascribed in scripture, 2 *Kings* ii. 24. 2 *Kings* xvii. 25. *Is.* xv. 9. *Jer.* ii. 15. iv. 7. v. 6. viii. 17. In a figurative sense they signify wicked rulers and tyrants, that prey upon the lives and fortunes of their people. *Prov.* xxviii. 15. *Dan.* vii. 3, 4, 5, 6. *Psal.* lxxx. 13.

And your high-ways shall be desolate,] Travellers shall not venture into the high-ways for fear of those beasts of prey.

23 And

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me: 24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins. 25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy. 26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat and not be ſatisfied. An. ante C. 1490.

EXPOSITION.

24 *I will walk contrary to you,*] Heb. *I will walk with you in chance.* A Hebraiſm, importing that God would leave their affairs in ſuch ſeeming diſorder, as if they were no more the objects of his providential care. See *Vatablus.* God appears to men according to the temper of their minds, *Pſ.* xviii. 25. To thoſe who *regard not the operation of his hands*, he appears unconcerned about human affairs; but thoſe who have the wiſdom to underſtand the ſecret ways of providence, will have reaſon to be perſuaded that there is a *ſpirit* within *full of eyes*, that guides and directs *the wheels* of the vaſt machine, even where others diſcern nothing but irregularity and confuſion.

25 *When ye are gathered within your cities,*] Heb. *And ye ſhall be gathered, &c.* i. e. you ſhall not dare to abide in the country; but ſhall be forced to fly from the hoſtile ſword into your fortified towns, and leave your villages a prey to the enemy. See *Le Clerc.*

I will ſend the peſtilence among you,] Peſtilence is many times a conſequence of the ſword, partly by reaſon that the unburied corpſes of the ſlain are apt to corrupt the air; partly when upon the farmers quitting the villages, cities become overcrowded with men and cattle. Thus Thucydides informs us, (*lib.* ii) that in the Peloponeſian war, upon the inhabitants of the country flocking together into the city, the plague of Athens aroſe. See *Le Clerc.*

26 *When I have broken the ſtaff of bread,*] Taken bread from you, which is the *ſtaff* and ſupport of life, *Pſ.* cv. 16. *Ezek.* iv. 16. and v. 16. All which places ſhew that this phraſe ſignifieth a famine or ſcarcity of bread, and not an incapacity to nouriſh, as ſome underſtand it.

Ten women ſhall bake—in one oven,] i. e. There ſhall be ſuch a ſcarcity, that one oven ſhall be ſufficient to bake the bread of ten families, i. e. of a great many, 1 *Sam.* i. 8. *Job.* xix. 3.

By weight] Another expreſſion of famine, *Ezek.* iv. 16, 17.

27 And if ye will not for all this hearken unto me, but walk contrary unto me: 28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins. 29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat. 30 And I will deſtroy your high places, and † cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you. 31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours. 32 And I will bring the land into deſolation: and your enemies which dwell therein ſhall be aſtoniſhed at it. 33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte. 34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths. 35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths, when ye dwelt upon it. 36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a * ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword: and they ſhall fall when none purſueth. 37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies. 38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up. 39 And they that are left of you, ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

* Heb. *driven.*

† Read, *Cut down your temples to the ſun.*

EXPOSITION.

28 *Seven times more for your ſins,*] i. e. Your obſtinate contempt of my laws ſhall be puniſhed with new and more grievous plagues. Which was fulfilled in their captivity in the days of Manaſſeh, Jehoiakim and Zedekiah: for theſe latter calamities were at leaſt ſeven times greater, both for extent and duration, than the former perſecutions which they ſuffered from the Philiſtines and neighbour-

An. ante C. 1491.

neighbour-nations. Thus the arrows in the quiver of the Almighty are many and inexhauſtible.

29 *And ye ſhall eat the fleſh of your ſons, &c.*] This is the very utmoſt calamity that could come upon a people. See it deſcribed at large, and in the moſt lively colours, *Deut.* xxviii. 53, 54, 55, 56, 57. And it was fulfilled, firſt in the ſiege of Samaria, 2 *Ki.* vi. 29. next in the ſiege of Jeruſalem, before the Babyloniſh captivity, *Lam.* iv. 10. and finally in the laſt deſtruction of Jeruſalem by the Romans, *Joſ. de Bel. Jud. l.* vii. *c.* 8. See *Pat.*

30 *I will deſtroy your high places,*] Where they were wont to worſhip idols, in imitation of the Heathens, who commonly built their temples and altars on mountains and eminences. Thus the ancient Perſians, as Herodotus ſays in *Clio*, *c.* 131. offered ſacrifice to Jupiter, επι τα υψηλοτατα των ὀρεων, upon the tops of the higheſt mountains. On the ſame account the Indians, in Philoſtratus, call mount Caucaſus θεων οικον, *the houſe of the Gods.* Mountains and high places having in themſelves ſomewhat venerable, and being more retired from the din of the world, might naturally invite pious contemplative minds to chooſe them for the ſcenes of their devotion. Thus we often read of our Saviour going up into a mountain to pray. But the Heathens choſe them from a ſuperſtitious notion, imagining, as Lucian tells us, *de dea Syr.* ὁτι των υψηλων αγχοθεν επακουσι οἱ θεοι, *that ſuch places being nearer the gods, their prayers would be more readily heard.* See *Pat.*

And cut down your images,] The Hebrew word *chammanechem*, which we render *images*, ſignifies properly *your temples of the ſun*, from *chamma*, *the ſun*, who ſeems to have been the firſt and moſt univerſal object of idolatrous worſhip, as indeed of all inanimate things he is the faireſt viſible image of the Deity. The ancient Phœnicians in particular looked upon him as the ſole Lord of heaven, τυτον γαρ θεον νομιζον μονον ἑρανε κυριον, as we read in Sanchoniathon. And from them the Jews might borrow this ſuperſtition. Some will have theſe images to have been figures conſecrated to the ſun, in the form of chariots, like thoſe mentioned 2 *Kings* xxiii. 11. Others take this word to ſignify the ſame as the Greek πυρεια, or *fire temples:* which ſenſe differs not much from the former: for in thoſe fire-temples the Perſians worſhipped the ſun in the *fire*, as his ſymbol or repreſentative. See *Bochart. Can. l.* II. *c.* 17. *Selden de diis Syr. Synt.* ii. *c.* 8. *Le Clerc. Grotius* and *Calmet.*

The carcaſes of your idols,] Heb. *Gilloulechem*, your dung-hill idols, from *galal* dung. Le Clerc underſtands it of thoſe animals which the Iſraelites had worſhipped in imitation of the Egyptians. That if ever they relapſed into that beaſtly idolatry, their carcaſes ſhould be ſhamefully expoſed in the ſtreets, with the carcaſes of their idols. Or the word *carcaſes* may ſignify the ruins of their idols in general. It is a threatning much of the ſame import with that in *Ezek.* vi. 4, 5, 13. *Jer.* viii. 1, 2. It was in part fulfilled by *Joſiah*, 2 *Chron.* xxxiv. 5. 2 *Kings* xxiii. 20. See *Ainſw.*

31 *I will make your cities waſte,*] This was fulfilled in Jeruſalem itſelf, *Neh.* ii. 17.

And bring your ſanctuaries into deſolation,] The ſanctuary of God, though but one, is expreſſed in the plural number, as above, *ch.* xxi. 23, becauſe it had ſeveral parts, which were all *ſanctuaries*, or *holy places.* God vouchſafes not to call it *his own* ſanctuary, but *theirs*, to ſhew that by their wickedneſs it would be polluted and rendered unworthy of him. See *Le Clerc.*

I will not ſmell the ſavour of your ſweet odours,] By *ſweet odours* here is meant the incenſe made of ſeveral ſweet ſpices which was daily offered unto God in the ſanctuary. The expreſſion is metaphorical, and ſignifies, that neither their prayers nor ſacrifices ſhould be accepted. See on *Gen.* viii. 21.

32 *And your enemies—ſhall be aſtoniſhed at it,*] A ſtrong expreſſion to denote the dreadfulneſs of their calamity, at which their very enemies ſhould ſtand amazed. Compare *Jer.* xviii. 16. xix. 8. xxv. 9, 11. with 2 *Chron.* xxix. 8, 9.

33 *I will draw a ſword after you,*] In the land of their exile God threatens that he would make his juſtice to overtake them, if they did not repent. Compare *Jer.* xlii. 16, 17, 18.

34 *Then ſhall the land enjoy her ſabbaths, &c.*] This is a ſeaſonable warning, that in caſe they were guilty of ſuch ingratitude to God, and inhumanity to their brethren, as not to keep the ſabbatical year, mentioned in the foregoing chapter, their land ſhould have a long *ſabbath*, or reſting time, in the moſt dreadful ſenſe of that word, when it ſhould lie under conqueſt from a foreign power, waſte, uncultivated, and deprived of its people. Accordingly Jeremiah complains, that in his time they had contemned the ordinance of God, in not giving their ſervants liberty in the ſeventh year, *ch.* xxxiv. 17. and gives this as one reaſon of their being delivered to *ſlavery*, *Lam.* i. 3. And this is expreſsly mentioned, as a principal reaſon of their ſeventy years captivity, 2 *Chron.* xxvi. 21. Thoſe Jews who fell off from the worſhip of the true God to heathen idolatry, followed the faſhion of the reſt of the world, who paid no regard either to the weekly or ſeptennial ſabbaths.

It reſted not in your ſabbaths,] You neither ſuffered the land to enjoy its ſabbaths, nor minded that which was the end of that inſtitution, even the reſting from worldly care, avarice, and ambition.

36 *And the ſound of a ſhaken leaf ſhall chaſe them,*] A very ſignificant phraſe, importing, that they ſhould ſink into a ſtate of the moſt ſlaviſh fear, and deſpicable cowardice.

And they ſhall flee as fleeing from a ſword, &c.] Start and run away at falſe alarms. Such panic terrors are often mentioned in profane hiſtory as the concomitants of guilt, which makes men afraid of their own ſhadows, as is ſaid of Oreſtes.

37 *And they ſhall fall one upon another,*] As thoſe who fly confuſedly in battle, when the foremoſt hinder the flight of thoſe that follow.

And the land of your enemies ſhall eat you up,] Ye ſhall be ſwallowed up into the body of another nation, and never more return into your own land. Which was literally fulfilled in the captivity of the ten tribes.

39 *Shall pine away in their iniquity—and alſo in the iniquities of their fathers,*] Shall languiſh out the remainder of their days in bitter grief, and ſad reflections upon the miſeries which their own and their fathers accumulated guilt has brought upon them. *In*, i. e. *for their iniquities*, as *Ezek.* xxiv. 23. and xxxiii. 10. See on *Ex.* xx. 5. *viſiting the iniquities of the fathers, &c.*

40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have

walked contrary unto me; 41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity: 42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land. 43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes. 44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God. 45 But I will * for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the LORD. 46 Theſe *are* the ſtatutes, and judgments, and laws, which the LORD made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes. An. ante C. 1490.

* Read, *In their favour*, or *towards them.*

EXPOSITION.

40, 41, 42 *If they ſhall confeſs, &c.*] But yet, however great and laſting any of theſe calamities may be, God would not have the ſucceeding generations utterly to deſpair, and caſt off all hopes of divine favour and reſtoration. For that, upon their ſincere humiliation, and unfeigned repentance, God would never ſo far caſt off the nation, as to have no future regard at all to them; but, in merciful conſideration of the eminent virtues of their anceſtors, and the promiſes he had made to them, he would accept of them again for his church and people, and reſtore them to his favour, bleſſing, and protection. See *Deut.* iv. 31. xxx. 1, 9. *Pſal.* lxxxix. 30, 35. *Rom.* xi. 26. *Pyle.* Some connect *ver.* 40 with the preceeding, thus: They ſhall pine away in their enemies land—'till they confeſs their iniquity. See *Vatablus.*

41 *And that I alſo have walked contrary unto them,*] Acknowledge and revere my providence in the miſeries that are come upon them. This is probably mentioned by Moſes, as foreſeeing that ſome would deny the providence of God, and aſcribe all thoſe calamities that had befallen the Iſraelites to chance.

If their uncircumciſed hearts be humbled,] i. e. If their obdurate impenitent hearts become humble and ſubmiſſive. See on *Ex.* vi. 12. As circumciſion was a ſign of abandoning all impure and corrupt affections; hence an *uncircumciſed heart* ſignifies a mind enſlaved to corrupt luſts.

Accept of the puniſhment of their iniquity,] Or, as the Chaldee has it, *ſhall make atonement for their iniquity*, viz. by humble and penitent confeſſion. Hence the Vulgate has, *orabunt pro impietatibus ſuis, ſhall beg pardon for their impieties* See *Le Clerc.*

42 *I will remember my covenant,*] i. e. I will perform it, and make it good.

43 *The land alſo ſhall be left of them,*] Le Clerc renders it thus: The land had been left of them, and enjoyed her ſabbaths, while ſhe lay deſolate without them: but they ſhall expiate their ſins, &c. i. e. The land which lay waſte, enjoying long ſabbaths of reſt and deſolation, for their neglect of my ſtated ſabbaths, ſhall be again reſtored to their poſſeſſion, upon their expiating their ſins by repentance, and being made ſenſible that all theſe calamities befel them for their contempt of my laws.

Becauſe, even becauſe, &c.] The repetition ſerves to inforce the reaſon: as if he had ſaid: The end of inflicting all theſe judgments upon them, was to make them ſenſible that this, and this alone, was the reaſon of their puniſhment, that they deſpiſed my judgments. See a parallel inſtance, *Ezek.* xiii. 10. and *ch.* xxxvi. 3. in the original.

45 *And I will for their ſakes remember the covenant,*] It ought to be rendered according to the Hebrew, *I will remember towards them*, or, *in favour of them*; for the meaning cannot be, that God would be ſo gracious *for their ſakes*, who were ſo very wicked. See *Pat.* and *Le Clerc.* This is one of thoſe texts of ſcripture from which the Jews derive great conſolation, promiſing themſelves, from thence, a ſure deliverance from their national exile; inſomuch that they cannot forbear expreſſing their joy, by elevating their voice, at reading this paſſage. But now that the Moſaic diſpenſation is at an end, they can have no claim to ſuch promiſes, unleſs upon the footing of their converſion to Chriſtianity. See *Rom.* xi. 25. and *Fagius & Vatablus.*

46 *Theſe are the ſtatutes, &c.*] This may reaſonably refer to the whole body of laws contain'd in the preceding hiſtory, from *Ex.* xx. So the ſenſe will be, that, from that period to this, we have a compleat detail of all the laws, with the promiſes and threatnings annexed to them, that were at that time delivered from God to the Iſraelites, at mount Sinai, by the miniſtry of Moſes.

CHAP. XXVII.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the perſons *ſhall be* for the LORD, by thy eſtimation. 3 And thy

An. ante C. 1490. thy eſtimation ſhall be, of the male from twenty years old, even unto ſixty years old; even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary. 4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels. 5 And if *it be* from five years old, even unto twenty years old; then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels. 6 And if *it be* from a month old, even unto five years old; then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female, thy eſtimation *ſhall be* three ſhekels of ſilver. 7 And if *it be* from ſixty years old and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels. 8 But if he be poorer than thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability that vowed, ſhall the prieſt value him.

EXPOSITION.

1 *And the Lord ſpake unto Moſes,*] Some of the people, 'tis thought, being moved with the foregoing promiſes and threats, expreſs'd a reſolution of dedicating themſelves, or ſome of their goods, to God; which gave occaſion to the following rules, for the due regulation of ſuch vows. See *Pat.*

2 *When a man ſhall make a ſingular vow,*] Heb. *Shall ſeparate*, or, *ſet apart a vow.* i. e. By ſolemn promiſe ſhall ſeparate any thing from a common to a ſacred uſe. Philo calls it, ευχη μεγαλη, *a great vow*, as proceeding from a ſingular devotion, whereby a man dedicates, not his cattle or goods, but himſelf or children, his *greateſt* poſſeſſions, to the ſervice of the tabernacle, to miniſter to the prieſts in the neceſſary offices thereof, as gathering wood for the altar, ſupplying the court of the ſanctuary with water, carrying out the aſhes of the ſacrifices, &c. See *Pat.* Vows were religious promiſes made to God, for obtaining ſome bleſſing, or deliverance out of ſome danger, and were accompany'd with prayer, and payed with thankſgiving, *Num.* xxi. 2, 3. *Pſal.* lxvi. 13, 14.

The perſons ſhall be for the Lord, by thy eſtimation,] Heb. *By thy eſtimation, the ſouls to the Lord*; i. e. The ſouls, or perſons, *devoted* to the Lord, ſhall be *redeemed*, according to thy eſtimation.

3 *Of the male, from twenty—unto ſixty—fifty ſhekels,*] That the prieſt might not either overrate, or undervalue perſons ſo dedicated, they are limited to the following rates, proportionable to the age and ſex of the party, viz. a man from twenty to ſixty years old, is to be redeemed at fifty ſhekels of ſilver; i. e. about five pounds ſeventeen ſhillings, reckoning the ſhekel a little more than two ſhillings and four pence.

4 *If it be a female—thirty ſhekels,*] Women are all along conſidered in theſe books as the inferior ſex: beſides, their ſervices were of leſs value, and therefore they are valued at a ſmaller rate.

5 *From five years old, even unto twenty years old,*] A male devoted any time between *five* and *twenty*, being not of ſtrength to do full ſervice, and under great uncertainty of life, may be ranſomed from the vow at twenty ſhekels, (about two pounds ſeven ſhillings.) And a female of the ſame years for half the money.

6 *And if it be from a month old,*] Some children were devoted not only in their firſt month, but before they were born, as Samuel was, 1 *Sam.* i. 11.

7 *From ſixty years old,*] Laſtly, a man devoted at ſixty, or upwards, may be redeemed at fifteen ſhekels, i. e. about one pound fifteen ſhillings; and a woman at ten, or one pound three and ſix pence. It is obſervable, that in their youth males were valued almoſt double to females, *v.* 3, 4. but now, in old age, they are made almoſt of equal value: for old women continue ſerviceable in many things, when old men are not. See *Pat.*

8 *If he be poorer than thy eſtimation, &c.*] In caſe the perſon that made the vow be not able to pay the fixed rate for the redemption of himſelf, or his child ſo devoted, he is to apply himſelf to the *prieſts* in waiting, and give them an account of it, who are to examine into his circumſtances, and then ſet ſuch a rate upon him as he may be able to bear, without oppreſſing or impoveriſhing him. For ſomething muſt be paid; becauſe it would be indecent to alienate a perſon, or thing, once devoted to God, but upon a conſideration. See *Pyle.*

According to his ability,] It is in the original, *according as his hand can find that vowed*; which may either ſignify, that the eſtimation is to be made according to *what a man can earn* or *do*, or according to what a man hath.

9 And if *it be* a beaſt whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD, ſhall be holy. 10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be holy. 11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD; then he ſhall preſent the beaſt before the prieſt: 12 And the prieſt ſhall value it, whether it be good or bad: * as thou valueſt it *who art* the prieſt, ſo ſhall it be. 13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

* Heb. *according to thy eſtimation, O prieſt*, &c.

EXPOSITION.

9 *And if it be a beaſt—it ſhall be holy, &c.*] A ſecond ſort of things vowed to God are beaſts. With reſpect to which the law is, that the very individual beaſt was to be diſpoſed of by the owner,

owner, according to the firſt intention of his vow, whether to be ſacrificed upon the altar, or given to the prieſts, or ſold for the uſe of the ſanctuary, to be applied to the repairs of the houſe of God, or to purchaſe the uſual ſacrifices. This is what we are to underſtand by its *being holy*, as appears from *ver.* 10. The deſign of this law was to preſerve a reverence towards things once conſecrated, which he would not have to return to common uſes.

11 *If it be any unclean beaſt, &c.*] In the caſe of any unclean beaſt, i. e. which were not allowed to be offered in ſacrifice, ſuch as a horſe, camel, &c. it was to be valued by the prieſt, and then the owner had liberty to leave the beaſt at the prieſt's diſpoſal, or to redeem it by paying the price ſet upon it; with a fifth part more. This ſerved as a proper check to mens levity and fickleneſs in making vows and religious reſolutions. It put them in mind not to be raſh in opening their mouth to God, and made them feel the inconvenience of repenting of their vows. An. ante C. 1490.

14 And when a man ſhall ſanctifie his houſe *to be* holy unto the LORD; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand. 15 And if he that ſanctified it, will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his.

EXPOSITION.

14 *And when a man ſhall ſanctify his houſe, &c.*] A third caſe is that of devoting one's houſe to be diſpoſed of for ſacred uſes. This is to be regulated by the ſame law as that laſt mentioned. 'Tis to be juſtly valued by the prieſt, and if the party choſe afterward rather to pay the price than part with the houſe, he was to ſubmit to the law made in the foregoing caſe.

16 And if a man ſhall ſanctifie unto the LORD *ſome* part of a field of his poſſeſſion; then thy eſtimation ſhall be according to the ſeed thereof: * an homer of barley-ſeed *ſhall be valued* at fifty ſhekels of ſilver. 17 If he ſanctifie his field from the year of jubile, according to thy eſtimation it ſhall ſtand. 18 But if he ſanctifie his field after the jubile; then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it ſhall be abated from thy eſtimation. 19 And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him. 20 And if he will not redeem the field, or † if he have ſold the field to another man; it ſhall not be redeemed any more. 21 But the field, when it goeth out in the jubile, ſhall be holy unto the LORD, as a field devoted: the poſſeſſion thereof ſhall be the prieſts. 22 And if *a man* ſanctifie unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion; 23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubile: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the LORD. 24 In the year of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*. 25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: twenty gerahs ſhall be the ſhekel.

* Or, the land of *an homer*, &c.

† Read, *If the prieſt have ſold.*

EXPOSITION.

16 *If a man ſhall ſanctify ſome part of a field,*] This intimates, that it was not lawful for a man to vow his whole field or eſtate, becauſe God would have no man's family made beggars to inrich his ſanctuary. See *Pat.* The deſign of conſecrating a part to God, was to procure his bleſſing upon the reſt of their poſſeſſions. Wherein, though ſome might act from motives of ſincere piety, yet, no doubt, there was often a mixture of ſuperſtition, as if, merely for the ſake of the donation, God would ſhew them favour. But as the thing was not bad in itſelf, it was tolerated by their wiſe legiſlator.

Thy eſtimation ſhall be according to the ſeed thereof,] It ſhall be valued according to the quantity of ſeed required to ſow it. This was not the moſt exact way of meaſuring land, but well enough accommodated to the ſimplicity of thoſe times.

An homer of barley-ſeed ſhall be valued at fifty ſhekels,] i. e. So much land as an homer of barley would ſow, was to be rated at fifty ſhekels, or about five pounds ſeventeen ſhillings, and ſo proportionably for greater or leſs quantities of ground ſo devoted. There is a great difference between this meaſure and that which occurs *Ex.* xvi. 16. This is written *homer* and that *ghomer*. Now the ghomer was but the tenth part of an ephah, as we learn from *Ex.* xvi. 36. whereas the *homer*, which is the meaſure here ſpoken of, was ten ephah's, *Ezek.* xlv. 2. Thus if the *ghomer* was 3 quarts, an ephah was 30, and a homer 300. See *Ainſw.* By this we may explain that threatning in Iſaiah, *ch.* v. 10. *The ſeed of an homer ſhall yield an ephah*; i. e. ten buſhels ſhall yield but one. An ephah was near our buſhel; an homer and a cor were the ſame meaſure, *Ezek.* xlv. 14. and both the Greek and Chaldee here render it *cor*.

An. ante C. 1491.

17, 18 *If he ſanctify his field from the year of jubile, &c.*] i. e. If the vow has been made immediately after the jubile, or in that year, then the omer of barley is to be valued at fifty ſhekels, as before mentioned. But if it was ſome years after the jubile, then the prieſt was to deduct from the above rate of fifty ſhekels, either more or leſs, according as more or fewer years remained till the next jubile. For no land could be alienated for a longer period than 49 years, i. e. from one jubile to another, except in the caſe after mentioned.

20 *And if he will not redeem the field, or if he have ſold the field to another man, &c.*] i. e. If the owner chuſe rather to part with his land, than redeem it at the price which the prieſt hath ſet upon it, and the prieſt upon his refuſal have ſold, or rather let it till the next jubile to another man; then he that vowed it ſhall be excluded from all future privilege of redemption, and, when the jubile is come, the land ſhall return to the prieſthood for ever. For ſaving ambiguity, inſtead of, *if he have ſold the field*, it ought to be rendered, *if the prieſt have ſold*, as in the Arabic verſion; or, *if it be ſold to another*, as in the Vulgate: for the *he* cannot refer to the owner or vower of the land, as our verſion makes it, ſince the vower had no power to ſell the land after he had conſecrated it, but it was to be ſold or let by the prieſt or treaſurer of the ſanctuary, who converted the price thereof to a holy uſe. See *Le Clerc*, *Pat. Ainſw.*

21 *As a field devoted,*] Heb. *Shadeh herem*, i. e. a field devoted beyond the power of redemption. See on *ver.* 28.

22, 23, 24 *If a man ſanctify unto the Lord a field which he hath bought, &c.*] In the caſe of vowing a field which was no part of his paternal inheritance, but purchaſed or farmed of another man till the jubile, ſuch devoted land was to be valued in proportion to the number of years diſtant from the jubile, and the vower might either redeem it, or leave it in the hands of the prieſts. But which ever he did, it was of courſe to return, at the jubile, to the owner, or his heirs, of that family to which it originally belonged. See *Pyle.*

23 *And he ſhall give*] i. e. The party who vowed the land, as the ſenſe plainly ſhews. The nominative is underſtood here, as *ver.* 20.

25 *After the ſhekel of the ſanctuary,*] i. e. Full weight, according to the ſtandard kept in the ſanctuary. See on *Ex.* xxx. 13.

* Heb. *firſt-born*, &c.

26 Only the * firſtling of the beaſts, which ſhould be the LORDS firſtling, no man ſhall ſanctifie it; whether *it be* ox, or ſheep: it *is* the LORDS. 27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

EXPOSITION.

26 *The firſtling of the beaſts—no man ſhall ſanctify, &c.*] Becauſe theſe belonged to God, by a previous law, *Ex.* xiii. 11, 12. *Num.* iii. 13. and viii. 17. And it would have been mere mockery to make an offering of a thing to God, i. e. to the prieſt, which was his own before. See *Pat.*

27 *And if it be of an unclean beaſt, &c.*] Only ſuch firſtling males of *unclean* beaſts as a man has actually redeemed by his money, he may afterward devote to God by a vow, as being his own again; and he may either redeem it again from his vow, at the price which the prieſt ſhall put upon it, adding a fifth part overplus; or elſe he may leave it to the prieſt to ſell it to any body elſe, the money to be applied to ſacred uſes. See *Pyle.*

28 Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD. 29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to death.

EXPOSITION.

28 *Notwithſtanding, no devoted thing, &c.*] In the ſecond verſe the word is *neder*, which we render *a vow*. Now he who devoted any of his goods by *neder*, had a power to redeem them; that word ſignifying a redeemable vow. But here the word is *herem*, which ſignifies a thing devoted abſolutely and irredeemably, with a curſe upon themſelves if the thing was not employed according to their vow. Things thus devoted were *moſt holy*, i. e. ſo ſolemnly adjudged or ſeparated to ſome religious uſe, that they could not be alienated, either by ſale, redemption, or commutation, or any other way.

No devoted thing—of man and beaſt, and of the field—ſhall be redeemed,] No perſon, or thing devoted to ſacred uſes by the foreſaid vow of *Herem*, wherein the perſon *vowing* laid himſelf under *curſes* or *imprecations*, if it were not put to the very uſe he devoted it to, ſhall ever be redeemed at all at any price. 'Tis God's in the moſt ſolemn degree, and can never be alienated. *Pyle.*

29 *None devoted—of men ſhall be redeemed, but ſhall ſurely be put to death,*] From the preceding verſes it appears, that Moſes is here ſpeaking of a man's ſo giving a perſon or thing, as to deſign that it ſhould never return to his own uſe, or to his family; which ſort of donation was called *Herem*, *devoted* to the Lord. And the plain meaning of the verſe, which has occaſioned a great deal of controverſy, is this: *Every thing which is devoted of men ſhall not be redeemed, but ſhall ſurely die*; i. e. Every perſon which is given in *perpetuity*, ſhall not be redeemed, but ſhall die in that devoted ſtate. For though our verſion has it: *He ſhall ſurely be put to death.* In the original it is only, *dying he ſhall die*; which is not to be underſtood of *being ſacrificed*, or put to any violent uncommon death; but he ſhall not be redeemed, he ſhall continue, till death, in a devoted ſtate. Thus when God ſaid to Adam, *Gen.* ii. 17. *In the day thou eateſt thereof, thou ſhalt ſurely die*, or, *dying thou ſhalt die*; it is not, thou

thou ſhalt be put to death, but *thou ſhalt die*. So *Num.* xxvi. 65. 2 *Kings* viii. 10. *Ezek.* iii. 18. In all which, and many other places, the expreſſion ſignifies ſimply *to die*. It being an idiom of the Hebrew language to join together ſubſtantives and verbs of the ſame ſignification, as is frequently done in the Greek, as in Ariſtophanes: Μεμψιν μεμφομαι. So in the New Teſtament: Εφοβηθησαν φοβον, εχαρησαν χαραν.

To ſhew how perſons were devoted, or given to the Lord in perpetuity, we have an inſtance in Samuel, 1 *Sam.* i. 11. His mother *vowed a vow*, and ſaid, O Lord—If thou wilt give unto thine handmaid a man child, then will I give him unto the Lord *all the days of his life*. Accordingly, when the child was *weaned*, ſhe brought him that he might appear before the Lord, and there *abide for ever*. His mother *vowed* him to the Lord *for ever*, or for life; and Samuel gave his conſent, and ratified his mother's donation; which ſhews both how a perſon was devoted; and at the ſame time that the devoted perſon was not ſacrificed, or made a victim to God.

Thus all the difficulty of theſe words will be removed, only by interpreting them in a ſenſe which is quite natural and conſiſtent with the whole tenour of ſcripture.

But becauſe there are ſome celebrated authors who have eſpouſed the other ſide of the queſtion, and interpret this law as appointing, or rather permitting human ſacrifices in certain caſes, it ſeems neceſſary to examine their opinion on ſo important an article.

Capellus fancies that God appointed, or rather allowed theſe *devotings*, juſt as he did the law about *divorce*. He did not approve *divorce*; but yet if any man was of ſuch an obſtinate temper, that he would live no longer with his wife, God, the political judge of Iſrael, permitted him to be divorced. Juſt ſo God did not *approve* that any one ſhould *devote* an human perſon to him; but if any one was ſo raſh as to do ſo, God would have the devoted man put to death. Not that he *liked human victims*, but for other reaſons, which are not given in the law, which we may gueſs at.

One of theſe reaſons he alledges was: That God thereby deſigned to intimate, that he gave a power of life and death to parents over their children, and to maſters over their ſlaves; not that they were arbitrarily to exerciſe this power, but only by the means of *devoting them to the Lord*; and upon ſuch occaſion the aſſiſtance and concurrence of the prieſt was neceſſary.

But this is all *ſuppoſing* the thing which ought to be *proved*. By the law of Moſes, no parents had a power of life and death over their children; nor had maſters any ſuch power over their ſlaves. That the Greeks and Romans exerciſed ſuch an authority over their children and ſlaves is allowed; but the Jews never pretended to ſuch a power. Their law gave them no ſuch authority, but the contrary. With reſpect to children, the law is ſo far from giving parents an arbitrary power of putting them to death, that in the caſe where parents have moſt power over them, that of irreclaimable miſdemeanors, and obſtinate contempt of paternal authority, the power of judging and condemning is taken out of the hands of the parents, and veſted in the elders or proper judges, *Deut.* xxi. 18, &c. The parents are only to be the informers, not the judges or executioners of the law. And as to the caſe of ſlaves, even gentile ſlaves, who were ſold to their maſters for life; in order to prevent their being uſed in a barbarous tyrannical manner, the law provides, that if a man do but ſmite out his ſervants eye, or even his *tooth*, he ſhall, as a reparation of the damage, releaſe him from his ſervice, and let him go free. And if the law thus puts it out of the power of maſters to maim their ſervants or ſlaves, in the leaſt member of their bodies, much more does it put it out of their power to put them arbitrarily to death. Nay, Moſes, purpoſely guarding againſt any ſuch arbitrary proceeding of maſters towards their ſervants, has enacted, that *if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely puniſhed*, Ex. xxi. 20, 26, 27. And if the law gave maſters no ſuch abſolute power over their ſervants, the aſſiſtance or concurrence of the prieſt could give them no right to exerciſe it. An. ante C. 1490.

Capellus owns they had it not except in this particular caſe, where parents or maſters could take away the lives of children or ſervants, "only by means of devoting them to the Lord." But why ſhould we ſuppoſe ſuch a command to come from God, when the words are naturally capable of a different ſenſe; and the whole law relating to children and ſlaves is quite of a different ſtamp.

How is it conſiſtent with common ſenſe to imagine, that the law of Moſes would authoriſe the horrid ſuperſtition of parents ſacrificing their own children, when this was one of the principal abominations for which the inhabitants of Canaan were driven out before the face of the Almighty, and againſt which the Iſraelites are admoniſhed under the ſevereſt threatning, *Deut.* xviii. 9, 10, 11. compared with *Lev.* xviii. 21, 24, 25, &c.

A ſecond reaſon produced by Capellus for his notion, is, "That God deſigned by this to deter men from a wicked cuſtom of devoting with imprecations thoſe to whom they wiſh'd ill." But this reaſon is worſe than the former, for it ſuppoſes God to *deter* men from doing a wicked act, by ratifying their wicked act. How much better had the law been, if ſuch raſh and wicked maſters or parents had themſelves been the objects of ſevere puniſhment, rather than their innocent children or ſervants?

Thus it appears how little reaſon there is to underſtand this law of putting the devoted perſon to death.

And if we examine the practice of the Jews, there is not one ſingle inſtance can be produced of human ſacrifices among them.

Some have inferred from what is ſaid *Num.* xxxi. 27, 28, 29. of the captives taken in war, which were to be *given unto the prieſt for an heave-offering of the Lord*, that theſe were to be ſacrificed upon the altar of Jehovah. But that paſſage is conſidered and otherwiſe explained in its proper place.

The only ſpecious inſtance is that of Jephtha's daughter, *Judg.* xi. 31. where we are told that, upon his going forth to battle againſt the Ammonites, he made a vow unto the Lord, ſaying, "If thou ſhalt—deliver the children of *Ammon* into mine hands, then—whatſoever cometh forth of the doors of my houſe to meet me—ſhall ſurely be the Lord's, and I will offer it up for a burnt-offering." But ſuppoſe a *dog* had met him, or an *aſs*, could he have offered them to the Lord for a burnt-offering? To be ſure he could not, nothing being more expreſsly forbid than to ſacrifice *unclean* animals. Therefore, his vow muſt mean, that if it was a thing that *could be offered* for a burnt-offering, he would offer it; if not, whatever it was, it ſhould be the Lord's. And were the *And* tranſlated, as in our margins,

and

An. ante C. 1491.

and as it often ſignifies, *Or*, all the difficulty would inſtantly be removed.—*Shall ſurely be the Lord's, or I will offer it for a burnt-offering.*

Jephtha was ſorry that his daughter ſhould be the firſt thing that met him, becauſe in conſequence of the intention of his vow, he was to give her to the Lord *in perpetuity*, as a *devoted* thing. And ſhe *conſented* to this vow, not to be *ſlain*, not to be a *burnt-offering*, which could not be done; but to be a ſervant of the tabernacle, or an attendant of the prieſt's, and to die in that ſtate.

A third inſtance is that of *Agag*, whom Samuel the prieſt is ſuppoſed to have ſacrificed upon the altar; becauſe it is ſaid, *Samuel hewed Agag in pieces before the Lord in Gilgal*, 1 Sam. xv. 33. for it is inferred from 1 *Sam.* xi. 15. that there was at that time an altar of the Lord at *Gilgal*, and that there they offered ſacrifices to God. But it is juſtly obſerved, that the word which we render *hewed in pieces*, occurs but in one place, and is not a *ſacrifical term*, ſince it is not once uſed throughout the law of Moſes, where ſo many orders are given about *ſacrifices*. Nor does the other expreſſion, *before the Lord*, carry the idea of *ſacrifice*, but only that Samuel cleaved Agag in pieces, or cut him off, with firmneſs of reſolution, as in the *preſence of God*, and with a deſign to pleaſe him. See on *Gen.* x. 9. Or it was done *before the Lord*, that is, in a place ſacred to the *Divine Preſence*, or where the altar of God was ſet up. See the *Connexion of natural and reveal'd Religion, by Dr. Sykes, ch.* xiii.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD. 31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* thereof. 32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the LORD. 33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it, and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed. 34 Theſe *are* the commandments which the LORD commanded Moſes, for the children of Iſrael, in mount Sinai.

EXPOSITION.

30 *All the tithe of the land—is the Lord's, &c.*] The laſt law is about tythes; appointing, that the tenth part of the product of all lands, vineyards, gardens, &c. be appropriated to God; i. e. to the maintenance of his prieſts and miniſters, *Num.* xviii. 12, 21, 24. There is a law indeed, *Deut.* xiv. 23. which ordains the owners to eat the tythe of their corn, wine, and oil, *before the Lord*; i. e. in the place where his ſanctuary was. But this is to be underſtood of the tythe of the remainder, after the tenth had been given to the Levites. For firſt of all, the firſt-fruits were to be paid to the prieſt, *Ex.* xxii. 29. *Lev.* ii. 12. which is reckoned to have been about a ſixtieth part of the whole. Then out of the remains they offered the tythes, which were divided into the firſt and ſecond. The firſt tythes were paid to the Levites, under which name are comprehended all the miniſters of religion, of an inferior order to the prieſts, as the *Æditui*, door-keepers of the temple, the ſingers, &c. Out of theſe tythes, again, the Levites paid a tenth to the prieſts, *Num.* xviii. 26, 28. And by this offering they owned the prieſts to be as far ſuperior to them, as they were to the common people. 2. The ſecond tythes were the tythe of the reſidue, or remaining nine parts, out of which the owner was obliged either to take a tythe in kind, and carry to Jeruſalem, or to the place where the ſanctuary was, &c. there to feaſt before the Lord with the Levites and the poor; or if the place was too remote, he turned it into money, to be applied to the ſame uſe, *Deut.* xiv. 23, 24. But theſe ſecond tythes were every third year to be diſtributed among the Levites and poor, within their reſpective cities; of which ſee *Deut.* xiv. 28. Therefore all the difference was, that what was ſpent at other years at Jeruſalem upon the Levites and poor, was the third year ſpent in their own cities. Thus, according to Selden, the owner paid near one fifth of his whole yearly income. For inſtance, ſuppoſe it was 6000 ephas, then the terumah, or oblation of firſt-fruits, was 100; i. e. a ſixtieth part. Of the remaining 5900, the firſt tythe 590 was for the Levites; out of which the prieſt had 59 for his tythe. Then remains 5310, of which the ſecond tythe 531 was the firſt and ſecond year for the Levites and poor at Jeruſalem, and every third year for the ſame at home. See *Selden's Diſſertation on Tythes.* It is inferred from *Gen.* xiv. 20. xxviii. 22. that the paying of tythes was a pious uſage practiſed among moſt nations, long before it was eſtabliſhed by the law of Moſes; reaſon itſelf having taught men to honour God and his worſhip, by conſecrating ſome part of their eſtates for the maintenance of the miniſters of religion, who, in that capacity, devote their time and labours to the ſervice of the public; experience having found a tenth part to be a juſt proportion for that end. But however it might be cuſtomary to give tythes before, yet Moſes appears to have been the firſt who eſtabliſhed that cuſtom into a law.

Whether of the ſeed of the land, &c.] By *the ſeed of the land* is meant *corn*, and by *the fruit of the tree* wine and oil; as appears from *Num.* xviii. 12. xx. 5. *Deut.* xiv. 23. Here the Talmudiſts raiſed a queſtion, whether the ſeed of the land did not alſo comprehend herbs of all ſorts? And accordingly the Phariſees were ſuch ſcrupulous obſervers of the ſmall punctilios of the law, that they paid the *tythe* of aniſe, mint, and cummin, but neglected duties of vaſtly greater importance. *Matt.* xxiii. 23.

31 *And if a man will at all redeem ought of his tythes, he ſhall add the fifth part thereof,*] If any man had a mind to *redeem* his tithes, and not pay them in kind, this law allows it; but then he was to do, as in the caſe above, *ver.* 13. namely, add a *fifth part*, over and above, to what ſuch a portion of *tithe* was eſteemed to be worth. See *Pat.*

32 *The tythe of the herd or of the flock.*] By the herd is meant calves, and by the flock lambs and kids.

Whatſoever

Whatſoever paſſeth under the rod,] The Jews underſtand it of the tything rod, a rod coloured with oker, with which a man ſtood at the door of the fold, and numbered the cattle as they came out one by one, marking every tenth with his rod. See *Selden of tythes, V.* III. *c.* 2. *ſ.* 5. But Bochart underſtands it ſimply of the ſhepherd's crook, under which the flock paſſed as oft as he numbered them, which was generally once a-day, when he led them forth to paſture in the morning, and when they returned in the evening. Of this Jeremiah ſpeaks, *ch.* xxxiii. 13. And Ezekiel alluding to it ſays, in God's name, *ch.* xx. 37. *I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant.* i. e. I will take the ſame care of you as a good ſhepherd does of his flock; which he numbers and accurately ſurveys, by making them paſs under his rod one by one. See *Hieroz. p.* I. *l.* ii. *c.* 44. In this ſenſe *whatſoever paſſeth under the rod* will ſignify all cattle managed by the huſbandmen, and bred up as huſbandry cattle. According to the former ſenſe it ſignifies, that he was to take every tenth as they came to his hand, and in the ſame order as they paſſed under his rod in going out of the fold. An. ante C. 1490.

The tenth ſhall be holy unto the Lord,] i. e. It ſhall be appropriated to God for the maintenance of his prieſts and miniſters.

33 *He ſhall not ſearch, &c.*] This ſeems to have been added, in order to avoid all ground of ſtrife and contention, either on the ſide of the prieſts or of the owners.

If he change it—both ſhall be holy,] See on *ver.* 9, 10.

34 *Theſe are the commandments, &c.*] i. e. Theſe commandments were added to the foregoing, before they removed from the wilderneſs of Sinai. See xxv. 1. xxvi. *ult.*

THE BOOK OF NUMBERS.

ARGUMENT.

This Book is called by the Greek interpreters Numbers, *becauſe it begins with an account of the numbring or muſtering of the Iſraelitiſh nation; which was done in the beginning of the ſecond year after they came out of Egypt. The many wiſe reaſons for which this peculiar people of God were thus at ſeveral times numbered and ranged into orders, are inſerted in the Expoſition. Here are alſo ſeveral additional laws, relating to the conduct of the Iſraelites, both in civil and religious matters, together with a repetition of ſome of the principal laws which tended to preſerve them ſteady in the ſervice of the true God, and free from the errors and ſuperſtitions of the idolatrous world. The whole contains an hiſtory of about eight and thirty years; though moſt of the tranſactions here related fell out in the firſt and laſt of theſe years.*

CHAP. I.

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year after they were come out of the land of Egypt, ſaying,

An. ante C. 1490. 2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll: 3 From twenty years old and upward, all that are able to go forth to war in Iſrael; thou and Aaron ſhall number them by their armies.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] The Iſraelites had now left Egypt about thirteen months, and had reſided at mount Sinai almoſt the ſpace of a year, (compare *Ex.* xix. 1. with this verſe) receiving all the foregoing laws and injunctions relating to their conduct both in civil and religious concerns. Before they left this place, an order is given by God to Moſes and Aaron, that a general muſter be made, and an exact poll taken of all the Iſraelitiſh men, from the age of twenty and upward, (the Levites excepted) and a careful diſtinction obſerved in the tribes, families, and houſholds; that every one might know and deliver to his poſterity a clear account from what tribe he deſcended, and to what family he belonged. God hereby further providing for aſcertaining the genealogy of the Meſſiah, who was to be born of this nation; and alſo ſhewing the Iſraelites how he had continued to make good the promiſe to Abraham, of multiplying his ſeed, *Gen.* xv. 5. xlvi. 3. and at the ſame time to let them ſee what ſtrength they had for war, in caſe of any attack from their enemies. See *Pyle.* Beſides theſe general reaſons the particular deſign of muſtering the people at this time, was in order to the better diſpoſing of their camp about the tabernacle, now that it was ſet up; and for their more regular march when they removed from mount Sinai, which they were to do ſhortly. See *Pat.*

On the firſt day of the ſecond month, &c.] All that is related in the foregoing book, ſeems to have paſſed in the firſt month of the ſecond year after their coming out of Egypt, in the beginning of which the tabernacle was ſet up, *Ex.* xl. 2, 17. and in the middle of it the paſſover was kept, *Num.* ix. 1, 2. See *Pat.* We are here to underſtand the ſecond month of the ſecond year, anſwering to part of our April and May.

2 *Take ye the ſum*] The ſame had been done before the tabernacle was erected, *Ex.* xxx. 12. with *Ex.* xxxviii. 25. in order to a contribution which every one was to make for defraying the charges of that holy work.

Of all the children of Iſrael,] Who alone were numbered; but none of the mix'd multitude that came up with them out of Egypt, *Ex.* xii. 38.

After their families, by the houſe of their fathers,] The tribes were divided into families, the families into houſes or houſholds, *Joſ.* vii. 16, 17. But here the houſe of their fathers ſeems of the ſame import with the tribes of their fathers. Thus *ver.* 4. the princes of the tribes are called heads of the houſes of their fathers; and *ver.* 44. *the houſe of their fathers* is the ſame as *the tribe of their fathers*, ver. 47. See *Le Clerc.*

3 *All that are able to go forth to war,*] It would ſeem from this that none of the very aged and infirm were numbered, as being unable to go to war. And agreeably to this Joſephus tells us, that after fifty years they were not bound to pay the half ſhekel which was due in ſuch muſters. See *Pat.* Among ſeveral other nations, as well as the Jews, particularly the Romans, all who were of age to bear arms were obliged upon ſome occaſions to go forth to battle. And hence it is that we read of the kings of Iſrael bringing ſuch numerous armies into the field, as appear hardly credible to thoſe who judge of their manners by ours. See *Le Clerc.*

4 And with you there ſhall be a man of every tribe; every one head of the houſe of his fathers. 5 And theſe *are* the names of the men that ſhall ſtand with you: Of *the tribe of* Reuben; Elizur the ſon of Shedeur. 6 Of Simeon; Shelumiel the ſon of Zuriſhaddai. 7 Of Judah; Nahſhon the ſon of Amminadab. 8 Of Iſſachar; Nethaneel the ſon of Zuar. 9 Of Zebulun; Eliab the ſon of Helon. 10 Of the children of Joſeph: of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel the ſon of Pedahzur. 11 Of Benjamin; Abidan the ſon of Gideoni. 12 Of Dan; Ahiezer the ſon of Ammiſhaddai. 13 Of Aſher; Pagiel the ſon of Ocran. 14 Of Gad; Eliaſaph the ſon of Deuel. 15 Of Naphtali; Ahira the ſon of Enan. 16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.

EXPOSITION.

4 *And there ſhall be with you a man of every tribe, every one head of the houſe, &c.*] Purſuant to this order they were to ſummon the principal perſons in each tribe, *ver.* 6. to be their aſſiſtants in making this regiſter, and in forming the young and abler men into companies and troops for war.

5 *Of the tribe of Reuben,*] The tribes are here placed, not in the order of their birth, but of their mothers who bare them. Firſt Leah's, then Rachel's; and after them the children of the two handmaids.

6 *Shelumiel the ſon of Zuriſhaddai.*] Moſt of theſe names ſhew how much God was in the thoughts of thoſe who impoſed them upon their children; for *Elizur* ſignifies, *my God a rock*; *Shelumiel, God my peace*; *Zuriſhaddai, my rock all-ſufficient*; *Gamaliel, God is my reward*; *Nathaniel, the gift of God*, &c.

14 *The ſon of Deuel.*] Or *Reuel*, as he is called *ch.* ii. 14. theſe two letters, *daleth* and *reſch*, being often changed, the one for the other, upon account of their ſimilarity.

16 *Princes of the tribes.*] Men of the higheſt rank and diſtinction in their reſpective tribes, as appears from the noble offerings which each of them

them made at the dedication of the altar, *ch.* vii. 2. They are thought to have been judges and officers in their reſpective tribes. See *Deut.* xvi. 18.

Heads of thouſands in Iſrael] Commanders over all the thouſands that were in their ſeveral tribes, *ch.* xxxi. 5. and who, doubtleſs, had inferior officers under them. An. ante C. 1490.

17 And Moſes and Aaron took theſe men, which are expreſſed by *their* names. 18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll. 19 As the LORD commanded Moſes, ſo he numbered them in the wilderneſs of Sinai. 20 And the children of Reuben Iſraels eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward, all that were able to go forth to war. 21 Thoſe that were numbered of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred. 22 Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 23 Thoſe that were numbred of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred. 24 Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 25 Thoſe that were numbred of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty. 26 Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 27 Thoſe that were numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred. 28 Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 29 Thoſe that were numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred. 30 Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 31 Thoſe that were numbred of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred. 32 Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 33 Thoſe that were numbred of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred. 34 Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 35 Thoſe that were numbred of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred. 26 Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 37 Thoſe that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred. 38 Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 39 Thoſe that were numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred. 40 Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 41 Thoſe that were numbred of them, *even* of the tribe of Aſher, *were* forty

An. ante C. 1490. and one thouſand and five hundred. 42 Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 43 Thoſe that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred. 44 Theſe are thoſe that were numbred, which Moſes and Aaron numbred, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers. 45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael; 46 Even all they that were numbred, were ſix hundred thouſand and three thouſand and five hundred and fifty.

EXPOSITION.

20 *The children of Reuben—by their generations, &c.*] Here generations ſeem to comprehend families, as families do houſes, and houſes perſons.

21 *Thoſe that were numbered of them, &c.*] Upon an exact poll, wherein every man's name was diſtinctly ſet down, and his pedigree ſtated, the number of true-born Iſraelites, from twenty years old and upwards, ſtood thus:

	In the tribe of Reuben		46500
Ver. 22 and 23,	Simeon,		59300
24 and 25,	Gad,		45650
26 and 27,	Judah,		74600
28 and 29,	Iſſachar,		54400
30 and 31,	Zebalun,		57400
32 and 33,	Ephraim,		40500
34 and 35,	Manaſſeh,		32200
36 and 37,	Benjamin,		35400
38 and 39,	Dan,		62700
40 and 41,	Aſher,		41500
42 and 43,	Naphthali,		53400
		Total	603550

By which it appears, what is pretty ſingular, that there was not one man dead ſince their laſt muſter, ſeven months ago, for they were at that time juſt ſo many as are here mentioned, *Ex.* xxxviii.

26. See *Pat.* Unleſs we will ſuppoſe, which might be the caſe, that the number of thoſe who were come of age ſince the laſt numbering juſt equalled the number of thoſe who had died; or, which ſeems moſt probable, a few odd numbers might be neglected. See *Calmet.*

24 *Of the children of Gad,*] They are named immediately after Reuben and Simeon, becauſe they encamped with them on the ſouth ſide, *ch.* ii. 10. For the ſame reaſon is Iſſachar ranked with Judah and Zebulun, *ch.* ii. 5. See *Le Clerc.*

32 *Ephraim,*] Here Ephraim, though the youngeſt, is plac'd before Manaſſeh, to whom he had the pre-eminence given him long ago, *Gen.* xlviii. 19.

45 *By the houſe of their fathers,*] i. e. According to their reſpective tribes. See on *ver.* 2. Beſides this numbering of the people and that in *Exodus*, there was a third muſter made afterwards, when all this generation being dead, their ſons were numbered, in order to receive their inheritance in the land of promiſe. And of theſe we have an account *ch.* xxvi.

46 *All they that were numbered, were ſix hundred thouſand and three thouſand and five hundred and fifty,*] The ſame number preciſely with that of the muſter taken a year ago, *Ex.* xxxviii. 26.

47 But the Levites, after the tribe of their fathers, were not numbred among them. 48 For the LORD had ſpoken unto Moſes, ſaying, 49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael: 50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle. 51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh, ſhall be put to death. 52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts. 53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony. 54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

EXPOSITION.

47 *But the Levites were not numbred,*] They were intended for the ſervice of the tabernacle, and therefore exempted from the wars: on which account they needed not to be numbred with thoſe who were to go to war. But that tribe being ſeparated for a particular ſervice by themſelves, were to keep a diſtinct regiſter of their own, and not to be numbered with the reſt of the

the nation; therefore we find them numbred by themſelves, *ch.* iii. 16. (A)

50 *They ſhall bear the tabernacle,—and miniſter unto it,*] Their buſineſs was to take down the tabernacle upon any removal of the Iſraelites, to carry it from place to place, and ſet it together at the place where they took up their freſh quarters: and no perſon of any other tribe was to meddle with the management of it under pain of death, *ver.* 51.

The tabernacle of teſtimony,] So called becauſe the ark which contained the teſtimony, or the chief articles of the covenant between God and Iſrael, was depoſited there, *Ex.* xxv. 16. An. ante C. 1490.

51 *And the ſtranger, &c.*] Any one who was not of the tribe of Levi, whether an Iſraelite, or proſelyte of another nation.

53 *The Levites ſhall pitch round about the tabernacle,—that there be no wrath, &c.*] They were to be a conſtant guard about it, that no man might approach nearer than God allowed, and ſo incur the divine diſpleaſure.

CHAP. II.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying, 2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their fathers houſe: * far off about the tabernacle of the congregation ſhall they pitch.

* Heb. *over against.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] The tribes being now muſtered, regiſter'd, and formed into diſtinct troops, the next order given to Moſes and Aaron is about the regular form of their encampments in the places where they reſided, and of their marches when they made their movements. Their general camp is appointed to be in the form of a ſquare, the four ſides whereof were to be placed againſt the four quarters of the compaſs. Each ſide to conſiſt of the united bodies of three tribes neareſt related in blood to each other. To pitch at ſuch a diſtance from the tabernacle, which ſtood in the midſt of them, as might beſpeak their reverence to that ſacred place, and make the whole camp a general fence and guard to it. See *Pyle.*

2 *Every man—by his own ſtandard, with the enſign of their fathers houſe.*] The *ſtandard* ſeems to have been the common banner under which every three tribes were united; beſides which each tribe ſeems to have had a ſeparate enſign, in the nature of our colours. How theſe ſtandards were diſtinguiſhed is quite uncertain. The modern Jews ſay Judah carried the figure of a lion, Reuben of a man, Ephraim of an ox, Dan of an eagle; according to the fourfold figure of Ezekiel's cherubims. They tell us further, that in the midſt of Judah's ſtandard was inſcribed in large characters, *Let Jehovah ariſe, and his enemies ſhall fly before him.* And to the ſame purpoſe in the other ſtandards. But Bochart thinks it not probable that Moſes would have ſuffered images to be made and expoſed to the view of all the people, who were ſo prone to idolatry; eſpecially after the late idolatry of the golden calf. And to confirm his opinion, he obſerves from Joſephus, *Ant. l.* xviii. *c.* 7. that when Vitellius, in after ages, was offering to march his troops againſt the Arabians through Judea, the great men of the nation beſought him to march another way, that the ſight of thoſe images that were in the Roman enſigns might not give offence to the Jews; for which requeſt there could be no reaſon, if they themſelves carried an eagle, or other images, in their ſtandards. See. *Hieroz. P.* I. *l.* iii. *c.* 5. Perhaps each ſtandard was diſtinguiſhed by the name of its reſpective tribe or tribes.

Far off about the tabernacle,] It is inferred from *Joſ.* iii. 4. that this diſtance of the camp of Iſrael from the tabernacle was about two thouſand cubits. This ſpace was left for the prieſts and Levites to pitch within them, next the tabernacle.

3 And on the eaſt ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah. 4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred. 5 And thoſe that do pitch next unto him *ſhall be* the tribe of Iſſachar: and Nathaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar. 6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and four thouſand and four hundred. 7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun. 8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and four hundred. 9 All that were numbred in the camp of Judah, *were* an hundred thouſand, and fourſcore thouſand, and ſix thouſand and four hundred, throughout their armies: theſe ſhall firſt ſet forth.

NOTES.

(A) In like manner the prieſts and other miniſters of religion have in all nations been exempted from war, as incongruous to their profeſſion. Strabo (*l.* ix. *Geog.*) notes this cuſtom to have been as old as Homer's time. The ſame is obſerved by Cæſar of the antient Druids, that they were freed from the wars, and from tribute alſo. His words are, *Druides a bello abeſſe conſueverunt, neque tributa una cum reliquis pendunt, militiæ vacationem, omniumque rerum habent immunitatem. De Bel. Gal. l.* vi. *c.* 13. Which privilege S. Baſil challenges as belonging to the clergy, κατα τον παλαιον νομον, according to the ancient law, *Epiſt.* cclxix. See *Patrick.*

An. ante C. 1490.

EXPOSITION.

3 *On the eaſt-ſide toward the riſing ſun—the ſtandard of—Judah*] Theſe had the moſt honourable poſt, as looking towards the ark. Others render it, *on the fore-part eaſtward*; for according to the reckoning of the Jews, and other ancient nations, the *eaſt* was the front or fore-part of the world; conſequently the weſt was the hind-part, the ſouth the right and moſt honourable next to the eaſt, and the north the left. See *Job* xxiii. 8, 9. *Pſ.* lxxxix. 12. *Ainſw.* and *Le Clerc in ch.* x. 5, 6.

Throughout their armies] i. e. Their troops or companies, for which the Hebrew has no name but that of *army* or *hoſt*.

5 *Next unto him—Iſſachar*,] Judah, Iſſachar, and Zebulun, were all born of Leah, and therefore fitly placed under the ſame ſtandard, that by nearneſs of blood they might be excited to cheriſh mutual love, and to afford mutual aid. And they were to be commanded by the reſpective chiefs mentioned in the former chapter; the chief of the tribe of Judah, Nahſhon the ſon of Amminadab, being the captain general.

9 *Theſe ſhall firſt ſet forth*,] Theſe as the biggeſt body, amounting to no leſs than a hundred eighty-ſix thouſand four hundred men, were always to march in the front, whenever a movement was made.

10 On the ſouth-ſide *ſhall be* the ſtandard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur the ſon of Shedeur. 11 And his hoſt, and thoſe that were numbred thereof, *were* forty and ſix thouſand and five hundred. 12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon, *ſhall be* Shelumiel the ſon of Zuriſhaddai. 13 And his hoſt, and thoſe that were numbred of them, *were* fifty and nine thouſand and three hundred. 14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Reuel. 15 And his hoſt, and thoſe that were numbred of them, *were* forty and five thouſand and ſix hundred and fifty. 16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fifty and one thouſand, and four hundred and fifty, throughout their armies: and they ſhall ſet forth in the ſecond rank. 17 Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

EXPOSITION.

10 *On the ſouth ſide the ſtandard of Reuben, &c.*] The ſouth ſide of the camp was to conſiſt of the companies of Reuben, with thoſe of Simeon and Gad on either ſide of him. Simeon was next brother to Reuben, and Gad was the eldeſt ſon of Zilpah, the handmaid of their mother Leah, and therefore they are naturally combined under the ſame banner.

17 *The tabernacle—with the camp of the Levites—in the midſt of the camp*,] According to the diſpoſition of the march in *ch.* x, the ſons of Gerſhom and Merari firſt ſet forward after the ſtandard of Judah, bearing the parts of the tabernacle; then the Kohathites, with the ark, &c. followed the ſtandard of Reuben. According to which diſpoſition only the Kohathites with the ark were in the midſt of the camp. But Le Clerc ſuppoſes, that the ſons of Gerſhon and Merari bearing the tabernacle, ſet forward with the ſtandard of Judah; but afterwards made a halt till the Kohathites came up with the ark, and then all the Levites marched together, following the ſtandard of Reuben in the midſt of the camp. See *ch.* x. 21.

18 On the weſt-ſide *ſhall be* the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim, *ſhall be* Eliſhama the ſon of Ammihud. 19 And his hoſt, and thoſe that were numbred of them, *were* forty thouſand and five hundred. 20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh, *ſhall be* Gamaliel the ſon of Pedahzur. 21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred. 22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin, *ſhall be* Abidan the ſon of Gideoni. 23 And his hoſt, and thoſe that were numbred of them, *were* thirty and five thouſand and four hundred. 24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand, and eight thouſand, and an hundred throughout their armies: and they ſhall go forward in the third rank.

EXPOSITION.

18 *On the weſt ſide the ſtandard of—Ephraim*,] Ephraim, Manaſſeh, and Benjamin are fitly joined, being all deſcended from Rachel.

24 *All that were numbered—were an hundred thouſand and eight thouſand and an hundred*,] This was the ſmalleſt body of all the four. And this might be one reaſon why, upon any march, they are appointed to go in the third rank, immediately next the ark, where was the leaſt danger.

25 The

25 The ſtandard of the camp of Dan *ſhall be* on the north ſide by their armies: and the captain of the children of Dan, *ſhall be* Ahiezer the ſon of Ammiſhaddai. 26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred. 27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran. 28 And his hoſt, and thoſe that were numbred of them, *were* forty and one thouſand and five hundred. 29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall* be Ahira the ſon of Enan. 30 And his hoſt, and thoſe that were numbred of them, *were* fifty and three thouſand and four hundred. 31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards. 32 Theſe *are* thoſe which were numbred of the children of Iſrael, by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand, and three thouſand and five hundred and fifty. 33 But the Levites were not numbred among the children of Iſrael; as the LORD commanded Moſes. 34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

An. ante C. 1490.

EXPOSITION.

25 *The ſtandard of—Dan,*] Dan, Aſher, and Naphtali are fitly joined, as being all deſcended from handmaids; Dan and Naphtali being the ſons of Bilhah, and Aſher of Zilpah. Dan has the honour of bearing the ſtandard, becauſe he was the eldeſt of Jacob's ſons by concubines, *Gen.* xxx. 6. See *Pat.*

31 *All that were numbered in the camp of Dan were an hundred and fifty ſeven thouſand,*] This was the greateſt body next to that under the ſtandard of Judah, which is probably the reaſon why they are ordered here to bring up the rear: it being ordered for the greater ſecurity of the ſanctuary, that the two ſtrongeſt bodies ſhould march before and behind, where there was the greateſt danger.

The Jews ſay, this camp made a ſquare of twelve miles in compaſs about the tabernacle, three miles on each ſide.

32 *All thoſe that were numbered were ſix hundred thouſand, &c.*] See on *ch.* i. 46.

34 *So they pitched,*] Their order was ſo beautiful, that when Balaam beheld the camp of Iſrael from an eminence, he exclaims with admiration: *How goodly are thy tents, O Jacob! thy tabernacles, O Iſrael! As the vallies are they ſpread forth, as gardens by the rivers ſide, &c. Num.* xxiv. 5, 6. See *Ainſw.*

CHAP. III.

THESE alſo *are* the generations of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in mount Sinai. 2 And theſe *are* the names of the ſons of Aaron; Nadab the firſt-born, and Abihu, Eleazar, and Ithamar. 3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, * whom he conſecrated to miniſter in the prieſts office. 4 And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office, in the ſight of Aaron their father.

* Heb. *whoſe hand he filled.*

1 *Theſe alſo are the generations of Aaron and Moſes,*] All the other eleven tribes being thus muſtered, regiſtered, and the genealogy of each ſtated, follows next an account of the prieſts and Levites; firſt of their deſcent from the two principal heads of their families, viz. Aaron and Moſes; and then of the particular ſervices allotted to each family. See *Pyle. Generations* properly ſignifies poſterity or deſcendants: but as only Aaron's poſterity are named, it ſeems moſt natural to underſtand here by *generations, paſſages of their hiſtory,* or *a relation* of *what happened to them*; as the word is uſed, *Gen.* ii. 4. vi. 9. *Matt.* i. 1. See *Calmet* and *Ainſw.* We may obſerve that the prieſthood is ſettled in Aaron's family; whereas Moſes's ſons were no better than other Levites, as appears from 1 *Chron.* xxiii. 14, &c. Perhaps the reaſon of excluding the ſons of Moſes from the prieſthood was, their being born of an outlandiſh woman, *Ex.* ii. 21. See another reaſon on *ver.* 2.

In the day that the Lord ſpake with Moſes in mount Sinai,] This ſeems to be added, becauſe at that time Nadab and Abihu, who were of Aaron's generation or family, were both alive, and very eminent perſons, *Ex.* xxiv. 1, 9, 10. tho' now dead at this numbring of the Levites. See *Pat.*

2 *Theſe are the names of the ſons of Aaron, &c.*] Aaron, as hath been ſaid above, *Lev.* x. 1, 6. had four ſons conſecrated to the prieſthood, the two eldeſt of whom died for irreverence in their miniſtration, and left no iſſue. The two ſurvivors, and their ſons after them, have the prieſthood annexed to them in a conſtant ſucceſſion. For

An. ante C. 1490.

For Aaron being the eldeſt brother, his poſterity were advanced to the dignity of prieſts: while the poſterity of Moſes, the younger brother, were only inferior miniſters of religion, as were all the reſt of the tribe of Levi, from whom both he and Aaron were deſcended by their father Amram. See *Pat.* and *Pyle.*

4 *And Nadab and Abihu died before the Lord,*] See on *Lev.* x. 1.

And Eleazar and Ithamar miniſter'd in the prieſts office,] They and their ſons, *ver.* 38. were the lower prieſts under their father Aaron the high-prieſt.

In the ſight of their father Aaron,] i. e. Together with Aaron. As in the firſt commandment, where the ſame phraſe occurs, *No other gods before me,* ſignifies *together with me.* See *Le Clerc.* Or it may ſignify that they performed the duties of their ſacred function under their father's inſpection and command; *under the hand of Aaron,* as the phraſe is, 1 *Chron.* xxiv. 19. See *Calmet.* Or in the life-time of Aaron, as the Hebrew imports elſewhere, *Gen.* xi. 28. *Pſ.* lxxii. 5, 17.

5 And the LORD ſpake unto Moſes, ſaying, 6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him. 7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle. 8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle. 9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael. 10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office: and the ſtranger that cometh nigh, ſhall be put to death.

EXPOSITION.

6 *Bring the tribe of Levi near,*] i. e. In ſolemn manner offer and preſent them to God as his miniſters, to wait upon the high-prieſt and prieſts, which is accordingly done, *ch.* viii. 10, 11.

Preſent them before Aaron,] Or, *Make them ſtand before him*; i. e. Let Aaron be preſent while you give them their inſtructions; or order them to wait upon the prieſts to receive their orders; for ſo this phraſe, *to ſtand before one,* ſignifies, *Deut.* xvii. 12. xviii. 5, 7. See *Le Clerc.*

That they may miniſter—unto him,] i. e. Unto Aaron and the reſt of the prieſts, who were the immediate miniſters of God. In the wilderneſs the Levites had a peculiar charge, not only to guard the tabernacle, by keeping a watch night and day about it; but alſo to take it down, and carry it when they removed, and to ſet it up again when they reſted. When ſettled in Canaan they had leſs to do of this kind; but ſtill the charge of the tabernacle lay upon them, and they miniſter'd to the prieſts as before, 1 *Chron.* xxiii. 28, 29. And in David's time ſome of them were appointed *ſingers* and players upon inſtruments in the morning and evening ſervice, 1 *Chron.* xxiii. 30. xxv. 1, 6. Others of them were *porters* to ſtand at the ſeveral gates of the tabernacle, and afterwards of the temple, 1 *Chron.* xxvi. 1, 12. as alſo to be guards of the ſacred treaſury, and of things dedicated to God, *ver.* 20. For the more regular performance of which functions they were diſtributed into different claſſes or courſes. See *Pat.* Upon occaſion too, they might be aiding to the prieſts in *flaying* and cutting up the ſacrifices, as appears from 2 *Chron.* xxix. 34.

7 *They ſhall keep his charge—before the tabernacle,*] The prieſts officiated *in* the tabernacle, but the Levites only *before it,* or in the court and external part of it.

The charge of the whole congregation,] And in *ver.* 8. the charge of the children of Iſrael, i. e. the ſervice of the tabernacle, which was charged upon them in the name of the whole congregation.

9 *They are wholly given unto him out of the children of Iſrael,*] They were ſet apart out of the whole body of Iſrael to be miniſters of religion under the prieſts. And as the ſervice they performed was in behalf of the public, ſo they were appointed a public maintenance. See on *Lev.* xxvii. 30.

10 *And Aaron and his ſons—ſhall wait on their prieſts office,*] The Levites being thus appointed to perform the more ſervile offices of the tabernacle under the prieſts, they are to wait punctually upon the proper duties of their higher ſtation, into which no *ſtranger,* not even a Levite, and far leſs any perſon of another tribe, was to intrude upon pain of death. See *ch.* xvi. 1. xviii. 3. It was the prieſt's peculiar province to ſerve at the altar, to ſprinkle the blood of the ſacrifice, to offer incenſe, and put up prayers for the people. 1 *Chron.* xxiii. 13.

11 And the LORD ſpake unto Moſes, ſaying, 12 And I, behold, I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born that openeth the matrice among the children of Iſrael: therefore the Levites ſhall be mine, 13 Becauſe all the firſt-born *are* mine; *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD.

EXPOSITION.

11 *I have taken the Levites inſtead of the firſt-born,*] Whereas in gratitude to God for his great mercy in ſparing the firſt-born of Iſrael, while thoſe of Egypt were deſtroyed, every firſt-born male

male was conſecrated to his ſervice, *Ex.* xiii. 2, 12, 13. xxii. 29. it is now ordered by God, that the nation be releaſed from that obligation, by ſubſtituting the tribe of Levi to be the perpetual miniſters of religion in lieu of their firſt-born males. See *Pyle.* The reaſon why the Levites were choſe for the ſervice of the tabernacle rather than any of the other tribes, is thought to be on account of their having diſtinguiſhed their zeal for the true religion, againſt the principal worſhippers of the golden calf, *Ex.* xxxii. 28. Which opinion receives confirmation from Moſes's words, *Deut.* xxxiii. 9. See *Pat. Calmet*, and *Le Clerc.* An. ante C. 1490.

14 And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying, 15 Number the children of Levi, after the houſe of their fathers, by their families: every male, from a month old and upward ſhalt thou number them. 16 And Moſes numbred them according to the * word of the LORD, as he was commanded. 17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari. 18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei. 19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. 20 And the ſons of Merari by their families; Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers. *Heb. *mouth.*

EXPOSITION.

14 *And the Lord ſpake unto Moſes, &c.*] The number of the Iſraelites was to be taken by Aaron as well as Moſes, *ch.* i. 3. But the precept to number the Levites is only directed to Moſes, and by him was executed *ver.* 16. And again, we find Moſes was only concerned in numbring the firſt-born of Iſrael, *ver.* 40, 41, 42. in which Aaron is not mentioned at all. For ſince the money with which the firſt-born of Iſrael, who exceeded the number of Levites, were redeemed, was to be paid to Aaron and his ſons, *ver.* 48, it was decent that he, whoſe advantage it was that the number of the firſt-born of Iſrael ſhould exceed, ſhould not be authorized to take the number. *Kidder.*

15 *Number the children of Levi—every male from a month old, &c.*] The other tribes were numbered from twenty years old and upward, *ch.* i. 3. in order to know how many were able to bear arms; but the Levites being numbered only to know how many they were in all, that ſo there might be an exchange of them for an equal number of the firſt-born, it was proper they ſhould be all numbered, without diſtinction, even from a month old, the age at which the firſtling males were appointed to be redeemed, *ch.* xviii. 16.

17 *Theſe were the ſons of Levi, &c.*] Levi had three ſons, *Gerſhon*, *Kohath*, and *Merari*, from whom as many families deſcended.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe are the families of the Gerſhonites. 22 Thoſe that were numbred of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred. 23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward. 24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael. 25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation: 26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof.

EXPOSITION.

23 *The families of the Gerſhonites ſhall pitch behind the tabernacle weſtward,*] The camp of the prieſts and Levites is appointed to be of a ſquare form like that of the other Iſraelites, *ch.* ii. 1. three of its ſides were to conſiſt of the three families of the Levites mentioned *ver.* 17. on the weſt the ſons of Gerſhon, *ver.* 23. on the ſouth the ſons of Kohath, *ver.* 29. and on the north the ſons of *Merari*, *ver.* 35. and the fourth ſide, namely, that to the eaſt, before the entrance of the tabernacle, was aſſigned to Moſes, Aaron, and the prieſts, *ver.* 38.

25 *And the charge of the ſons of Gerſhon, &c.*] Gerſhon's deſcendants, to the number of ſeven thouſand five hundred, *ver.* 22. were to encamp on the weſt, under the conduct of Eliaſaph; and they were to take care of the inward and outward hangings of the tabernacle deſcribed *Ex.* xxvi. 1, 7, 12, 14. of the outward vail or hangings for the door, *Ex.* xxvi. 36. and likewiſe of the hangings of the great court that encompaſſed the whole tabernacle, *Ex.* xxvii. 9, 16. with all the parts belonging to each of them. *Pyle.* See *ch.* iv. 24, 25, 26.

The tabernacle and the tent,] Not the boards and pillars &c. for the charge of them belonged to the ſons of Merari, *ver.* 36. but the inward hangings called the *tabernacle*, *Ex.* xxvi. 1. and the outward hangings called the *tent*, *Ex.* xxvi. 7, 12.

An. ante C. 1490. 27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites. 28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary. 29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouth-ward. 30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel. 31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof. 32 And Eleazar the ſon of Aaron the prieſt *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

EXPOSITION.

27 *And of Kohath, &c.*] Kohath's line amounting to eight thouſand ſix hundred males, *ver.* 28. were to make the ſouth ſide of the camp under Elizaphan their head, *ver.* 30. Their buſineſs was to look after the ark, table, candleſtick, the two altars, the vail that hung before the Holy of Holies, with all the appurtenances belonging to that part of the ſanctuary, *ver.* 31. See *Pyle.* The Kohathites, though a younger family, yet have a more honourable truſt than the ſons of Gerſhon; becauſe Moſes and Aaron were deſcended from Kohath by Amram. See *Pat.*

The family of the Amramites,] i. e. The Amramites of Moſes's poſterity, for the prieſts of Aaron's line were likewiſe Amramites.

32 *And Eleazar the ſon of Aaron ſhall be chief over the chief of the Levites,*] There was an officer in chief ſet over each of theſe great families, *ver.* 24, 30, 35. and over all theſe chiefs, eſpecially over the Kohathites who had the care of the ſanctuary, was appointed a ſupreme inſpector, *viz.* Eleazar Aaron's elder ſon.

33 Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari. 34 And thoſe that were numbred of them, according to the number of all the males from a month old and upward, *were* ſix thouſand and two hundred. 35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle northward. 36 And * *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto. 37 And the pillars of the court round about, and their ſockets, and their pins, and their cords. 38 But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary, for the charge of the children of Iſrael; and the ſtranger that cometh nigh, ſhall be put to death.

* Heb. *the office of the charge.*

EXPOSITION.

36 *And under the cuſtody of the ſons of Merari, &c.*] Merari's male deſcendants to the number of *ſix thouſand two hundred, ver.* 34. were to pitch on the north ſide of the tabernacle, *ver.* 35. Their province was to take care of the planks, bars, pillars, ſockets, &c. that made the main walls of the tabernacle; as alſo of the pillars, ſockets, pins, &c. by which the hangings of the great court were kept up. See on *Ex.* xxvi. 15, 16. *&c.* xxvii. 10, 11. *Pyle.*

38 *But thoſe that encamp before the tabernacle, &c.*] Thus the Levites having made up three parts of the ſquare camp, the fourth is left for Moſes, Aaron and the prieſts, who lay between the ſtandard of Judah and the entrance into the tabernacle, to guard it from all profane and raſh approaches of the people.

And the ſtranger, &c.] See on *ver.* 10.

39 All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thouſand. 40 And the LORD ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a month old and upward, and take the number of their names. 41 And thou ſhalt take the Levites for me (I *am* the LORD) inſtead of all the firſt-born among the children of Iſrael; and the cattle of the Levites, inſtead of all the firſtlings among the cattle of the children of Iſrael.

Ar. ante C. 1490.

EXPOSITION.

39 *Were twenty and two thouſand,*] If the particular ſums mentioned *ver.* 22, 28, 34. be put together, they amount to three hundred more than twenty two thouſand: which are thought to be omitted becauſe they were the firſt-born of the Levites themſelves, and upon that ſcore belonged to God already, and ſo could not be exchang'd for the firſt-born of other tribes. See *Pat.* and *Le Clerc* on *ver.* 43.

40 *Number all the firſt-born of the males—from a month old*] The firſt-born males were to be a month old before their parents were bound to redeem them. If they died before, they were not to pay any thing for them.

41 *And thou ſhalt take the Levites for me, &c.*] The Levites were now to be exchanged for the firſt-born males of the whole nation, man for man, and the cattle of that whole tribe inſtead of the firſtling male cattle of the whole nation, that ſo the Levites and their cattle, inſtead of Iſrael's firſt-born men and cattle, might be given as a gift to Aaron and the prieſts, to miniſter unto them, *ver.* 45. This was for the firſt-born males of man and beaſt, which the Iſraelites now had; all the firſt-born that came after this, were to be redeemed or given to the prieſt, *Num.* xviii. 15.

42 And Moſes numbred, as the LORD commanded him, all the firſt-born among the children of Iſrael. 43 And all the firſt-born males, by the number of names, from a month old and upward, of thoſe that were numbred of them, were twenty and two thouſand two hundred, and threeſcore and thirteen. 44 And the LORD ſpake unto Moſes, ſaying, 45 Take the Levites inſtead of all the firſt-born among the children of Iſrael, and the cattle of the Levites inſtead of their cattle, and the Levites ſhall be mine: I *am* the LORD. 46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites; 47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take them: the ſhekel *is* twenty gerahs. 48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons. 49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites; 50 Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary. 51 And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

EXPOSITION.

43 *All the firſt-born males—were twenty and two thouſand, two hundred, and threeſcore and thirteen,*] It may appear ſomewhat ſtrange, that from above ſix hundred thouſand full-grown men there ſhould not be more firſt-born ſons. But 'tis to be conſidered, that ſo many had been born ſince the ſlaughter of the Egyptian firſt-born, which was not much above a year ago. For it was only from that time that the firſt-born were to be conſecrated to God, *Ex.* xiii. 2. See *Pat.*

46 *And for—the two hundred and threeſcore and thirteen, &c.*] As to the two hundred and ſeventy three odd *firſt-born males*, that were overplus above the number of the Levites, (ſee *ver.* 39.) 'tis ordered that they be redeemed at the rate of five ſhekels, about twelve ſhillings, a head; which had been lately conſtituted the value of a man-child, from a month to five years old, *Lev.* xxvii. 6. and continued to be the price of redemption ever after, *Num.* xviii. 16.

The queſtion is, who was to pay this money? For every Iſraelite would think he had an equal right to be redeemed by a Levite, and not to pay the five ſhekels. The Jews tell us it was done by drawing lots thus: Moſes took two and twenty thouſand ſcrowls of parchment, on which he wrote *a ſon of Levi*; and two hundred and ſeventy three more, whereon he wrote *five ſhekels*. And then putting all the lots into an urn, that every firſt-born might draw, he that drew one of the former lots was redeemed, and he that drew one of the latter *paid his price*. But the more ſimple way was for the congregation to have redeemed the ſupernumerary firſt-born out of a common ſtock. See *Pat.*

50 *After the ſhekel of the ſanctuary,*] i. e. According to the ſtandard of the ſhekel which was kept in the ſanctuary. See on *Ex.* xxx. 13.

CHAP. IV.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying, 2 Take the ſum of the ſons of Kohath, from among the ſons of Levi, after their families, by the houſe of their fathers; 3 From thirty years old and upward, even until fifty years old, all that enter into the hoſt, to do the work † in the tabernacle of the congregation.

† Read, *About the tabernacle.*

EXPO-

An. ante C. 1490.

EXPOSITION.

2 *Take the ſum of the ſons of Kohath,*] The work here appointed for the Levites being very laborious, ſuch as carrying the ark, and other ſacred things, upon their ſhoulders, tho' they marched never ſo far, *ver.* 15, 31. Moſes and Aaron are ordered to ſelect out of every one of the forementioned families of the Levites, beginning with the Kohathites the moſt honourable tribe, ſuch as were between thirty and fifty, as moſt ſtrong and able for the purpoſe.

3 *From thirty years old,*] The Levites were admitted to wait upon the tabernacle, and to miniſter to the prieſts at five and twenty, *Num.* viii. 24. but they were not put upon this laborious work here mentioned till thirty. And in David's time, when the ark was ſettled, and conſequently the work of the Levites leſs laborious, they were appointed to enter upon office at twenty years old. Compare 1 *Chro.* xxiii. 3. with *ver.* 27 of that chapter. And ſo it continued afterwards, 2 *Chro.* xxxi. 17. *Ezra* iii. 8. See *Pat.* and *Ainſw.* Here the LXX read *twenty five years old* inſtead of *thirty*, to avoid any ſeeming contradiction between this verſe and *ch.* viii. 24. But we have already ſhewn how both paſſages are perfectly reconciled.

Even until fifty years old,] See on *ch.* viii. 25, 26.

All that enter into the hoſt,] Their encampment, watching, and guarding the tabernacle, are conſidered as a ſpiritual warfare, and their admiſſion into the ſervice is accordingly ſtiled *entering into the hoſt* or *warfare*. The apoſtle Paul conſiders the function of Chriſtian paſtors in the ſame light. See 1 *Tim.* i. 18. 2 *Tim.* ii. 2, 3. It is the ſame phraſe which we render *to perform the ſervice*, *ver.* 23. and *to enter into the ſervice*, *ver.* 35. See *Pat. Kidder.* and on *ch.* viii. 24.

To do the work in the tabernacle,] It ought to be tranſlated *about the tabernacle*, and ſo in *ver.* 4. for they were not allowed to enter into it: and the ſame particle ſignifies *at* or *about*, *Lev.* xxv. i. xxvi. 46. *Joſ.* xxiv. 26.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things. 5 And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it: 6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof. 7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to * cover withal: and the continual bread ſhall be thereon. 8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof. 9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuff-diſhes, and all the oyl-veſſels thereof, wherewith they miniſter unto it. 10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkins, and ſhall put *it* upon a bar. 11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof. 12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers skins, and ſhall put *them* on a bar. 13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon: 14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the † baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers skins, and put to the ſtaves of it. 15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that the ſons of Kohath ſhall come to bear *it*: but they ſhall not touch *any* holy thing, leſt they die. Theſe things *are* the burden of the ſons of Kohath, in the tabernacle of the congregation. 16 And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* the oyl for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oyl, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

* Or, *pour out withal.*

† Or, *bowls.*

EXPOSITION.

5 *Aaron ſhall come and his ſons, and they ſhall take down the covering vail, &c.*] While the cloud or ſymbol of the Divine Preſence reſted upon the tabernacle, none might enter the moſt holy place but the high-prieſt, which he did but one day in the year, *Lev.* xvi. But the cloud being removed, as a ſign that they were to decamp, not only Aaron, but his ſons might enter into the *holieſt* or Holy of Holies, without any irreverence. *Pat.*

Take down the covering vail,] Whereby the holy place was parted from the moſt holy.

6 *The covering of badgers ſkins, &c.*] The ark was to be covered firſt with the vail, then with two other coverings made on purpoſe, one of leather,

ther, and the other of blue ſtuff. And this covering of the ſacred things was not only to defend them from the weather, but to preſerve the greater reverence towards them, by hiding them from the curious eyes of the multitude. As to the meaning of the Hebrew words, which we render *badger's ſkins*. See on *Ex.* xxv. 5.

And ſhall put in the ſtaves thereof,] The *ſtaves* were never to be taken out of the rings, *Ex.* xxv. 15. and therefore it might be better tranſlated, *put the ſtaves thereof*, i. e. upon their ſhoulders: or *order* and *adjuſt* them; i. e. they ſhall *order* the ſtaves ſo in the rings, that they may fall into the two notches, which were in the ſtaves, to keep the ark from ſliding. Thus the prieſts were ſo to prepare the ark that the Levites ſhould have nothing to do but to take it upon their ſhoulders. See *Pat.* and *Le Clerc.*

7 *And the ſpoons and the bowls,*] See on *Ex.* xxv. 29.

Covers to cover withal,] Or *veſſels to pour out withal.* See on *Ex.* xxv. 29.

9 *Cover the candleſtick*] See on *Ex.* xxv. 31.

And his lamps and his tongs, &c.] See on *Ex.* xxv. 37, 38.

10 *And ſhall put it upon a bar,*] Rather upon a *bier*; for the word ſignifies any inſtrument whereby things are removed from one place to another. See *ver.* 12. and *ch.* xiii. 23. *Pat.* and *Le Clerc.*

12 *All the inſtruments of the miniſtry,*] The prieſts robes, and all the coverings which were ſpread over the *ark*, the *table*, the *candleſtick*, the *altar of incenſe*, and *altar of burnt-offering*, called the *clothes of ſervice*. *Ex.* xxxi. 10.

13 *And they ſhall take away the aſhes, &c.*] Of which the altar of burnt-offering was often cleanſed, but eſpecially when it was to be removed, *Lev.* vi. 10, 11. What they did with the fire, which was always to be kept burning, (*Lev.* vi. 13.) is not here related; perhaps it was carried in the *cenſers* or *fire-pans* mentioned *Ex.* xxvii. 3. An. ante C. 1490.

The cenſers, *&c.*] See on *Ex.* xxvii. 3, 4. where the ſame word which we here tranſlate *cenſers*, is rendered *fire-pans*.

Put to the ſtaves of it,] See on *Ex.* xxvii. 6, 7.

14 *Spread upon it a covering of badgers ſkins,*] Againſt any of theſe travels, the great altar being made clean, was with all its veſſels and appurtenances, packed up in *two* of the fore-mentioned coverings, and carried by its own ſtaves.

15 *The ſons of Kohath—ſhall bear it,*] The prieſts being more than Levites, might alſo carry the ark, *Deut.* xxxi. 9. as we find they did upon extraordinary occaſions, *Joſ.* iii. 14. vi. 6.

They ſhall not touch any holy thing,] They were only to touch the ſtaves, or the bier whereon they were carried. All this was to preſerve reverence for religious and holy things. *Any* is not in the Hebrew, ſo it might be better rendered, *they ſhall not touch the holy thing*, namely, *the ark*; for tranſgreſſing which prohibition Uzzah, a Levite, was ſmitten with death, 1 *Chro.* xiii. 10.

16 *And to the office of Eleazar—pertaineth the oil, &c.*] Either he was to carry this and the other things that follow in this verſe, or rather he was to ſee that the Kohathites do their duty in this and other particulars. See on *ch.* iii. 32.

The ſweet incenſe,] See on *Ex.* xxx. 34.

The daily meat-offering,] *Ex.* xxix. 41.

The anointing oil,] *Ex.* xxx. 23.

17 And the LORD ſpake unto Moſes, and unto Aaron, ſaying, 18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites. 19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go in, and appoint them every one to his ſervice, and to his burden. 20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

EXPOSITION.

18 *Cut ye not off, &c.*] i. e. Do not occaſion the death of ſo many perſons, by neglecting to teach them with what awful reverence ſuch holy things are to be treated.

19 *That they may live and not die,*] A Hebraiſm, which not only affirms the thing, but denies the contrary. So *Iſ.* xxxviii. 1. xxxix. 6. *Jer.* xxxii. 4. *Joh.* i. 3.

20 *They ſhall not go in to ſee, &c.*] They were not to enter the *Holy of Holies*, to look upon the ark, or to ſee it uncovered; but keep out 'till the prieſts had covered and pack'd it up fit for them to take away. See 1 *Sam.* vi. 19. *Ex.* xix. 12.

21 And the LORD ſpake unto Moſes, ſaying, 22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families; 23 From thirty years old and upward, until fifty years old ſhalt thou number them; all that enter in * to perform the ſervice, to do the work in the tabernacle of the congregation. 24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for † burdens. 25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation. 26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle, and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve. 27 At the ‡ appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice:

* Heb. *to war the warfare.*

† Or, *carriage.*

‡ Heb. *mouth.*

An. ante C. 1490. vice: and ye ſhall appoint unto them in charge all their burdens. 28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt.

EXPOSITION.

22 *Take alſo the ſum of the Gerſhonites, &c.*] The next choice of Levites for carriers of the tabernacle, was to be out of the *Gerſhon* family. Theſe were to carry the ſeveral curtains or coverings of the tabernacle, *Ex.* xxvi. and all the hangings of the great court, *Ex.* xxix. with every thing belonging to them, and to the fixing of them up. They and their chief were to be under the authority and inſpection of one of the prieſts of the higher order.

23 *To perform the ſervice,*] Heb. *To war the warfare.* See on *ver.* 3.

25 *And they ſhall bear the curtains,*] i. e. The ten curtains, and the eleven which are mentioned *Ex.* xxvi. 1, 7.

And the tabernacle of the congregation,] By tabernacle here is meant not the boards of the tabernacle, which were the charge of the children of *Merari*, *ver.* 31. but the inner curtains of goats hair, as *ch.* iii. 25. and *Ex.* xxvi. 1.

His covering,] See on *Ex.* xxvi. 14.

26 *Which is by the tabernacle, and the altar round about,*] For the court encompaſſed both the tabernacle and the altar, *Ex.* xl. 8.

29 As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers; 30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entreth into the * ſervice, to do the work of the tabernacle of the congregation. 31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof, 32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden. 33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

* Heb. *warfare.*

EXPOSITION.

29 *As for the ſons of Merari, &c.*] A third choice of Levites was to be made from the claſs of *Merari*, who were to be charged with the heavieſt parts of the tabernacle, viz. the planks and bars of which its walls were made, with the ſockets they were let into, the pins that faſtened them, &c. See *Pyle*. However, to make them ſome amends, they had waggons and oxen to eaſe them of a part of their burden; whereas the ſons of Kohath had none, *ch.* vii. 9.

31 *The boards of the tabernacle,*] See on *Ex.* xxvi. 15, &c.

And the bars thereof,] *Ex.* xxvi. 26.

And the pillars thereof,] *Ex.* xxvi. 32.

And the ſockets thereof,] Both of the boards, *Ex.* xxvi. 19. and of the pillars, *ver.* 32.

32 *And the pillars of the court round about,*] *Ex.* xxvii. 10.

By name ye ſhall reckon the inſtruments, &c.] The prieſts, particularly Ithamar, were to give them an inventory of theſe things, naming every pin, to what uſe, and in what place it ſerved, that nothing might be loſt.

34 And Moſes and Aaron and the chief of the congregation numbred the ſons of the Kohathites after their families, and after the houſe of their fathers; 35 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation: 36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty. 37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number, according to the commandment of the LORD by the hand of Moſes. 38 And thoſe that were numbred of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers; 39 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation: 40 Even thoſe that were numbred of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirty. 41 Theſe *are* they that were numbred of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number according to the commandment of the LORD. 42 And thoſe that were numbred of the families of the ſons of Merari, throughout their families, by the houſe of their fa-

thers; 43 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation. 44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred. 45 Theſe *be* thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred according to the word of the LORD by the hand of Moſes. 46 All thoſe that were numbred of the Levites, whom Moſes and Aaron and the chief of Iſrael numbred, after their families, and after the houſe of their fathers; 47 From thirty years old and upward, even unto fifty years old, every one that came to do * the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation; 48 Even thoſe that were numbred of them were eight thouſand and five hundred and fourſcore. 49 According to the commandment of the LORD, they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the LORD commanded Moſes.

An. ante C. 1490.

* Read, *The ſervice of ſervice*, or *the ſervile work.*

EXPOSITION.

34 *And Moſes and Aaron—numbered, &c.*] They took an exact account of theſe Levite-carriers, in each claſs, according to direction given *ver.* 23, *&c.* and their numbers ſtood thus:

Kohathites	2750
Gerſhonites	2630
Merarites	3200

47 *Every one that came to do the ſervice of the miniſtry, and the ſervice of the burden, &c.*] One would think the firſt of theſe expreſſions related to their ſerving the prieſt when the tabernacle was ſtanding; and the latter to their carrying the tabernacle when it was taken down. But as the ſervice mentioned in this chapter relates altogether to the taking down and carrying the tabernacle, they are rather to be looked upon as two phraſes for the ſame thing; for there is nothing of *miniſtry* in the Hebrew, which runs thus: *Every one that cometh to ſerve the ſervice of ſervice, and the ſervice of the burden.* 'Tis the ſame word which we tranſlate *ſervile work*, *Lev.* xxiii. 7. See *Pat.*

48 *Even thoſe that were numbred, &c.*] So the whole number of Levites at that time, from the age of thirty to fifty, and appointed to be carriers of the tabernacle, amounted to eight thouſand five hundred and eighty. All which Moſes, with the aſſiſtance of Aaron and the chiefs of the tribe, regiſtered in a methodical manner, appointing to every one their particular ſtation and employment, purſuant to the directions given him by God himſelf.

CHAP. V.

AND the LORD ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead. 3 Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell. 4 And the children of Iſrael did ſo, and put them out without the camp: as the LORD ſpake unto Moſes, ſo did the children of Iſrael.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] The camps and diviſions of *prieſts*, *Levites*, and *people* being thus ſettled, now was the time when the law about excluding leprous and unclean perſons from the camps was to take place. God having, for wiſe reaſons, appointed, that all perſons under ſuch legal impurities ſhould, in proportion to the degrees of them, be excluded the ſociety, where he himſelf dwelt, by the ſymbols of his Divine Preſence, till they were cleanſed again. Which the Iſraelites accordingly began to put in execution, by expreſs order from God to Moſes. See *Pyle.*

2 *Command—that they put out of the camp every leper, &c.*] Maimonides, and others, diſtinguiſh *three camps*, viz. the camp of the Lord, or the ſanctuary with its courts, called *the tents of the Lord*, 2 *Chro.* xxxi. 2. Next, the camp of the Levites which was about the tabernacle, *Num. ch.* iii. And then, without that, the camp of Iſrael, *ch.* ii. Now the leper was ſo unclean, that it is certain he was ſhut out of them all, *Lev.* xiv. 3, 8. *Num.* xii. 14, 15. and out of the cities afterwards, 2 *Kings* vii. 3. But the Jewiſh doctors alledge, that the other two unclean perſons here mentioned, viz. the unclean by *an iſſue*, *Lev.* xv. 2. and by *touching the dead*, *Lev.* xxi. 1. were only excluded from the ſanctuary, and the camp of the Levites. But the ſacred text ſpeaks of putting them out of the camp in general, adding this reaſon in the third verſe, *that they defile not their camps, in the midſt whereof I dwell.* And therefore, without regarding theſe diſtinctions of the Jewiſh teachers, we may underſtand it, with ſeveral good interpreters, of their being excluded from the

An. ante C. 1490.

the camp in general. Only it is probable, what Mr. Le Clerc conjectures, that the camp of each tribe had ſome vacant ſpace left, which was reckoned *without the camp*; and that here the unclean were lodged by themſelves: for to baniſh them quite beyond the bounds of all the tents, at a great diſtance from all their friends and relations, may appear too ſevere. Theſe legal pollutions figured the pollutions of ſin; and the removing of ſuch out of the Lord's camp, figured the excluſion of impure minds out of the kingdom of heaven, *Iſ.* lii. 1. *Rev.* xxi. 27. See *Ainſw.*

Whoſoever is defiled by the dead,] Why ſuch were accounted defiled who touched the dead, ſee on *Num.* xix. 11.

5 And the LORD ſpake unto Moſes, ſaying, 6 Speak unto the children of Iſrael, When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the LORD, * and that perſon be guilty; 7 † Then they ſhall confeſs their ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth part thereof, and give *it* unto *him* againſt whom he hath treſpaſſed. 8 But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the LORD, *even* to the prieſt: beſide the ram of the atonement, whereby an atonement ſhall be made for him. 9 And every ‡ offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his. 10 And every mans hallowed things ſhall be his: whatſoever any man giveth the prieſt, it ſhall be his.

‡ Or, *heave-offering.*

* Read, *And that perſon be ſenſible of his guilt.*

† Read, *If they ſhall confeſs—he ſhall recompenſe, &c.*

EXPOSITION.

6 *Any ſin that men commit,*] Heb. *any ſin of man*; i. e. any wrong, or act of injuſtice, againſt his neighbour, as the following verſe explains; ſuch ſins as men are too apt *to commit*, to gratify the preſent deſire of gain, or from ſome other ſelfiſh motive.

To do a treſpaſs againſt the Lord,] By ſuch ſecret frauds and acts of injuſtice as are puniſhable by God, tho' they fall not under the cognizance of human laws, ſee *Lev.* vi. 2, 3. of which command this ſeems only a repetition, with the addition of that clauſe, *ver.* 8.

And that perſon be guilty,] Rather, *be ſenſible of his guilt.* See on *Lev.* vi. 4.

7 *Then they ſhall confeſs, &c.*] Or, and *if they ſhall confeſs, &c. then he ſhall recompenſe, &c.* For ſo the particle *Vau* ſometimes ſignifies, as *Num.* xii. 14.

And add unto it the fifth part,] In caſes of theft detected, the criminal is bound to reſtore four, and in ſome caſes five times the value, *Ex.* xxii. 1, 2. But here, he who ingenuouſly confeſſed a ſecret fraud is more mildly dealt with, being amerced only in a fifth part of the principal, together with the ram of atonement, and that in order to encourage reſtitution. See *Calmet.*

8 *If the man have no kinſman, &c.*] This the Hebrew doctors underſtand of proſelytes, becauſe the Iſraelites never wanted ſome of their kindred to ſucceed to their inheritance.

Let the treſpaſs be recompenſed unto the Lord,] This is an addition to the law in *Lev.* vi. and probably the reaſon of its being here repeated.

Beſides the ram of atonement,] See on *Lev.* vi. 6.

9 *Every offering of all the holy things, &c.*] The word here uſed ſignifies properly *heave-offerings, ch.* xviii. 8. But it is often put for offerings in general.

Shall be his,] i. e. It ſhall be the prieſt's who offers it, and not be divided among the whole claſs of prieſts then in waiting. See *Pat.*

11 And the LORD ſpake unto Moſes, ſaying, 12 Speak unto the children of Iſrael, and ſay unto them, If any mans wife go aſide, and commit a treſpaſs againſt him, 13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept cloſe, and ſhe be defiled, and *there be* no witneſs againſt her, neither ſhe be taken *with the manner*; 14 And the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be defiled; or if the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be not defiled: 15 Then ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering for her, the tenth part of an ephah of barley-meal; he ſhall pour no oyl upon it, nor put frankincenſe thereon, for it is an offering of jealouſy, an offering of memorial, bringing iniquity to remembrance. 16 And the prieſt * ſhall bring her near, and ſet her before the LORD. 17 And the prieſt ſhall take holy water in an earthen veſſel, and of the duſt that is in the floor of the tabernacle the prieſt ſhall take, and put *it* into the water. 18 And the prieſt ſhall ſet the woman before the LORD, and uncover the womans head, and put the offering of memorial in her hands, which *is* the jealouſy-offering: and the prieſt ſhall have in his

* Read, *Shall bring it—and ſet it.*

hand the bitter water that cauſeth the curſe. 19 And the prieſt ſhall charge her by an oath, and ſay unto the woman, If no man have lien with thee, and if thou haſt not gone aſide to uncleanneſs * † *with another* inſtead of thy husband, be thou free from this bitter water that cauſeth the curſe: 20 But if thou haſt gone aſide *to another* in ſtead of thy husband, and if thou be defiled, and ſome man hath lien with thee beſide thine husband: 21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The LORD make thee a curſe and an oath among thy people, when the LORD doth make thy thigh to ‡ rot, and thy belly to ſwell; 22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell and *thy* thigh to rot: and the woman ſhall ſay, Amen, Amen.

An. ante C. 1490.

* Or, being *in the power of thy husband.*

† Heb. *under thy husband.*

‡ Heb. *fall.*

EXPOSITION.

12 *If any man's wife go aſide,*] Follows next the caſe of a married woman's keeping private company with another man, contrary to her huſband's advice, ſo far as to make him jealous of her fidelity and chaſtity.

And commit a treſpaſs againſt him,] By her imprudent behaviour give him great offence and uneaſineſs, and ground to ſuſpect that ſhe has violated her conjugal fidelity.

13 *And it be hid, &c.*] If the huſband have no clear evidence of her guilt, but only ſuſpicion, which her imprudent carriage has occaſioned.

And there be no witneſs againſt her,] For if there had, ſhe muſt have been put to death, *Lev.* xx. 10.

Neither ſhe be taken with the manner,] In the Hebrew it is only *neither ſhe be taken*; i. e. ſhe be not apprehended in the very act.

14 *The ſpirit of jealouſy,*] i. e. *The affection or paſſion of jealouſy*, according to the Hebrew idiom. See *Iſ.* xi. 2.

15 *And he ſhall bring her offering for her,*] i. e. The huſband ſhall bring an offering to God in the name of his wife, to ſupplicate the Divine Majeſty either to clear her innocence, or diſcover her guilt.

The tenth part of an ephah of barley-meal,] An *Omer*, or about three quarts Engliſh. See on *Ex.* xvi. 36. The common mincha or offering of this ſort was of fine wheat-flour, *Lev.* ii. 1. but this jealouſy-offering was of barley, a meaner grain, probably to denote the vile condition of the perſon in whoſe behalf it was offered. For which reaſon alſo there was no oil or frankincenſe permitted to be offered with it.

He ſhall pour no oil upon it, &c.] For the ſame reaſon mentioned in the caſe of the ſin-offering, *Lev.* v. 11. namely, becauſe the offerer was in a ſtate of ſadneſs and humiliation, to which oil and frankincenſe thoſe ſigns of joy did but ill agree. But all other offerings of this kind were to be preſented with *oil* and *frankincenſe*, *Lev.* ii. 15.

Bringing iniquity to remembrance,] In order to awaken her conſcience to reflect upon her criminal behaviour; criminal, in giving her husband ground of jealouſy againſt her, even though ſhe may be innocent of the ſuſpected adultery. Or it may be meant with reſpect to God, who was invoked, by this oblation, to *remember* her iniquity, by puniſhing her in caſe ſhe was guilty.

16 *And the prieſt ſhall bring her near, &c.*] Rather *ſhall bring it*, namely, her offering, *and ſet it before the Lord*; for ſhe is ordered to be ſet before the Lord afterwards, *ver.* 18.

17 *Holy water,*] From the laver, which water is called holy, becauſe it was for the uſe of the ſanctuary.

And of the duſt that is in the floor of the tabernacle,] Duſt was a ſign of ſorrow and affliction, *Job* ii. 12. And being the duſt of the ſanctuary, it taught her to fear judgment from the Lord, *Ainſw.*

18 *Uncover the womans head,*] Strip her of all her head-attire, that ſhe might appear as a mourner. See on *Lev.* xxi. 10. Add to this, that the covering of her head betokened the woman's ſubjection and chaſtity, 1 *Cor.* xi. 10. and therefore it was fitly taken away, as a ſign that her fidelity and dutiful ſubjection was queſtioned. *Kidder.*

Shall have in his hand the bitter water,] So called from its *bitter* effects upon the body of the woman, if ſhe was guilty, and from its being grievous and diſtaſtful even to the innocent, to have their fortune called in queſtion. Maimonides ſays, they put wormwood into it, to give it a bitter taſte. But for this there is no warrant from Moſes.

Which cauſeth the curſe,] It may be rendered, *which is given with curſes, v.* 21, 22. But our verſion agrees no leſs with *ver.* 22. where it is ſaid, that *this water ſhould go into her bowels, to make her belly to ſwell, &c.*

19 *The prieſt ſhall charge her by an oath,*] Shall adjure her in God's name, to declare the truth of her caſe; aſſuring her, that if ſhe be innocent of the crime of adultery, the draught ſhe is about to drink will have no hurtful, but rather a good, effect upon her, *ver.* 28. See *Pyle.*

21 *Then the prieſt ſhall charge the woman with an oath of curſing,*] This is only a continuation of the form of adminiſtring this ſolemn oath, which began *ver.* 19.

The Lord make thee a curſe, &c.] The Lord make thee ſuch a dreadful monument of his divine vengeance, that men may make thy caſe a model of imprecation, ſaying, *If I ſwear falſely may God puniſh me as he did ſuch a woman.* See on *Gen.* xlviii. 20.

22 *This water—ſhall go into thy bowels, &c.*] The prieſt was to declare to her, that if ſhe had been falſe to her husband's bed, God would cauſe the water to become a miraculous means of her dreadful puniſhment, by making it penetrate into her bowels, and, as the Jews underſtand it, ſwell them till they burſt. See *Pat.*

And thy thigh to rot,] The *thigh* is thought by ſome to be a modeſt phraſe to expreſs the ſecret parts: ſo that her crime was to be ſeen in her puniſhment; for in the very part that offended ſhe ſuffered. See *Bochart. Hieroz. p.* II. *l.* v. *c.* 15. But others think there is no neceſſity for receding from the uſual ſignification of the word, eſpecially as no unqueſtionable authority is given where it occurs in the other ſenſe. See *Le Clerc.*

And the woman ſhall ſay, Amen, Amen.] If the woman

An. ante C. 1490.

woman then perſiſted in pleading *not guilty*, ſhe was to pronounce *Amen, Amen*, or *ſo be it*. Which is doubled, to expreſs her vehemence and hearty conſent, that it might be ſo as the prieſt, in the name of God, had declared. If the woman acknowledged that ſhe had been defiled, according to the Jewiſh canons ſhe was preſently divorced without dowry.

23 And the prieſt ſhall write theſe curſes in a book, and he ſhall * blot *them* out with the bitter water: 24 And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter. 25 Then the prieſt ſhall take the jealouſy-offering out of the womans hand, and ſhall wave the offering before the LORD, and offer it upon the altar. 26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward ſhall cauſe the woman to drink the water. 27 And when he hath made her to drink the water, then it ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her husband; that the water that cauſeth the curſe ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people. 28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

* Read, *Into the bitter water.*

EXPOSITION.

23 *In a book*,] It may be rendered *on a piece of parchment*, for every ſcrowl wherein any thing was written the Jews call *Sepher, a book*. And ſo their doctors underſtand it here. But as it is far from being certain, that the uſe of parchment for writing was known in Moſes's time; and the Hebrew term may as well ſignify a tablet of wood or ſtone, ſuch as were anciently uſed in writing, it ought rather to be taken in that ſenſe. See *Calmet*.

And he ſhall blot them out with the bitter water,] Rather *into the bitter water*: i. e. He was to ſcrape out the words containing the curſes into the water, or waſh them with the bitter water till they were quite blotted out; and ſo make the woman drink it, in token of her receiving the words of execration.

24 *And he ſhall cauſe the woman to drink*] But not till he had offered the jealouſy-offering upon the altar, *ver.* 26. though that circumſtance is ſpoken of *ver.* 25. as if it had ſucceeded to her drinking the water.

Shall—become bitter] Shall produce thoſe direful effects before mentioned, if ſhe be guilty.

25 *The prieſt ſhall take the jealouſy-offering—and wave the offering before the Lord.*] For the ceremony of *waving* the offering, ſee on *Ex.* xxix. 27.

26 *And the prieſt ſhall take—the memorial thereof*,] See on *Lev.* ii. 2.

27 *If ſhe be defiled—the water—ſhall—become bitter, &c.*] Theſe effects, the Jews tell us, preſently followed, for ſhe grew pale, and her eyes were ready to ſtart out of her head, ſo that they cried out, *carry her away, leſt ſhe defile the court of the temple*, by dying there. But they add, that this happened only in caſe her huſband had never offended in the ſame kind; for if he had at any time defiled the marriage-bed, then this water had not theſe effects upon his wife, though guilty. See on *ver.* 31. They tell us further, that the adulterer alſo died the ſame day. *See Pat.* But we ought not to be very forward in relying upon their authority where Moſes is ſilent. Their comments upon the law in particular are ſo groſly ſtupid, that they ſerve only to render their authors ridiculous. For inſtance, they except from this tryal the wife of one who is blind, becauſe it is ſaid, *ver.* 13. *if her* crime *be hid from the eyes of her huſband*. As alſo one who was dumb, becauſe ſhe could not pronounce the double *Amen*. *ver.* 22. See *Selden Uxor. Heb. l.* iii. *c.* 13. If what B. Patrick obſerves out of the Jewiſh writers be true, that upon confeſſing her guilt, the woman was only divorced, and condemned to loſe her dowry, it is probable that there never was an inſtance where this miraculous judgment was inflicted; for it is hardly to be ſuppoſed that any woman, conſcious of her guilt, would, by aſſerting her innocence thus ſolemnly, in defiance of the Almighty, venture upon the certain hazard of ſudden and immediate death, with all the miſerable circumſtances here deſcribed, rather than confeſs, and gain time to repent.

And the woman ſhall be a curſe among her people,] Such woful effects ſhall the before-mentioned bitter draught produce, that ſhe ſhall become a perfect proverb of *curſe* and wretchedneſs in the mouths of all her neighbourhood. See on *ver.* 21. (A)

28 *And*

NOTES.

(A) Dr. Spencer is of opinion, that this is one of thoſe laws which were given to the Jews, becauſe of the hardneſs of their hearts, to prevent their having recourſe to ſuch criminal magic arts of tryal, as were practiſed among the heathens. This, he thinks, is the only rational account can be given of the riſe of ſo ſtrange a miracle, the deſign whereof might have been full as well anſwered, and much more eaſily, by the teſtimony of ſome inſpired prophet, of whom there were never wanting ſome among the Jews. In ſupport of this hypotheſis, for it is ſtill no more than an hypotheſis, he obſerves, that nothing was more common among the more ancient nations, than to uſe ſome portentous and extraordinary methods for finding out the truth in caſes of ſuſpected guilt. Thus if a perſon was ſuſpected of perjury, the heathens had their ὑδωρ του ελεγχου, *their water of conviction*, the words in the Septuagint for *the water of jealouſy*. Concerning which water Philoſtratus ſays, it had a mild aſpect, and taſted ſweet to thoſe who had ſworn conſcientiouſly: but to the perjured it bore ſuch antipathy, that firſt their eyes, their hands, their feet, were affected, and then their whole body broke out into bliſters and impoſthumes. So in Sicily there were

28 *And ſhall conceive ſeed*] If the woman is innocent, and brought to this ſcandalous kind of tryal upon groundleſs ſuſpicions of her huſband, the water ſhall not only do her no harm, but providence will reward her innocency by making her a mother of children, even though ſhe had none before. See *Pyle*. Philo ſays, God was pleaſed to reward her injured innocence by giving her a child at the end of ten months. See *De Leg. Special.* Maimonides (in *Sotah*) adds, that upon her drinking the water ſhe acquired new vigour, her complexion cleared up, if ſhe had any ſickneſs it left her, and ſhe conceived and bore a man-child. An. ante C. 1490.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* inſtead of her husband, and *is* defiled; 30 Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law. 31 Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

EXPOSITION.

29 *This is the law of jealouſies.*] Hiſtory abounds with inſtances of the direful effects of jealouſy, not only to private perſons and families, but to whole ſtates and kingdoms. The deſign, therefore, of this inſtitution, was to prevent theſe evils, by appointing a method whereby injured innocence might be cleared, and every heinous breach of conjugal fidelity brought to condign puniſhment. By this ſolemn and awful deciſion of providence, jealous huſbands were reſtrained from cruel outrageous proceedings againſt their wives, and wives were preſerved in their duty out of dread of this puniſhment; which was ſo terrible, as Maimonides obſerves, even to innocent women, that they would gladly have redeemed it with the loſs of all their goods. Nay, ſome of them wiſh'd rather to die than undergo ſuch a public infamy, of ſtanding with their heads uncovered, and other marks of diſgrace, in the ſanctuary, before a multitude of men and women. See *More Nev. p.* iii. *c.* 49.

31 *Then ſhall the man be guiltleſs, &c.*] Heb. *And the man ſhall be guiltleſs, &c.* Which may ſignify, that the man by taking this method to find out the truth, ſhall clear himſelf of the guilt of harbouring unwarrantable jealouſy. Or as it ſtands in connection with the preceding words it may be thus interpreted; *This is the law of the water of jealouſy*, which ſhall have the effect above-mentioned, when a wife goeth aſide, &c. and when the huſband *ſhall be free from iniquity*, i. e. from adultery; *and this woman ſhall bear her iniquity*, i. e. in that caſe the woman who has been guilty of adultery, ſhall ſuffer the puniſh-

NOTES.

were certain ſprings of water applied for the conviction of ſuſpected theft: for if the perſon accuſed was guilty, he ſunk to the bottom as ſoon as he was thrown in: but if innocent he came to no harm. Pauſanias relates, that the Greeks had a way of trying their prieſteſſes, when their chaſtity was ſuſpected, by giving them a draught of bulls blood, which never failed to prove mortal to them, if guilty. Porphyry likewiſe informs us, that the ancient Indians had their λιμνην δικαστηριου, lake of probation, which was of ſo miraculous effect, that if the ſuſpected party was innocent, he paſſed through it harmleſs, the water reaching only to the knee; but if guilty, he ſunk up to the chin, as ſoon as he entered, and durſt advance no farther, for fear of being drowned. At this day there is a cuſtom in the kingdom of Siam, to determine dubious caſes, by giving a lump of rice impregnated with curſes, to a man to eat: which if he can ſwallow without vomiting, he gains the cauſe, and his friends carry him home in great triumph. See *Jodocus Schoutenius*, who was director of the Eaſt India Company there in 1636. Which brings to mind a tryal much of the ſame nature, formerly in uſe among our Saxon anceſtors, by giving the party ſuſpected a bit of bread or cheeſe, conſecrated with abundance of ceremonies. If he was guilty, it was believed the *ſacred* viand would ſtick in his throat, and choak him; but if innocent he would readily ſwallow it. Part of the imprecation uſed upon delivering him the bread, after receiving the communoin, was as follows: May this bread, or this cheeſe, which is given him in order to bring the truth to light, ſtick in his throat, and find no paſſage, if he is guilty. May his face turn pale, his limbs be convulſed, and an horrible alteration appear in his whole body. But if innocent of the crime laid to his charge, may he eaſily ſwallow this bread, or this cheeſe, conſecrated in thy name, to the end all may know, &c. *Rapin's Hiſt. Vol.* I. *p.* 160 of the fol. edit. The method of tryal by *fire-ordeal* is alſo deſcribed by the ſame author: The perſon accuſed held in his hand a red hot piece of iron, of one, two, or three pounds weight, according to his crime, or according to the evidence againſt him: or elſe he was made to walk bare footed, and blind-fold over nine red-hot plough-ſhares, placed at a ſtated diſtance. If he had the good fortune to come off unhurt, he was declared innocent: but in caſe he was burnt, he was declared guilty. Theſe and other ways of tryal continued long after the conqueſt. Among many other examples of the ſame kind, was the water of the famous Stygian lake, which Porphyry ſays was likewiſe made uſe of for the tryal of perjury. Οἱ παλαι δι ὑδωρ ιστορησαν τον Στυγα επιγειον, φυσιν ἐχον αμινεσθαι τας κατ αυτα ψευδας ομοσας, τολμησαντας. And hence ſeems to have ariſen the poetical notion of the gods ſwearing by Styx, as the moſt tremendous oath they could take:

———*Stygiamque paludem*
Di cujus jurare timent & fallere numen. Virgil.

Theſe and ſeveral other parallel caſes, which are recorded by grave hiſtorians, incline the forementioned author to think, that God was pleaſed, in condeſcention to the weakneſſes of the Jews, to allow one ſpecies of this kind to take place in the true religion, that it might not ſeem to want any privilege, or miraculous advantage, which was famed among the Gentiles; only bringing it under ſuch limitations, and peculiar reſtrictions as ſhould guard it from abuſe; and inſtead of being ſubſervient to the purpoſes of idolatry, render it a means of confirming the true religion; ſince it was ſo managed, as they could not but attribute the whole effect to the operation of God, the author of the inſtitution, and not to any diabolical magic, or natural virtue. But others, with no leſs ſhew of reaſon, alledge, that all theſe extraordinary methods of tryal, recorded by heathen authors, are later than the Moſaic ſyſtem, and only adopted into the heathen religion, in imitation of Judaiſm. Upon the whole Grotius remarks, that it is not to be wondered if God, among his own people, produced a miraculous effect for the detection of a moſt heinous crime, and very difficult to be proved, ſince even among other nations that lived innocently we meet with the like inſtances. See *Grotius, Patrick*, and *Calmet in loc.*

ment

An. ante C. 1490.

ment annexed to this tryal. And in this ſenſe the Jews (as has been ſaid on *ver.* 27.) commonly underſtand it, that the bitter water then only had effect, when the man was free from the ſin of which he ſuſpected his wife; and therefore they give this as the reaſon why, in the latter end of the ſecond temple, this way of tryal ceaſed, becauſe the number of adulterers was then ſo great, that the water had no effect, according to thoſe words of the prophet Hoſeah, *ch.* iv. 14. *I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery, &c.* See *Pat.* According to our verſion the ſenſe is, that the honeſt and innocent huſband ſhall not be guilty of any puniſhable crime in thus proſecuting and trying the wife that gives him occaſion of jealouſy, whether ſhe proves guilty or no. If ſhe appears innocent, ſhe ſtill pays for her indiſcretion; and if guilty, ſhe has the juſt puniſhment of her crime.

CHAP. VI.

* Or, *make* themſelves *Nazarites.*

† Or, *Nazariteſhip.*

‡ Heb. *vine of the wine.*

‖ Heb. *ſeparation.*

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall * ſeparate *themſelves* to vow a vow of a Nazarite, to ſeparate *themſelves* unto the LORD: 3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes, or dried. 4 All the days of his † ſeparation ſhall he eat nothing that is made of the ‡ vine tree, from the kernels even to the huſk. 5 All the days of the vow of his ſeparation, there ſhall no razor come upon his head: until the days be fulfilled in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy; *and* ſhall let the locks of the hair of his head grow. 6 All the days that he ſeparateth *himſelf* unto the LORD, he ſhall come at no dead body. 7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the ‖ conſecration of his God *is* upon his head. 8 All the days of his ſeparation he *is* holy unto the LORD. 9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] The foregoing law about women ſuſpected of adultery, was followed by another relating to the conduct of thoſe who, by an extraordinary courſe of religious devotion, were deſirous to prevent that and all ſuch ſins of uncleanneſs; viz. by vowing or devoting themſelves to God for a certain time, in a very ſtrict and uncommon meaſure of religious purity. Theſe votaries go by the name of *Nazarites*, i. e. perſons voluntarily ſeparated to pious exerciſes; in which religious action God appointed the following rules to be obſerved. See *Pyle.*

2 *When either man or woman*] A woman might make this vow as well as a man, provided ſhe was *ſui juris*, or at her own diſpoſal, and not under the power of a parent or huſband, by whoſe authority this vow might be annulled, *Num.* xxx. 4, 5. See *Pat.* It would ſeem from the manner of expreſſion, *When a man, &c.* that this kind of vow had been in uſe before Moſes's time. See *Le Clerc.*

The vow of a Nazarite,] The word *Nazarite* ſignifies *ſeparated*, becauſe thoſe who came under this vow *ſeparated* themſelves from others by a peculiar abſtinence, lived apart from company and the diverſions of the world. See *Le Clerc.* It is conſidered as a happineſs, and mark of God's favour to the Jewiſh nation, to have ſuch perſons raiſed up among them, to be examples of a holy life. *I raiſed up of your ſons for prophets, and of your young men for Nazarites*, Amos ii. 11. It appears from 1 *Mac.* iii. 49. that they were wont to make ſuch vows more eſpecially in times of public calamity. And in how high eſteem they were on account of their ſanctity, we learn from *Lam.* iv. 7. *Her Nazarites were purer than ſnow, &c.* See *Ainſw.*

3 *He ſhall ſeparate himſelf from wine,*] The firſt rule is, that no perſon ſo devoted ſhould, during the whole time of his vow, taſte wine, or any thing that had wine in it, nor any other inflammatory liquor, which are incitements to luſt; that ſo by perfect temperance his ſpirits might receive no impediment in the ſervice of God. See *Pyle.*

Strong drink] Liquor made of dates, or other fruit. See *Lev.* x. 9. It is the ſame word which we render *ſtrong wine*, Num. xxviii. 7. and ſo it is underſtood by ſome in this place.

4 *All the days of his ſeparation,*] Some were perpetually Nazarites, being peculiarly devoted to God from the womb, as Sampſon and John Baptiſt. But Moſes here ſpeaks of ſuch as made themſelves Nazarites only for a time, which might be longer or ſhorter as they pleaſed. Thus S. Paul made a vow only for ſeven days, *Acts* xxi. 26, 27. See *Pat.*

From the kernels even to the huſk,] Or, *from the grape ſtones, even, &c.* i. e. no liquor made of any part of the grape.

5 *There ſhall no razor come upon his head,*] By *razor* is meant any inſtrument that took off the hair. This is the ſecond rule he was to obſerve, namely, to let the locks of his hair grow, to betoken auſterity, his renouncing the pleaſures of the world, and betaking himſelf to a ſeverer ſort of life. For the ſame reaſons ſuch perſons were wont not only to let their beards and hair grow, but to wear an hairy garment. Such an one

John Baptiſt wore, *Mat.* iii. 4. as Elijah did before him, 2 *Ki.* i. 8. Beſides it was a token that he had kept himſelf pure from all legal defilements: for if he had not, he muſt have ſhaved his head. Compare *ver.* 9. with *Lev.* xiv. 8, 9. See *Pat.* (A)

6 *He ſhall come at no dead body,*] A third rule was, that he ſhould come at no dead body, nor attend upon any funeral ſolemnity, no not of his neareſt relations. For ſuch defilements by the dead made men unclean ſeven days, ſo that they might not approach the place of divine worſhip, *Num.* xix. 11, 12, 13. Therefore, that the Nazarites might be always fit to attend upon the ſervice of God, they were to avoid this legal defilement. See *Pat.*

7 *He ſhall not make himſelf unclean for his father, &c.*] Thus the Nazarites were obliged to the ſame meaſure of legal purity as the high-prieſt himſelf, *Lev.* xxi. 11. This rule taught them to moderate their affections, and diſengage their hearts as much as poſſible from worldly objects, that they might be entirely ſet upon God, and heavenly things. See *Ainſw.*

The conſecration of his God is upon his head,] i. e. His hair upon his head is a ſign of his being peculiarly conſecrated to God. A Hebraiſm which the apoſtle imitates, 1 *Cor.* xi. 10. *The woman ought to have power upon her head*, i. e. ſhe ought to wear her hair in ſign of her ſubjection to the power of her huſband. It may be alſo rendered, after Le Clerc, *the crown of his God is upon his head*; for the word *nezer* ſignifies a *crown*, Ex. xxxix. 30. The grey hairs of a righteous man are called *his crown of glory*, Prov. xvi 31. Thus the Nazarite's hair, the ſign of his purity and conſecration to God, may not improperly be called *the crown of his God.* An. ante C. 1490.

9 *He hath defiled the head of his conſecration,*] By being where a dead body was, his head and whole perſon was defiled, and conſequently the hair of his head, which had been conſecrated to God, was *defiled* alſo, and ſo unfit to be offered to God, and burnt in his honour. Compare *ver.* 5. with *ver.* 18. On which account this polluted hair was to be ſhaved off, that new and holy hair might grow inſtead of it, as it follows.

In the day of his cleanſing, on the ſeventh day ſhall he ſhave it.] The ſhaving of the Head was a ſign of one's entring into a ſtate of purity, *Num.* viii. 7. *Lev.* xiv. 8. Thus the Nazarite being in a ſtate of legal defilement, by touching the dead, his Nazariteſhip was interrupted, and could not proceed: and therefore having remained in his unclean ſtate for a week, and then ſhaved off his polluted hair, that new and holy hair might grow inſtead of it, and having preſented ſuch offerings as the law preſcribes, *ch.* xix. 11, 12. *Lev.* xv. 14. he was to begin his vow of *purity* anew, and the former days of his Nazariteſhip were to go for nothing, *ver.* 12.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, to the door of the tabernacle of the congregation. 11 And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the dead, and ſhall hallow his head that ſame day. 12 And he ſhall conſecrate unto the LORD the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-offering: but the days that were before ſhall * be loſt, be- * Heb. *fall.*
cauſe his ſeparation was defiled.

EXPOSITION.

11 *For that he ſinned by the dead,*] i. e. He had contracted a legal uncleanneſs, by touching or being near a dead body: which, though it was involuntary, yet was a breach of the ceremonial law, and therefore thus to be purged. The reaſon of which was, according to the more judicious of the Rabbins, to make men cautious how they contracted any defilement. Whence that famous ſaying among them, *Diligence begets caution, and caution purity, and purity holineſs.* See *Pat.* Which ſhews that they conſidered the external purifications of the law, only as a means of promoting internal ſanctity and purity of mind.

12 *He ſhall conſecrate unto the Lord the days of his ſeparation,*] i. e. From the eighth day he ſhall begin his vow again, conſecrating to God the ſame number of days as he vowed at firſt.

A lamb of the firſt year,] Which was to be offered for defilements contracted accidentally, or through ignorance, *Lev.* v. 15.

The days that were before ſhall be loſt,] i. e. Shall not be reckoned. For inſtance, if he had vowed to be a *Nazarite* for a whole year, and in the twelfth month happened upon a dead carcaſe, all the foregoing eleven months went for nothing, and he was to begin his year's vow again.

NOTES.

(A) This law is thought to have been tranſlated from the Egyptians into the religion of the Hebrews, which was the opinion of St. Cyril, *l.* xvi. *de adorat.* where he ſays, Moſes knowing how hard it would be to bring the Iſraelites from the ill cuſtoms they had learnt in Egypt, moſt wiſely inſtituted the like rites to thoſe that were in uſe there; to the intent they might not perform ſuch worſhip any longer to dæmons, but to the Lord of all. Procopius upon the place has the ſame notion: *Græcorum liberi, ſi in nymphas vel montanas vel aquatiles incidiſſent comas nutriebant. Lex itaque, mala dæmonum conſuetudine dempta, ad Deum hoc ipſum transfert.* i. e. The Greeks let their hair grow in honour of the nymphs; and therefore the law, to aboliſh that wicked cuſtom, transferred that to God, which was done to dæmons. And this may be the reaſon why they are ſo often put in mind of *the Lord* in this law of the Nazarites: who are ſaid to be *ſeparated unto the Lord, ver.* 1, 5, 6. and the *conſecration of his God* is ſaid to be upon his head, *ver.* 7. and all the days of his ſeparation he was holy *to the Lord, ver.* 8. to put them in mind, that tho' they uſed this rite, which was common to other nations, yet it was in honour of the Lord only, whom they acknowledged to be the author of health, and ſtrength, and growth: for the devil alſo had his Nazarites, as appears from *Hoſ.* ix. 10. See *Patrick*, and *Spencer de leg. Heb. l.* iii. *Diſſ.* 1. *c.* 6.

An. ante C. 1490. 13 And this *is* the law of the Nazarite: When the days of his ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation. 14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt year without blemiſh, for a burnt-offering, and one ew-lamb of the firſt year without blemiſh, for a ſin-offering, and one ram without blemiſh, for peace-offerings, 15 And a basket of unleavened bread, cakes of fine flour mingled with oyl, and wafers of unleavened bread anointed with oyl, and their meat-offering, and their drink-offerings. 16 And the prieſt ſhall bring *them* before the LORD, and ſhall offer his ſin-offering, and his burnt-offering. 17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering. 18 And the Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offerings. 19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven. 20 And the prieſt ſhall wave them *for* a wave-offering before the LORD; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that the Nazarite may drink wine. 21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the LORD for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

EXPOSITION.

14 *And he ſhall offer his offerings unto the Lord, &c.*] When the ſtated time of his vow was expired, he was to conclude his Nazarite-devotion with three principal ſacrifices, viz. a *burnt-offering*, in teſtimony of his entire and unreſerved devotion, *Lev.* i. 3. a *ſin-offering*, for imploring pardon for his defects; and an *euchariſtical* or *peace-offering*, in gratitude to God, the Giver of all good.

15 *And a baſket of unleavened bread, &c.*] Beſides the fore-mentioned ſacrifices he was to bring a quantity of unleavened bread, and fine cakes waſhed over with pure oil, ſuch as are preſcribed at the conſecration of the prieſts, *Ex.* xxix. 2.

And their meat-offerings and their drink-offerings,] Which were annexed to the *burnt-offering*, and *peace-offering*, *Lev.* vii. 12. *Num.* xv. 2, 3, 4, 5. xxviii. 5, 7.

18 *And the Nazarite ſhall ſhave the head of his ſeparation,*] i. e. He ſhall ſhave the hair of his head, which was *ſeparated* or conſecrated to God, as a public teſtimony that he had ended his vow, and had no further obligation to let his hair grow. Thus this *ſhaving* off the hair differed, in all reſpects, from the former in *ver.* 9. which was in order to be thrown away as legally unclean; but this in thankfulneſs, to ſignify that he had attained to the perfection of a Nazarite, and therefore he burned his hair in honour of God, under the euchariſtical ſacrifice. See *Ainſw.* This paſſage ſerves to explain that in *Acts* xviii. 18. and xxi. 23.

Put it in the fire which is under their ſacrifice,] Not the fire of the altar, but that fire which was under the cauldron in which the peace-offerings were boiled. See *Pat.* So the Rabbins underſtand it; but it would ſeem to be meant rather of the fire of the altar. And thus it is underſtood by Philo and others. See *Le Clerc* and *Calmet.*

19 *And the prieſt ſhall take the ſodden ſhoulder of the ram,*] *The left ſhoulder*, as appears from *ver.* 20. where it is diſtinguiſhed from the *heave-ſhoulder*; i. e. the right ſhoulder, which was the prieſt's portion by a former law, *Lev.* vii. 32, 33. So that in the Nazarite's peace-offering the prieſt had a double portion.

20 *For a wave-offering,*] See on *Ex.* xxix. 27.

21 *Beſides that that his hand ſhall get,*] Beſides the fore-mentioned particulars, which were the prieſts portion, they might be as generous and liberal in their voluntary oblations as their circumſtances would allow, or their diſpoſitions inclined them.

22 And the LORD ſpake unto Moſes, ſaying, 23 Speak unto Aaron and unto his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them, 24 The LORD bleſs thee, and keep thee: 25 The LORD make his face ſhine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace. 27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

EXPOSITION.

22 *And the Lord ſpake unto Moſes, &c.*] Another order given, after the tabernacle was ſet up, and the general ſervices of it appointed, was the form of *bleſſing*, wherewith the congregation was to be diſmiſſed at the concluſion of the ſervice; and which the prieſt in waiting was to pronounce

with a loud voice, and his hands lifted up, *Lev.* ix. 22. *Deut.* xxi. 5. 1 *Chro.* xxiii. 13. See *Pyle.*

24 *The Lord bleſs thee, and keep thee:*] May God both beſtow upon thee plenty of good things, and preſerve thee in that happy ſtate.

25 *The Lord make his face ſhine upon thee,*] The *face* or *countenance* of God is ſaid to ſhine upon a perſon, when he enjoys the ſenſible effects of the divine favour, *Pſ.* xliv. 3. and cxix. 135. It is a metaphor taken from the ſun, whoſe light and heat cheers and enlivens the face of nature.

26 *The Lord lift up his countenance upon thee,*] To turn away one's face from a perſon, or to wear a down-caſt look in his preſence, is conſidered as a ſign of diſdain; on the contrary, we are apt to look with a fixed regard, and with countenance erect on thoſe we love and admire. Hence the metaphor of God's being ſaid to *lift up his countenance* on thoſe whom he loves, *Pſ.* iv. 6. See *Le Clerc.* An. ante C. 1490.

And give thee peace,] i. e. According to the Hebrew idiom, grant thee all kinds of bleſſings. See on *Gen.* xxxvii. 14.

27 *And they ſhall put my name upon the children of Iſrael,*] i. e. They ſhall bleſs them by calling upon the name of Jehovah, and recommending them to his unbounded goodneſs. It is a Hebraiſm, hardly to be adopted in any other language. It ſeems to be an alluſion to the ancient cuſtom of laying on, or lifting up of hands, in beſtowing benedictions, to ſignify the *impoſing* the *name* or bleſſing of God upon them. See *Ainſw.*

CHAP. VII.

AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them; 2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, * and were over them that were numbred) offered: 3 And they brought their offering before the LORD, ſix covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

* Heb. *who ſtood.*

EXPOSITION.

1 *On the day that Moſes had fully ſet up the tabernacle, &c.*] Which he did on the firſt day of the firſt month of the ſecond year after the *exodus*, Ex. xl. 17, 18. Here we may obſerve, as in many other places, particularly *Gen.* ii. 4. and xxxv. 3. that *day* is put for an indefinite *time*, and *on the day* is a Hebraiſm ſignifying *after ſuch a time.* See *ver.* 84, and 88. Therefore it might be better rendered, *What time Moſes had fully ſet up, &c.* For it appears from the foregoing part of the hiſtory, particularly from the ſecond chapter of this book, that this offering of the princes was made not only after the ſetting up of the tabernacle and conſecration of all its appurtenances; but after the camp was formed, and the tribes ranged under their ſeveral ſtandards. See on *ver.* 11. *Pat.* and *Le Clerc.*

And had anointed and ſanctified it,] See on *Lev.* viii. 10, 11.

The princes of Iſrael, &c.] The heads or chiefs of the ſeveral tribes mentioned *ch.* i. 5—16.

3 *Before the Lord,*] i. e. They were preſented to God at the door of the tabernacle, as it follows.

Six covered wagons,] Wagons that were covered above, for the conveniency of carrying the heavier parts of the tabernacle, and preſerving them from the injuries of the weather. They were probably very rich and ſumptuous, ſince two of the great men joined in the preſent of one wagon. See *Pat.* The original word ſignifies *coach-wagons*, as in the LXX. For *tſab*, which is here joined with *ghegloth*, *wagons*, ſignifies any thing that ſwells and bellies out. Hence it ſignifies a *tortoiſe*, Lev. xi. 29. from its convex ſhell; and a covered vehicle like a *coach*, Iſ. lxvi. 20. See *Ainſw.*

4 And the LORD ſpake unto Moſes, ſaying, 5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice. 6 And Moſes took the wagons and the oxen, and gave them unto the Levites. 7 Two wagons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice. 8 And four wagons and eight oxen he gave unto the ſons of Merari, according to their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt. 9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging unto them, *was that* they ſhould bear upon their ſhoulders.

EXPOSITION.

7 *Two wagons and four oxen to the ſons of Gerſhon,*] As they had the leſs burdenſome things to carry, *ch.* iv. 25. they had the fewer carriages allowed them.

8 *And four wagons and eight oxen—unto the ſons of Merari,*] Proportionable to their great burden, *ch.* iv. 28, 33.

Under the inſpection of Ithamar,] For he had the

An. ante C. 1490.

the care both of the Gerſhonites and Merarites, *ch.* iv. 28, 33.

9 *Becauſe the ſervice of the ſanctuary, &c.*] The LXX tranſlate it more literally: *Becauſe they had the ſervice of the holy thing*, (i. e. of the ark, *ch.* iv. 5, 15.) *they ſhall carry it on their ſhoulders.* This way of carrying the ark was both for greater dignity, and that the ſtructure of it might not be diſcompoſed, as it might have been by the ſhaking of a wagon. See *Pat.*

10 And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar. 11 And the LORD ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar. 12 And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah. 13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oyl, for a meat-offering: 14 One ſpoon of ten *ſhekels* of gold, full of incenſe: 15 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 16 One kid of the goats for a ſin-offering: 17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nahſhon the ſon of Amminadab.

18 On the ſecond day Nethaneel the ſon of Zuar, prince of Iſſachar, did offer. 19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 20 One ſpoon of gold of ten *ſhekels*, full of incenſe: 21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 22 One kid of the goats for a ſin-offering: 23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.

24 On the third day Eliab the ſon of Helon, prince of the children of Zebulun, *did offer*. 25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 26 One golden ſpoon of ten *ſhekels*, full of incenſe: 27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 28 One kid of the goats for a ſin-offering: 29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliab the ſon of Helon.

30 On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer*. 31 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 32 One golden ſpoon of ten *ſhekels*, full of incenſe: 33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 34 One kid of the goats for a ſin-offering: 35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Elizur the ſon of Shedeur.

36 On the fifth day Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*. 37 His offering was one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 38 One golden ſpoon of ten *ſhekels*, full of incenſe: 39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 40 One kid of the goats for a ſin-offering: 41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered*. 43 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 44 One golden ſpoon of ten *ſhekels*, full of incenſe: 45 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 46 One

46 One kid of the goats for a ſin-offering: 47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliaſaph the ſon of Deuel. An. ante C. 1490.

48 On the ſeventh day Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered.* 49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 50 One golden ſpoon of ten *ſhekels*, full of incenſe: 51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 52 One kid of the goats for a ſin-offering: 53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama the ſon of Ammihud.

54 On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh. 55 His offering *was* one ſilver charger of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 56 One golden ſpoon of ten *ſhekels*, full of incenſe: 57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 58 One kid of the goats for a ſin-offering: 59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel the ſon of Pedahzur.

60 On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered.* 61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 62 One golden ſpoon of ten *ſhekels*, full of incenſe: 63 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 64 One kid of the goats for a ſin-offering: 65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan the ſon of Gideoni.

66 On the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered.* 67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 68 One golden ſpoon of ten *ſhekels*, full of incenſe: 69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 70 One kid of the goats for a ſin-offering: 71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahiezer the ſon of Ammiſhaddai.

72 On the eleventh day Pagiel the ſon of Ocran, prince of the children of Aſher, *offered.* 73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 74 One golden ſpoon of ten *ſhekels*, full of incenſe: 75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 76 One kid of the goats for a ſin-offering: 77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel the ſon of Ocran.

78 On the twelfth day Ahira the ſon of Enan, prince of the children of Naphtali, *offered.* 79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering: 80 One golden ſpoon of ten *ſhekels*, full of incenſe: 81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 82 One kid of the goats for a ſin-offering: 83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira the ſon of Enan.

An. ante C. 1490.

EXPOSITION.

10 *Offered—for the dedicating of the altar,*] The altar had been before conſecrated or ſet apart for a *holy* and ſeparate uſe, by ſolemn ceremonies, which laſted ſeven days, *Ex.* xxix. 37. *Lev.* viii. 11. So that this *dedicating* here ſpoken of, ſignifies the firſt application of it to its proper uſe. Thus *Deut.* xx. 5. *to dedicate* a houſe, ſignifies *to begin to uſe and enjoy it*, which it would ſeem was done with certain ſolemn words and actions. See *Pat.* and *Selden de Syned. l.* iii. From this paſſage Le Clerc infers, that all the wilderneſs was not quite a deſart, but that in ſome places of it there was tolerable paſture, ſince the Iſraelites had ſtill ſo many cattle as to be able to ſupply the offerings here mentioned, and not only ſo, but for celebrating the paſſover, *ch.* ix. 5. which required a very large quantity of lambs and kids. See *Ex.* iii. 1. 1 *Sam.* xv. 9. and xxv. 2. where mention is made of the flocks of the Amalekites, and of Nabal's flocks in the wilderneſs of Paran.

11 *They ſhall offer—each prince on his day,*] Thus the dedication continued no leſs than twelve days, which made it very ſolemn, and gave every tribe an opportunity, by its repreſentative, to expreſs their devotion and reverence to God, and to find a gracious acceptance from him. When theſe twelve days began, is not eaſy to determine, but it is thus reaſonably computed: the tabernacle being erected on the firſt day of the firſt month of the ſecond year after the *Exodus*, Ex. xl. 17. ſeven days were ſpent in the conſecration of it, and the altar, &c. *Ex.* xxix. 37. On the eighth day began the conſecration of the prieſts, which laſted ſeven days longer, *Lev.* viii. 33. Then on the fourteenth day they kept the paſſover, and the feaſt of unleavened bread, *ch.* ix. 1. which laſted till the two and twentieth. The reſt of the month we may ſuppoſe to have been ſpent in delivering the laws mentioned in the book of *Leviticus*. After which, on the firſt day of the ſecond month, began the numbring of the people, *Num.* i. which may be ſuppoſed to have laſted three days. And then on the fourth the Levites were numbred, *Num.* iii. 14. On the next day we may ſuppoſe they were offered to God, and given unto the prieſts. On the ſixth day followed their conſecration, mentioned *ch.* viii. 7. On the ſeventh their ſeveral charges were parted among them, of which *ch.* iv. After which we may ſuppoſe the princes to have begun to offer on the eighth day of the ſecond month, which laſted twelve days, i. e. till the nineteenth day incluſively. And on the twentieth of this ſecond month they removed from Sinai to the wilderneſs of Paran, as we read *ch.* x. 11, 12. See *Pat.* from *Fortunatus Schacchus*.

12 *He that offered—the firſt day, was Nahſhon, &c.*] The prince of the tribe of Judah, *ch.* ii. 3. 'Tis obſerved that tho' Nahſhon offered firſt, (according to the order before fixed in *ch.* ii.) and might upon that account be envied, and was the more conſpicuous for the place he held; yet is he ſo far from being on that account more magnified, that he is the only perſon among theſe officers, who is not called here *prince* of his tribe. This might be intended in order to prevent envy and emulation among the leaders. *Kidder*. See on *ver.* 18.

13 *One ſilver charger,*] This charger, or broad diſh, appears to have been for the uſe of the altar of *burnt-offerings* in the court of the tabernacle; for all the veſſels of the ſanctuary were of gold. The uſe of it ſeems to have been for receiving the fleſh which was offered at the altar, or the fine flour for the meat-offerings: its weight was an hundred and thirty *ſhekels*, or about 65 ounces. The *bowl* again was for receiving the blood, and it weighed ſeventy ſhekels, or about thirty-five ounces.

14 *One ſpoon of ten ſhekels of gold,*] Both the metal, and what was in it, ſhows this *ſpoon* to have been for the uſe of the golden altar. The Hebrew word *chaph* ſignifies any hollow or concave veſſel. Some take it for a cenſer, or vaſe, for containing incenſe. See on *Ex.* xxv. 29. Others for a *ſpoon* to take up the incenſe, in order to throw it upon the coals in the *cenſer*. What favours this laſt opinion is, that we find this inſtrument diſtinguiſhed from the *cenſer*, and joined with it, 1 *Kings* vii. 50. 2 *Chro.* iv. 22. 'Tis true, in the ceremony of the ſolemn expiation the high-prieſt was to take up the incenſe in his hand, and throw it on the ſacred fire, *Lev.* xvi. 12. But it might be otherwiſe ordered on other occaſions. See *Calmet*.

15 *One young bullock, &c.*] As theſe ſacrifices were ſo many, 'tis probable that the reſt of the great men of the tribe of Judah joined with Nahſhon in their contributions towards it, and that he offered in their names. And the ſame is to be obſerved as to the offerings of the other chiefs.

For a burnt-offering,] This ſignified their dedicating themſelves wholly to God. See on *Lev.* i. 3.

16 *For a ſin-offering,*] As an acknowledgment of their ſinfulneſs before God, and a ſign of their application to his mercy for pardon. Tho' the ſin-offering is here mentioned after the burnt-offering, yet it was commonly offered firſt, it being moſt fit that men ſhould begin their religious addreſſes to God with acts of humiliation, and expreſſions of repentance. See on *Lev.* viii. 22.

17 *Peace-offerings,*] This ſacrifice was the laſt, and on a part thereof the people feaſted, in token of communion and reconciliation with God, in conſequence of their renewed repentance and dedication of themſelves, ſignified by the former ſacrifices. See on *Lev.* iii. 1.

18 *On the ſecond day, Nethaneel—did offer,*] This tribe, and Zebulun, being under the ſtandard of Judah, are the next that offer. And it may be obſerved, once for all, that there is no difference in the offerings of theſe princes; but all offered plate of equal weight, and an equal number of ſacrifices. This might be ſo ordered to prevent any occaſion of envy, vain-boaſting, and emulation, among men of equal authority and place. A Greek or Roman hiſtorian would have ſaid in one word, *they all offered alike*, without repeating the ſame words twelve times over. But ſuch repetitions are more ſuitable to the ſimplicity of the primitive times. Hence we meet with ſo many of them in Homer, who is thought to have lived near to the times of Moſes. See *Le Clerc*.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold: 85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four

four hundred *ſhekels*, after the ſhekel of the ſanctuary. 86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*. 87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve. 88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed. An. ante C. 1490.

EXPOSITION.

84 *In the day when it was anointed,*] The dedication laſting *twelve* days, it is apparent the word *day*, in this place, ſignifies the time, were it more or leſs, wherein a thing was done, as is ſaid on *ver.* 1. See *ver.* 88.

85 *All the ſilver veſſels weighed two thouſand and four hundred ſhekels,*] i. e. About twelve hundred Roman ounces, or an hundred pounds troy. The whole weight is thus accurately ſet down by Moſes, that the prieſts might know exactly how much gold and ſilver they had received, and that none of it might be ſacrilegiouſly purloined. See *Le Clerc.*

88 *And all the oxen for the—peace-offerings, were twenty and four,*] Double the number of the burnt-offerings, becauſe the *peace-offerings* were for the offerers to feaſt upon, together with the prieſts, and as many of their friends as they choſe to invite, *Lev.* vii. 15, 29—34.

This was the dedication of the altar,] It is called the *dedication*, becauſe it was the firſt ſolemn ſacrifice that was offered either in behalf of the tribes or of particular perſons. See on *ver.* 10. We may obſerve that both the altars muſt have been now dedicated to their firſt uſe on the peoples account; becauſe the great quantity of incenſe here preſented muſt have been offered on the golden altar, as the fleſh of the beaſts was on the great brazen altar; tho' this altar only is here mentioned as principal, agreeable to the common way of ſacred writing. See *Pyle.*

After that it was anointed,] This explains the meaning of *on the day* which is uſed, *ver.* 1. and 84. (A)

89 And when Moſes was gone into the tabernacle of the congregation, to ſpeak with * him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

* That is, *God.*

EXPOSITION.

89 *And when Moſes was gone into the tabernacle to ſpeak with him,*] i. e. *With God.* It ſeems to refer particularly to the two occaſions he had of conſulting God about the offerings of the princes, *ver.* 4, 11. See *Wells's Paraph.*

And—Moſes—heard the voice of one ſpeaking unto him, from off the mercy-ſeat, &c.] This explains the manner how God communicated his will to Moſes, not by ſome impreſſion upon his mind in a viſion, or by repreſenting things to him in a dream; but by a clear and diſtinct *voice* that he heard of one ſpeaking to him *from between the cherubims*, as he ſtood in the outward part of the ſanctuary, though at the ſame time he ſaw no image or ſimilitude. See *Pat.* and *Le Clerc.* Thus we are to underſtand theſe expreſſions of God's ſpeaking from the mercy-ſeat, *Ex.* xxv. 22. *Lev.* i. 1. and his calling to particular perſons, *Num.* xii. 4, 5. And hence it is that the moſt holy place, where was the ark and mercy-ſeat, whence the divine voice proceeded, is called *Debir, the oracle,* 1 *Kings* vi. 23. See *Ainſw.*

CHAP. VIII.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light * over againſt the candleſtick. 3 And Aaron did ſo; † he lighted the lamps thereof, over againſt the candleſtick; as the LORD commanded Moſes.

* Read, *On all ſides of the candleſtick.*
† Read, *He lighted the lamps on all ſides of the candleſtick.*

NOTES.

(A) Tho' ſacrifices themſelves were in the nature of ſupplications, yet 'tis likely they that offered them made their humble petitions with them. And ſo the Gentiles always did at the dedication of their temples or altars, an inſtance of which is obſerved out of Gruter by Fort. Scacchus, and by Selden, in theſe words: HANC TIBI ARAM JUPITER OPT. MAX. DICO DEDICOQUE UTI SIS VOLENS PROPITIUS MIHI COLLEGISQUE MEIS, &c. which is a dedication of an altar to Jupiter, with a prayer that he would be gracious to him that dedicated it, and to his friends. The like dedication there is of a temple to Priapus, near Padua, with this prayer, that he would conſtantly guard their fields, &c. See *Patrick,* and *Selden de Syned. c.* 14.

4 And

An. ante C. 1490. 4 And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying,*] This, and what follows concerning the Levites, ſeems to have been delivered after the order for giving them to the prieſts, and ſettling their ſeveral charges, *ch.* iii. iv.

2 *Shall give light over againſt the candleſtick,*] Rather, *Shall ſhine from before the face of the candleſtick*; i. e. Shall enlighten the room on all ſides of the candleſtick; for there were no windows in the ſanctuary, ſo that all the light came from the candleſtick. See *Pat.* and *Jun.* & *Tremel.* Or it may ſignify, that he ſhould light the whole *ſeven lamps*, which were *before the face of the candleſtick*; i. e. which branched out from all ſides of the *ſhaft*, called *the candleſtick*, *Ex.* xxv. 35.

3 *He lighted the lamps over againſt the candleſtick,*] Rather on all ſides of the candleſtick; i. e. *which branched out from the candleſtick*, as is explained in the former verſe.

4 *The candleſtick was of beaten gold,*] See on *Ex.* xxv. 31.

5 And the LORD ſpake unto Moſes, ſaying, 6 Take the Levites from among the children of Iſrael, and cleanſe them. 7 And thus ſhalt thou do unto them, to cleanſe them: Sprinkle water of purifying upon them, and * let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelves clean. 8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oyl, and another young bullock ſhalt thou take for a ſin-offering. 9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the whole aſſembly of the children of Iſrael together: 10 And thou ſhalt bring the Levites before the LORD, and the children of Iſrael ſhall put their hands upon the Levites: 11 And Aaron ſhall † offer the Levites before the LORD, *for* an ‡ offering of the children of Iſrael; that ** they may execute the ſervice of the LORD. 12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites. 13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them *for* an offering unto the LORD. 14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine. 15 And after that, ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering. 16 For they *are* wholly given unto me from among the children of Iſrael; inſtead of ſuch as open every womb, *even inſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me. 17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for myſelf: 18 And I have taken the Levites for all the firſt-born of the children of Iſrael. 19 And I have given the Levites *as* †† a gift to Aaron, and to his ſons, from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary. 20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them. 21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanſe them. 22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before Aaron and before his ſons: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

* Heb. *let them cauſe a razor to paſs over*, &c.

† Heb. *wave.*

‡ Heb. *wave-offering.*

** Heb. *they may be to execute*, &c.

†† Heb. *given.*

EXPOSITION.

5 *And the Lord ſpake unto Moſes,*] What follows plainly belongs to what was ſaid *ch.* iii. 6. There Moſes is ordered *to give* the Levites to Aaron and his ſons; and here he is directed to ſee them conſecrated to that ſervice by the following rites and ceremonies.

7 *Sprinkle water of purifying upon them,*] Heb. Sprinkle the *ſin-water* upon them; i. e. the

the water of purification from ſin. As the ſacrifice of atonement for ſin is called the *ſin-offering*. See *Ainſw.* This water was prepared with the aſhes of a red heifer, which had been offered for a burnt-offering, *ch.* xix. 17.

And let them ſhave all their fleſh,] Another ſign of their entring into a ſtate of purity, (See on *Lev.* xiv. 8, 9.) the ſtudy whereof is incumbent on all, but chiefly on the miniſters of religion. 'Tis probable that the ſame ceremony was obſerved by the prieſts on the day of their conſecration, tho' we have no precept concerning it. See *Calmet.*

And waſh their clothes,] Another rite, expreſſive of moral purity. See on *Gen.* xxxv. 2. and *Ex.* xxix. 4. (A)

8 *Then let them take a young bullock,*] For a *burnt-offering*, as appears from *ver.* 12.

With his meat-offering,] Rather, *flower*, or *bread-corn offering*, (ſee on *Lev.* ii. 1.) which always accompany'd the burnt-offering. *Num.* xv. 9.

Another young bullock—for a ſin-offering,] This being offered for the whole body of the Levites, is the ſame ſacrifice that is ordered as a *ſin-offering* for the whole congregation, *Lev.* iv. 13, 14. Tho' the ſin-offering be mentioned laſt, yet it was probably offered firſt, as appears from *ver.* 12. See alſo on *Lev.* viii. 22.

9 *And thou ſhalt gather the whole aſſembly of the children of Iſrael,*] By their elders or repreſentatives, which is the meaning of this phraſe, *ch.* xxv. 7. xxxv. 12. *Joſ.* xx. 6. *Jud.* xxi. 10, 13, 16. See *Pat.*

10 *The children of Iſrael ſhall put their hands upon the Levites,*] i. e. A certain number of the principal Iſraelites; or they ſhall do it by their rulers who were their repreſentatives. For the rite of *laying on of hands*, ſee on *Ex.* xxix. 10. By this ſign the children of Iſrael ſignified their ſeparating the Levites to the ſervice of the ſanctuary inſtead of their firſt-born, and transferring upon them the charge which would otherwiſe have belonged to the firſt-born. See *ver.* 16. and *ch.* iii. 12.

11 *Aaron ſhall offer, &c.*] Heb. *Shall wave the Levites for a wave-offering.* See on *Ex.* xxix. 27. 'Tis probable that Aaron, lifting up his hands, and turning about to all quarters of the heavens, as he did when he offered a wave-offering, the Levites, after his example, imitated the ſame motion, and ſo were offered, as it were, a wave-offering to God. See *Pat.* Le Clerc conjectures that they were only preſented before God at the altar, or went round about the altar at Aaron's command; for the word often ſignifies *to offer* in general.

12 *The Levites ſhall lay their hands upon the heads of the bullocks,*] As Aaron and his ſons did upon the heads of the ſacrifices that were offered for them, *Ex.* xxix. 10, 15. This rite ſignified their transferring their guilt upon the head of thoſe victims, praying that God would accept of the victims blood inſtead of theirs which they had forfeited, as in the poet's words:

Cor pro corde precor, pro fibris ſumito fibras,
Hanc animam tibi nos pro meliore damus.
Ov. Faſt. vi. 161. See *Le Clerc.*

The other for a burnt offering,] As a public teſtimony of their dedicating themſelves wholly to God. See *Le Clerc* and on *Lev.* i. 3.

13 *And thou ſhalt ſet the Levites before Aaron and his ſons, and offer them, &c.*] They were offered unto God before, *ver.* 11. and therefore the meaning is, *Thou ſhalt preſent them to Aaron and his ſons, after having offered them as an offering unto the Lord.* So alſo *ver.* 15. *The Levites ſhall go in to do the ſervice of the tabernacle, and thou ſhalt cleanſe them*; i. e. after thou ſhalt have cleanſed them. See *Pat.*

14 *And the Levites ſhall be mine,*] i. e. They ſhall be my peculiar ſervants, be free from taxes, and all military ſervice, and attend upon the tabernacle as porters, ſingers, &c. See *Grotius*, and on *ch.* iii. 6.

15 *And thou ſhalt cleanſe them, &c.*] It ought to be rendered, *after thou haſt cleanſed them*, as Le Clerc has it. See on *ver.* 13.

16 *They are wholly given,*] Heb. *given, given*, i. e. They are conſecrated to me in the fulleſt manner; being firſt devoted by the children of Iſrael's laying their hands on them, *ver.* 10. and then by Aaron's *waving* them as a *wave-offering* to the Lord, *ver.* 11.

Inſtead of ſuch as open every womb,] See on *ch.* iii. 12.

17 *For all the firſt-born—are mine, &c.*] See on *Ex.* xiii. 2.

On the day that I ſmote] The word *day* comprehends the night alſo, *Gen.* i. 5. or rather it ſignifies time indefinite, as *Num.* vii. 1. for properly the firſt-born of Egypt were ſmitten at midnight, *Ex.* xii. 29. See *Grotius*, and *Ainſw.*

19 *I have given the Levites as a gift to Aaron*] Heb. *I have given the Levites given, &c.*] i. e. I have given to Aaron the Levites that were given to me, *ver.* 16.

To do the ſervice, &c.] i. e. To do that ſervice which the firſt-born of Iſrael ſhould have done themſelves, had not the Levites been taken for them. What that ſervice was, has been ſaid on *ch.* iii. 6.

And to make an atonement for the children of Iſrael,] This is not to be underſtood of a proper atonement by offering ſacrifice, for that was the work of the prieſts alone. But the Levites are ſaid to *make an atonement* for the Iſraelites, becauſe being regularly called to perform the duties of the tabernacle, their ſervice was acceptable to God, rendered him propitious, and averted his diſpleaſure from Iſrael, as is intimated in the following words. Thus Phinehas is ſaid to have *made atonement for Iſrael*, *ch.* xxv. 13. becauſe his pious zeal againſt two notorious offenders averted the public judgment from the community. See *Ainſw.* and *Le Clerc.*

NOTES.

(A) The prieſts of Egypt in like manner ſhaved their whole bodies every third day, as a mark of purity and cleanlineſs, *Herodot.* ii. 37. Hence in authors the Egyptian prieſts are ſometimes characterized by the name of *the bald tribe*, *grege calvo*, *Juv. Sat.* vi. In like manner the heathens had their water of luſtration, wherewith they were wont to ſprinkle themſelves in token of purification, as in Virgil *Æn.* VI.

Idem ter ſocios pura circumtulit unda,
Spargens rore levi, & ramo felicis Olivæ.

See more of this in the note on *Gen.* xxxv. 2. But Le Clerc juſtly obſerves that the Jews and Gentiles agreeing in this rite, is no proof that the one borrowed it from the other; for being ſo ſimple in itſelf, and a natural emblem of the thing it was deſigned to repreſent, it might offer itſelf to the mind of all without any teaching.

An. ante C. 1490. *That there be no plague, &c.*] That by officiating in the houſe of God, they may prevent others from preſumptuouſly intermeddling in ſacred things, and ſo incurring thoſe judgments which are due to ſuch profanation and irreverence.

23 And the LORD ſpake unto Moſes, ſaying, 24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward, they ſhall go in * to wait upon the ſervice of the tabernacle of the congregation: 25 And from the age of fifty years they ſhall † ceaſe waiting upon the ſervice *thereof*, and ſhall ſerve no more: 26 But ſhall miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

* Heb. *to war the warfare of*, &c.

† Heb. *return from the warfare of the ſervice.*

EXPOSITION.

24 *From twenty and five years old and upward, they ſhall go in.*] At *five and twenty* they entered upon the common ſervices belonging to the cuſtody of the tabernacle. But they were not to be carriers till thirty, when they were arrived at their full ſtrength and vigour. See on *ch.* iv. 3. Le Clerc is of opinion that *five and twenty* is a wrong reading, and that it ought to be read *thirty*. But this he ſuppoſed only to ſave the appearance of contradiction between this paſſage and that other now quoted.

To wait upon the ſervice of the tabernacle,] Heb. *war the warfare of the tabernacle.* See on *ch.* iv. 3.

25 *And from the age of fifty years they ſhall ceaſe waiting, &c.*] Heb. *They ſhall return from the warfare of their ſervice.* i. e. At fifty they ſhall be excuſed from carriages, and all the toilſome part of the ſervice, and attend only upon the eaſier duties of their miniſtry, as it follows.

26 *But ſhall miniſter with their brethren—to keep the charge.*] In taking care of the tabernacle, unto which they were to be a guard. See on *ch.* iii. 6. *Pat.* Some render it, *They ſhall miniſter to their brethren*, by keeping the charge of them; i. e. they ſhall be their *counſellors* and *inſtructors*, to teach their younger brethren the duties of their office. See the *Samar. Verſion*, *Grotius*, *Jun. & Tremel.*

And ſhall do no ſervice,] Heb. *Serve no Service.* Which may either ſignify, They ſhall do no ſervile laborious work; or in general, They ſhall be exempt from doing any part of the Levitical ſervice, only direct and inſtruct others in the doing of it; as it is underſtood by Grotius and others.

CHAP. IX.

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year, after they were come out of the land of Egypt, ſaying, 2 Let the children of Iſrael alſo keep the paſſover at his appointed ſeaſon. 3 In the fourteenth day of this month * at even, ye ſhall keep it in his appointed ſeaſon: according to all the rites of it, and according to all the ceremonies thereof ſhall ye keep it. 4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſover. 5 And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the LORD commanded Moſes, ſo did the children of Iſrael.

* Heb. *between the two evenings.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] Or *had ſpoken*, for he now relates what happened before the numbring of the people, the conſecration of the Levites, and other matters recorded in the former chapters. See on *Num.* i. 1, 2. and on *ch.* vii. 11. See alſo *Pat.* and *Le Clerc.* Hence it is that the Hebrews allow *there is no order of time obſerved in the law*; but things that followed in order of time, are ſometimes put firſt in order of narration. But the reaſon why this account of their keeping the paſſover is poſtponed to this place, ſeems to be in order to introduce the inſtitution of the ſecond paſſover, kept the 14th day of the ſecond month, *ver.* 11. which was after the aforeſaid muſter of the people and conſecration of the Levites. See *Ainſw.*

2 *Let the children of Iſrael alſo keep the paſſover,*] The firſt order for the obſervation of it being, that they ſhould *keep this ſervice when they came to the promiſed Land*, Ex. xii. 25. they might have concluded there was no obligation upon them to keep it in the wilderneſs, had it not been for this ſpecial precept. See *Pat.* This paſſage ſhews that the Iſraelites were far from being deſtitute of cattle in the wilderneſs, ſince they could not have kept the paſſover without a very large ſtock of lambs and kids. See on *ch.* vii. 10. Some think they purchaſed cattle from the Iſhmaelites, and other Arabian nations in their neighbourhood. See *Le Clerc.* Which is not improbable. Beſides, it appears from *Ex.* xii. 38. with *Num.* xi. 22. that they ſtill had flocks and herds of their own, which they brought with them from Egypt.

3 *In the fourteenth day of this month at even, &c.*] Of this firſt month of the eccleſiaſtical year, commanded *Ex.* xii. 6.

According to all the rites of it, &c.] Mentioned *Ex.* xii. 9, 10, 11, &c.

5 *They kept the paſſover—in the wilderneſs*] Where they reſted almoſt a whole year; but after they removed from thence, they were in ſo unſettled

unſettled a condition, that they did not even circumciſe their children, (*Joſ.* v. 5.) who conſequently could not eat the paſſover, *Ex.* xii. 48. nor would they have been obliged, as was ſaid, to keep it now, without this ſpecial command. See *Pat.* An. ante C. 1490.

6 And there were certain men who were defiled by the dead body of a man, that they could not keep the paſſover on that day: and they came before Moſes, and before Aaron on that day. 7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed ſeaſon among the children of Iſrael? 8 And Moſes ſaid unto them, Stand ſtill, and I will hear what the LORD will command concerning you. 9 And the LORD ſpake unto Moſes, ſaying, 10 Speak unto the children of Iſrael, ſaying, If any man of you, or of your poſterity, ſhall be unclean by reaſon of a dead body, or *be* in a journey afar off, yet he ſhall keep the paſſover unto the LORD. 11 The fourteenth day of the ſecond month at even they ſhall keep it, *and* eat it with unleavened bread and bitter *herbs*. 12 They ſhall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the paſſover, they ſhall keep it.

EXPOSITION.

6 *Certain men—defiled by the dead—could not keep the paſſover, &c.*] The touch of a dead body being reckoned one of thoſe things which rendered a man *unclean*, he was not allowed in that ſtate to intermeddle with ſacred things; in order to remind that groſs people of the reverence due to God and religion. See on *Num.* xix 13.

They came before Moſes,] The law mentioned *ch.* v. 2. whereby ſuch perſons were to be put out of the camp, was not yet made. See *Pat. Le Clerc*, and *Kidder*.

7 *Wherefore are we kept back,*] They thus confidently expoſtulate with Moſes, becauſe in the firſt inſtitution of the paſſover there is no mention of ſuch unclean perſons being excluded from that ſacrifice. And though it might poſſibly be inferred from the law, *Lev.* vii. 20. that perſons in their condition were not to partake of that ſacred banquet; yet conſidering that all the Iſraelites are expreſsly commanded to celebrate the paſſover, *Ex.* xii. 47. they might think this particular caſe of the paſſover feaſt an exception from that law, and therefore have recourſe to Moſes for a deciſion. See *Calmet*.

That we may not offer an offering of the Lord,] Or, *the offering*, meaning the paſſover, which was an euchariſtical ſacrifice or peace-offering, the blood whereof was offered unto God. See *Le Clerc*, *Pat.* and on *Ex.* xii. 6.

8 *I will hear what the Lord will command concerning you,*] It appears from this place that Moſes went into the ſanctuary to conſult the oracle of God whenever he had occaſion, and was anſwered by an audible voice from the mercy-ſeat. See on *ch.* vii. 89.

10 *If any man—be unclean by reaſon of a dead body,*] And the ſame is to be underſtood of all other caſes of legal uncleanneſs, for it is oppoſed to *the man that is clean, ver.* 13. See *Pat.*

Or be in a journey afar off,] Out of his own country, for it is inferred from *Deut.* xvi. 2. that it could not be kept any where but in Judea.

12 *They ſhall leave none of it till the morning,*] See on *Ex.* xii. 10.

Nor break a bone of it,] See on *Ex.* xii. 46.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſover; even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the LORD in his appointed ſeaſon: that man ſhall bear his ſin. 14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the LORD, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

EXPOSITION.

13 *Shall be cut off.*] i. e. *Separated from the community*; which might be done either by death, or by baniſhment, or ſimply by excommunicating the perſon, i. e. diveſting him of all the religious privileges which belonged to him as a member of the Jewiſh commonwealth, and ranking him in the ſtate of a mere Heathen. But it is generally underſtood of *cutting off* by death. See *Le Clerc*, and on *Gen.* xvii. 14.

14 *And if a ſtranger—will keep the paſſover,*] One of another nation who had renounced idolatry, and was by circumciſion initiated into the Jewiſh religion; otherwiſe he could not be permitted to keep it, *Ex.* xii. 44, 48, 49.

15 And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. 16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

An. ante C. 1490. night. 17 And when the cloud was taken up from the tabernacle; then, after that, the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents. 18 At the commandment of the LORD the children of Iſrael journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle, they reſted in the tents. 19 And when the cloud * tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the LORD, and journeyed not. 20 And *ſo* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. † 21 And *ſo* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it* was by day or by night that the cloud was taken up, they journeyed. 22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael abode in their tents, and journeyed not: but when it was taken up, they journeyed. 23 At the commandment of the LORD they reſted in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD at the commandment of the LORD by the hand of Moſes.

* Heb. *prolonged.*

† Heb. *was.*

EXPOSITION.

15 *And on the day that the tabernacle was reared up,*] Being now come to the decampment of the Iſraelites from mount Sinai, it was natural for Moſes to mention by what direction theſe decampments were made, viz. by direction of the *cloud of glory*, which, from the firſt erecting of the tabernacle, fixed itſelf upon it as a ſymbol of the Divine Preſence, (*Ex.* xl. 34.) and continually appeared in the form of a dark cloud by day, and of a luminous cloud ſhining like fire by night. See *Pyle.*

The tent of the teſtimony] So called becauſe of the ark which contained the divine law or teſtimony, i. e. the ten commandments. See on *Ex.* xxv. 16.

16 *The cloud covered it by day,*] The *day* is not in the original, yet the ſenſe ſhews it to be underſtood, agreeably to what we are told before, *Ex.* xiii. 21. (A)

17 *And when the cloud was taken up, &c.*] The motion or reſt of this divine cloud was the conſtant ſignal, the one for the marches, the other for the encampments of the Iſraelites, during the whole time of their travels in the wilderneſs. See *Pyle.*

19 *And when the cloud tarried long, &c.*] Whenever the cloud roſe up, and moved from off the tabernacle, be it by night or day, they immediately broke up and followed its courſe; and where-ever or how long ſoever it reſted over the tabernacle again, be it for never ſo long or ſhort a time, the camp ſettled and took up their reſidence, not ſtirring again till warned by the next ſignal of its movement. See *Pyle.*

20 *And ſo it was when the cloud was a few days upon the tabernacle.*] *They tarried a few days in the ſame place*, or ſome ſuch words ſeem to be underſtood.

21, 22 *Whether it was by day or by night, &c.*] Thus, how tedious and irkſome ſoever their particular travels, or ſtations might be, and however impatiently deſirous the people were of arriving at the promiſed land, yet they reſigned themſelves to the conſtant direction of this heavenly guide, and never dared to ſtir but by the ſpecial appointment of God, under the miniſtry of Moſes his ſervant and prophet. See *Pyle.*

22 *Or a year,*] Heb. *The days*, i. e. the annual revolution of *days*, which is called *the days* by way of eminence, as being the moſt remarkable diviſion of time.

23 *At the commandment of the Lord they reſted, &c.*] This is no leſs than thrice repeated, for which Le Clerc finds no better reaſon than the ſimplicity of the Hebrew manner of writing; for in primitive times men wrote much in the ſame manner as they ſpoke, often repeating the ſame thing that they might be the better underſtood, as we do in common converſation. But the reaſon, Maimonides ſays, (*More Nev. p.* iii. *c.* 50.) of Moſes's being ſo particular in this relation, and repeating ſo often this circumſtance of their *marching* and *reſting* at the command of God, was to confute the opinion of the Arabians and others, who imagined the reaſon of the Iſraelites ſtaying ſo long in the wilderneſs, was becauſe they had loſt their way. To this, he obſerves, was a

NOTES.

(A) Perhaps it was from this appearance of the Cloud over the tabernacle, towards which the Jews directed their worſhip, that the Pagan opinion aroſe, of the Jews worſhipping a cloud:

Quidam ſortiti metuentem ſabbata patrem,
Nil præter nubes, & cœli numen adorant.
JUV. SAT. XIV.

Le Clerc obſerves that generals had ſometimes contrived a natural artifice ſomewhat like this, to anſwer the purpoſe of a ſignal to their troops: Q. Curtius tells us, that Alexander the Great finding the ſound of trumpet not loud enough to be heard amidſt the tumult of his army, erected a pole over his tent, from whence a ſignal was exhibited equally conſpicuous to all, which was a fire appearing by night, and ſmoke by day. *Tuba, cum caſtra movere vellet, ſignum dabat; cujus ſonus plerumque, tumultuantium fremitu exoriente, haud ſatis exaudiebatur. Ergo perticam, quæ undique conſpici poſſet, ſupra prætorium ſtatuit, ex qua ſignum eminebat pariter omnibus conſpicuum; obſervabatur ignis noctu, fumus interdiu.*

very

very idle conceit, ſince the way from mount *Horeb* to *Cadeſh-Barnea* on the borders of Canaan, was a known beaten road, and not above eleven days journey, *Deut.* i. 2. which it was hardly poſſible for them to miſs, far leſs to wander backward and forward in a bewilder'd condition for forty years. See *Pat.*

By the hand of Moſes.] i. e. By the miniſtry of Moſes, who was their lawgiver and director under God, and who at every *march* and *encampment* accompanied the divine ſignal with a ſolemn prayer, ſaying, when the ark ſet forward, *Riſe up, Lord, let thine enemies be ſcattered, &c.* And when it reſted, *Return, O Lord, unto the many thouſands of Iſrael*, Num. x. 35, 36. See *Ainſw.* An. ante C. 1490.

CHAP. X.

AND the LORD ſpake unto Moſes, ſaying, 2 Make thee two trumpets of ſilver; of an whole piece ſhalt thou make them: that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps. 3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the door of the tabernacle of the congregation. 4 And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee. 5 When ye blow an alarm, then the camps that lie on the eaſt-parts ſhall go forward. 6 When you blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for their journeys. 7 But when the congregation is to be gathered together; you ſhall blow, but you ſhall not ſound an alarm. 8 And the ſons of Aaron the prieſts ſhall blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations. 9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets; and ye ſhall be remembred before the LORD your God, and ye ſhall be ſaved from your enemies. 10 Alſo in the day of your gladneſs, and in your ſolemn days, and in the beginnings of your months, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

EXPOSITION.

2 *Make thee two trumpets of ſilver,*] Some time before they decamped from mount Sinai, Moſes was ordered to cauſe two ſilver trumpets to be made. Only *two* are ordered for preſent uſe, becauſe the prieſts, the ſons of Aaron, were then but two; but afterwards when the prieſts were more numerous, they were increaſed in proportion; and in Solomon's time we read of an *hundred and twenty prieſts ſounding with trumpets*, 2 Chro. v. 12. They were to be of *ſilver*, which gave them a ſhriller ſound, and, according to Joſephus's deſcription of them, *Ant. l.* iii. 12. they were much after the ſame form as ours, being a cubit long, and narrow like a pipe, but wider at the bottom. See *Pat.* and *Pyle.* It is obſerved by antiquaries, that trumpets were anciently uſed inſtead of bells; ſo Propertius, *L.* IV. *El.* i.

Buena cogebat priſcos acid verba Quirites.

And Euſtathius upon Homer, *p.* 1138, ſays the Egyptians uſed a trumpet of ram's horn, whereof Oſiris was the inventor, when they called the people to their ſacrifices. It would ſeem that upon the blowing of theſe ſacred trumpets at the tabernacle, the ſignal was anſwered by others, or by acclammations throughout the camp; for the ſound of two trumpets can hardly be ſuppoſed capable of reaching to the outmoſt bounds of a camp, which, at a reaſonable computation, muſt have conſiſted of three millions of ſouls. See *Le Clerc.* But why may we not as well ſuppoſe that the prieſts ſounded the trumpets in different places of the camp, moving from one place to another, ſo as to make all hear the ſummons?

Of one piece,] The Hebrew word may be rendered either *ſolid, beaten*, or *of one piece*. See on *Ex.* xxv. 18. Their being ſtruck out of one piece ſerved to make the ſound more diſtinct and loud.

3 *And when they ſhall blow with them, &c.*] When *they*, i. e. the prieſts, *ver.* 8. ſhall blow an equal, uniform ſound, *ver.* 7. with both the trumpets, as appears from *ver.* 4. this was to be underſtood as a ſignal for ſummoning the whole body of the people to the tabernacle upon ſome religious account.

4 *If they blow but with one trumpet, &c.*] If only one trumpet ſounded an even and continued ſound, it was intended to ſummon the repreſentatives of the people to attend Moſes, to conſult about the affairs of the publick.

5 *When ye blow an alarm,*] i. e. With a quick, broken, and quavering ſound; ſuch as Virgil calls *fractus ſonitus tubarum*; and Ennius ſtill more expreſſive,

At tuba terribili ſonitu taratantara *dixit.*

The camps that lie on the eaſt ſhall go forward,] Upon the firſt ſignal of *alarm*, the camp of Judah was to move, and ſo the reſt in the ſame order wherein they are directed to encamp, *ch.* ii. See there on *ver.* 3.

An. ante C. 1490.

7 *When the congregation is to be gathered together, you ſhall blow.*] As there were no legiſlative powers intruſted any where in this conſtitution, the natural revenues ſettled; and there being no ſoldiery in pay, all holding their eſtates by military ſervice, there was no reaſon for new taxes: ſo that the Hebrew *congregation* or parliament could have no buſineſs, either to make new laws, or raiſe money. The things therefore in which the conſent and authority of the people was requiſite, and for which the congregation was to be convened, was war and peace with neighbour-nations, differences between tribes, receiving and eſtabliſhing principal officers and magiſtrates. See *Lowman's Diſſertat. on the Civil Government of the Hebrews.*

8 *The ſons of Aaron ſhall blow with the trumpets,*] None were permitted to ſound theſe trumpets, upon any occaſion, but the prieſts; God appointing theſe his own miniſters to it, that greater regard might be paid to theſe ſoundings, as if he himſelf called upon them to attend his ſummons.

9 *And if you go to war, &c.*] Theſe trumpets were alſo to be uſed in ſummoning the armies of Iſrael to go forth to battle, and previouſly to that, in calling the people together to implore a bleſſing upon their arms, as the latter part of this verſe intimates, and as it is explained by Maimonides and other ancient interpreters. Which interpretation is alſo confirmed by the prophet Joel, *ch.* ii. 1, 15. where at the ſame time that the *alarm* of war is ordered to be *ſounded*, a faſt is ordered to be proclaimed by blowing of the trumpet. See *Pat.*

And ye ſhall be remembred] The ſounding of trumpets in war was a kind of call upon God to aſſiſt them, and a ſign to the people to implore and rely upon the divine aid. Thus we read 2 *Chro.* xiii. 14, 15. that Judah ſeeing themſelves beſet with dangers *before and behind, cried unto the Lord, and the prieſts ſounded with the trumpets, &c.*

And ye ſhall be ſaved from your enemies.] Which is ſtill to be underſtood with this condition, *that they turned to him with unfeigned repentance.* See *Pat.*

10 *Alſo in the days of your gladneſs*] A fourth uſe of theſe trumpets was, to be ſounded upon all ſolemn days of rejoicing and publick thankſgiving. Thus it was when Solomon had built the temple, 2 *Chro.* v. 12. and vii. 6. at laying the foundation of the ſecond temple, *Ez.* iii. 10. and at the dedication of the walls of Jeruſalem, *Neh.* xii. 27, 35. See *Pat.* and *Le Clerc.*

And in the beginning of your months,] When ſpecial ſacrifices were appointed to be offered to God, *Num.* xxviii. 11, 14. with the ſolemnity of blowing of trumpets, *Pſ.* lxxxi. 3. And it appears from 2 *Ki.* iv. 23. *Iſ.* lxvi. 23. *Am.* viii. 5. that the Jews regarded thoſe new moons or beginnings of their months next to their ſabbath, as times of ſolemn religious worſhip, and reſt from worldly affairs. See *Pat.* (A)

Over the burnt-offerings,] Eſpecially the morning ſacrifice, at the offering of which the trumpets began to ſound. See 2 *Chro.* xxix. 26, 27. where we read that Hezekiah revived this uſage, which had been intermitted. See *Le Clerc.*

That they may be to you for a memorial,] See on *Ex.* xxviii. 29. As the blowing the trumpet was a kind of invocation of the Deity, to *remember* his people, ſo it ſerved at the ſame time to excite the people to worſhip God with the greater fervour and intenſeneſs of devotion, *Pſ.* cl. 3. See *Le Clerc.*

11 And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony. 12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran. 13 * And they firſt took their journey, according to the commandment of the LORD by the hand of Moſes. 14 In the firſt *place* went the ſtandard of the camp of the children of Judah, according to their armies: and over his hoſt *was* Nahſhon the ſon of Amminadab. 15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar. 16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon. 17 And the tabernacle was taken down; and the ſons of Gerſhon, and the ſons of Merari ſet forward, bearing the tabernacle. 18 And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur. 19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai. 20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel. 21 And the Kohathites ſet forward, bearing the ſanctuary;

* Read, *And thoſe in the firſt place took their journey, &c.—even in the firſt place went, &c.*

NOTES.

(A) The obſerving the firſt day of the month being only mentioned in general with other feſtivals, as a known cuſtom, ſome argue from thence, that in the moſt ancient times, before the law of Moſes, new moons were obſerved with feſtival joy. Of which, tho' we can have no certainty, yet it is probable, that the ancient idolatry of worſhipping the ſun, moon, and ſtars, had given riſe to the cuſtom of obſerving the firſt day of the month in honour of the moon. From which Moſes, acting under God's direction, intended to preſerve the Jews, by appointing thoſe ſacrifices, and that feſtival joy, which had been obſerved on a ſuperſtitious account, to be henceforth conſecrated to the true God. See on *ch.* xxviii. 11. Be that as it will, we find the firſt day of the month was much obſerved among the heathens. Thus the Athenians had a law, ταις νεμηνιαις θυειν, to offer ſacrifices upon the new moons; and Plutarch ſays it was ιερωτατη ἡμερα, *a moſt holy day*; and on it they were wont to go up to the Acropolis, and pray for the public welfare of the city, and for their own private happineſs, See *Sam. Petiti Comment. in leges Atticas.*

and

and † *the other* did ſet up the tabernacle againſt they came. 22 And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud. 23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur. 24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni. 25 And the ſtandard of the camp of the children of Dan ſet forward, *which was* the rere-ward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai. 26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran. 27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan. 28 ‡ Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward.

An. ante C. 1490.

† That is, *the Gerſhonites and the Merarites:* See ver. 17.

‡ Heb. *Theſe.*

EXPOSITION.

12 *Out of the wilderneſs of Sinai,*] Where they had ſtaid near a year, viz. eleven months and twenty days. Compare *Ex.* xix. 1. with *ver.* 11th of this chapter.

And the cloud reſted,] After three days march, *ver.* 33.

In the wilderneſs of Paran,] The wilderneſs of Paran, properly ſo called, is a part of the deſart of Arabia Petræa, lying between Hazeroth to the weſt, and mount Seir to the eaſt, *Gen.* xiv. 6. We are to obſerve, that though Moſes mentions this as their firſt ſtation after decamping from the wilderneſs of Sinai, they made two ſtations before they came hither, the firſt at *Kibroth-hattaavah*, the ſecond at *Hazeroth*, *ch.* xi. 34, 35. and then their third encampment was in the wilderneſs of *Paran*, Num. xii. 16. See *Le Clerc*. But Mr. Wells conjectures, that the wilderneſs of *Paran* is taken in ſcripture ſometimes in a larger, and ſometimes in a ſtricter ſenſe. In the larger ſenſe it ſeems to have denoted all the deſart tract lying between the wilderneſs of *Shur* weſtward towards Egypt, and mount Seir or the land of Edom eaſtward; between the land of Canaan northward, and the Red-Sea ſouthward. In which ſenſe it comprehends *Kibroth-hattaavah*, and *Hazeroth*; and in this ſenſe Moſes ſeems to have underſtood it in this verſe, as alſo in *Deut.* i. 19. *When we departed from Horeb, we went through all that great and terrible wilderneſs, &c.* i. e. the wilderneſs of Paran in its larger acceptation; for in its ſtricter acceptation, as it is taken for part of the deſart of ſtony Arabia, it ſeems not to have been ſo very *great and terrible a wilderneſs*. See *Wells's Geog. Vol.* II. *ch.* ii. *ſ.* 4.

13, 14 *And they firſt took their journey, according to the commandment of the Lord.*] Heb. *And thoſe in the firſt place ſet forward, according to the commandment of the Lord,—even in the firſt place ſet forward the ſtandard of Judah, &c.* It is true there ſeems to have been a ſpecial direction for this firſt removal, *Deut.* i. 6, 7. but the connection of the 13th verſe with the 14th ſhews that the words relate chiefly to the order of their march.

17 *And the ſons of Merari ſet forward,*] Theſe two families of the Levites having taken down the tabernacle, as ſoon as the cloud was taken up from it, followed the three tribes that encamped under the ſtandard of Judah, bearing ſuch parts of the tabernacle as were committed to their charge, *ch.* iv. 25, 31.

21 *And the Kohathites ſet forward,*] This other claſs of Levites ſet forward in the middle of the four camps, following the three tribes that marched under the ſtandard of Reuben, and carrying the ark, the golden table, the golden altar, the candleſtick, and other things belonging to the ſanctuary, *ch.* iv. 15, 16. while the two foremention claſſes went before, to get the tabernacle fitted up for the reception of the ark againſt their arrival at the next ſtation. See *Pat. Le Clerc*, and *Pyle.*

And the other did ſet up the tabernacle, &c.] *The other* is not in the original, therefore Le Clerc renders it: *They*, (i. e. the Kohathites) *command that the tabernacle ſhould halt, &c.* i. e. they ordered the ſons of Gerſhon and Merari to ſtop, till they ſhould get up with them, that ſo all the Levites might march together, in *the midſt of the camp*, as is appointed, *ch.* ii. 17. Calmet explains it, the Kohathites ſet up the tabernacle againſt they (i. e. the prieſts) arrived; which is a very natural explication of the paſſage.

25 *Dan—which was the rere-ward of all the camps,*] The Hebrew word which we render *rere-ward*, ſignifies properly *gathering*, and ſo ought to be rendered, *Dan ſet forward, gathering to it all the camps*; i. e. all the reſt of the people who belonged not to any particular *camp*, but to all the camps in general; namely, ſuch as were under twenty years old, all unclean perſons, who were ſhut out of the camp, *ch.* v. 2. together with the mixed multitude that came with them out of Egypt. All theſe were *gathered to*, and came after the ſtandard of Dan.

29 And Moſes ſaid unto Hobab the ſon of Raguel the Midianite, Moſes father in law, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and we will do thee good: for the LORD hath ſpoken good concerning Iſrael. 30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred. 31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes. 32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the LORD ſhall do unto us, the ſame will we do unto thee.

EXPO-

An. ante C. 1490.

EXPOSITION.

29 *Moſes ſaid unto Hobab, the ſon of Raguel,*] i. e. the ſon of Jethro; for Raguel, or Reuel, was another name for Jethro. See on *Ex.* ii. 18. So the ſenſe is, that Jethro having gone back to his own country, *Ex.* xviii. 27. Hobab his ſon, and the brother of Moſes's wife, had accompany'd Moſes all the time he ſtaid near Sinai, which was not far from Midian; but now that the Iſraelites were marching away from that neighbourhood, he thought to return home; but Moſes urges his ſtay with a good deal of warmth. See *Pat.* and *Calmet.*

Moſes father in-law,] Theſe words naturally refer to Raguel, which was another name for Jethro, the father-in-law of Moſes. See on *Ex.* ii. 18. Though ſome refer them to Hobab, and then inſtead of *his father-in-law*, it muſt be tranſlated *his kinſman*, as in the Vulgate; for ſo the word *Choten* is thought to ſignify, *Jud.* i. 16. iv. 11. See *Pat.* But Le Clerc, referring the word father-in-law to *Hobab*, takes him to be the ſame with *Jethro*, and Raguel for his father, or Moſes's wife's grand-father.

We are journeying, &c.] i. e. To the land of Canaan; for thither they were to have been brought ſhortly after this removal, had it not been for their unbelief, as appears from *Deut.* i. 6, 7.

31 *Leave us not—foraſmuch as thou knoweſt, &c.*] He being a borderer upon this wilderneſs, was well acquainted with every part of it, and the better able to adviſe them how to defend themſelves, on all ſides, from the people that might be injurious to them; which made Moſes ſo earneſt with him to ſtay with them. See *Pat.* Le Clerc alledges, that Moſes made this requeſt to Hobab, before he knew that the cloud of glory was to be their perpetual guide; otherwiſe he muſt have known, that the Iſraelites could have no need of a human guide. But without having recourſe to that ſuppoſition, others are of opinion, that altho' the cloud conducted them ſo as to fix their march and encampment, and ſhew them, *in general*, what courſe they were to take, yet as to the particular direction of the road and paſſages, they might be left to human prudence, care, and examination. See *Calmet* and *Pyle.*

Thou mayeſt be to us inſtead of eyes,] A very ſignificant expreſſion, importing, that he ſhould be to them as a guide to the blind. Several ancient verſions give a different turn to theſe words, probably, in order to reconcile them with the promiſe of the divine conduct. The Chaldaic paraphraſe, in particular, explains it thus: *Thou knoweſt how we have encamped in the wilderneſs; and thine eyes have ſeen the miracles which have been wrought for us.* The Samaritan thus: *Thou knoweſt our encampments—and haſt been to us inſtead of eyes.* But this cannot be a juſt tranſlation, for Hobab had not yet followed their camp. The Syriac thus: *Thou ſhalt be dear to us as our eyes.* The LXX: *Thou ſhalt be as a ſenator amongſt us.* The counſellors of princes being ſometimes called *their eyes.*

32 *What goodneſs the Lord ſhall do unto us, the ſame will we do unto thee,*] Accordingly, Moſes having prevailed with him to accompany them, he and his poſterity were ſettled among the Iſraelites, *Jud.* i. 16. iv. 11. See *Pat.* and *Calmet.* On the other hand, if with Le Clerc we take *Hobab* to be another name for Jethro, then there is reaſon to believe, that Moſes did not prevail with him to ſtay, as he juſtly infers from *Ex.* xviii. 27. But thoſe paſſages in *Judges* juſt quoted, compared with that in *Exodus*, make the other opinion more probable, viz. That *Hobab* was the ſon of Jethro, and was prevailed on to accompany Moſes into the land of Canaan, tho' his father, being an old man, returned home, as being unable to bear the fatigue of their peregrinations.

33 And they departed from the mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to ſearch out a reſting-place for them. 34 And the cloud of the LORD *was* upon them by day, when they went out of the camp. 35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, LORD, and let thine enemies be ſcattered; and let them that hate thee, flee before thee. 36 And when it reſted, he ſaid, Return, O Lord, unto the * many thouſands of Iſrael.

* Heb. *ten thouſand thouſands.*

EXPOSITION.

33 *And the ark—went before them,*] It is ſaid, *ver.* 21. that the ſanctuary, including *the ark*, &c. was carried between the two firſt ſtandards, and the two laſt; i. e. *in the midſt of the camp*, *ch.* ii. 17. So that the meaning of this verſe muſt be, that the cloud which was over the ark, *went* before the one half of the people, and was always in view of the reſt, guiding and directing their motions, as a general does his army, tho' he be not in the front of it. See *Pat.* and *Le Clerc.* Or, which will remove all ſhadow of difficulty, we may tranſlate the words literally thus: *The ark of the Lord marched in their preſence*, or *in their view.* The cloud was over it in the midſt of all the army, and conſpicuous to their view. See *Calmet.*

To ſearch out a reſting place,] i. e. To direct them in finding it out. Accordingly Le Clerc renders it, *to find out*; for that is plainly the meaning of the word in this place.

35 *Riſe up, &c.*] This expreſſion denotes God's exerting his power to take vengeance on his enemies, in oppoſition to *ſitting ſtill*, which is a poſture of indolence and inaction. See *Iſ.* xxxiii. 10. *Job* xxxi. 14. Le Clerc takes the imperative to be here put for the future; ſo explains it as a declaration of what ſhould happen, if God vouchſafed to be their leader: *Riſe up, Lord, and thine enemies ſhall be ſcattered, &c.*

Thine enemies—thoſe that hate thee,] i. e. The enemies of thy true religion, who ſhall offer to oppoſe our paſſage into the promiſed land.

36 *Return, O Lord, &c.*] i. e. Let thy divine preſence in the cloud take up its fixed reſidence again over the ark for the ſafety of this thy people,

ple, whom thou haſt ſo greatly multiplied. See *Pyle*.

Unto the many thouſands of Iſrael, Unto is not in the original, therefore it may be rendered as in the LXX, *Return, Lord, the many thouſands of Iſrael*, namely, *to their reſt*. See *Ainſw*. An. ante C. 1490.

CHAP. XI.

AND *when* the people * complained, † it diſpleaſed the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and conſumed *them that were* in the uttermoſt parts of the camp. 2 And the people cried unto Moſes: and when Moſes prayed unto the LORD, the fire ‡ was quenched. 3 And he called the name of the place ‖ Taberah: becauſe the fire of the LORD burnt among them.

* Or, *were as it were complainers.*
† Heb. *it was evil in the ears of*, &c.
‡ Heb. *ſunk.*
‖ That is, *A burning.*

EXPOSITION.

1 *And when the people complained,*] Heb. *as it were complained*; i. e. They began to mutter ſome complaints, and, for a while, kept their diſcontent from coming to Moſes's ear. The ground of their murmuring we are told, *ver.* 4, 5. It was becauſe they grew weary of the manna, upon which they had now lived for a year, and their ſqueamiſh appetite began to crave variety of food. See *Pat.*

It diſpleaſed the Lord,] Tho' their diſcontent did not at firſt break forth into open murmurings againſt Moſes, yet God ſaw the fretful, mutinous diſpoſition of their minds, and teſtify'd his diſpleaſure againſt them.

And the fire of the Lord burnt among them,] i. e. They were conſumed by lightning, which is called *the fire of God*, 2 *Kings* i. 12. *Job* i. 16. See *Pat.* and *Calmet*. Le Clerc thinks it might be by one of thoſe fiery blaſting *winds* which are incident to thoſe countries, and which are mentioned in Scripture, *Ezek.* xviii. 10. xix. 12.

Conſumed them that were in the uttermoſt parts of the camp,] Where was the mixt multitude that came out of Egypt, as is obſerved, *ch.* x. 25. For among them it appears that theſe murmurings began, *ver.* 4. But Bochart (*Hieroz. p.* I. *l.* II. *c.* 34.) alledges, that the word which we tranſlate *the uttermoſt parts*, ſignifies *throughout*, and then the meaning will be, that ſome were conſumed in every part of the camp where they began to make complaints. See *Pat.* In ſupport of his opinion, he produces *Iſ.* lvi. 11. *Jer.* l. 26. but they are not parallel inſtances; for there it is *from the uttermoſt parts*, but here *in the uttermoſt parts*.

2 *And the people cried unto Moſes,*] This calamity threw them into ſuch conſternation that they immediately applied to Moſes to deprecate the divine diſpleaſure.

The fire was quenched,] i. e. The lightning ceaſed from any further execution.

3 *And he called the name of the place Taberah,*] i. e. The place of *burning*. The ſame place which for another reaſon is called *Kibroth-hattaavah*, *ver.* 34. This name is given to the place, in order to perpetuate the memory of this ſignal event to poſterity, as a warning to them, to beware of offending in the ſame manner. See how the apoſtle applies this paſſage for the inſtruction of us Chriſtians to beware of diſcontent and ſedition, 1 *Cor.* x. 10, 11, 12.

4 And the mixt multitude that *was* among them, * fell a luſting: and the children of Iſrael alſo † wept again, and ſaid, Who ſhall give us fleſh to eat. 5 We remember the fiſh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: 6 But now our ſoul *is* dried away; *there is* nothing at all, beſides this manna, before our eyes. 7 And the manna *was* as coriander-ſeed, and the ‡ colour thereof as the colour of bdellium. 8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſte of it was as the taſte of freſh oyl. 9 And when the dew fell upon the camp in the night, the manna fell upon it.

* Heb. *luſted a luſt.*
† Heb. *returned and wept.*
‡ Heb. *eye of it as the eye of.*

EXPOSITION.

4 *And the mixt multitude that was among them,*] People of other nations, eſpecially Egyptians, who, invited by the miraculous deliverance out of Egypt, became proſelytes to their religion, and followed the camp, *Ex.* xii. 38.

And the children of Iſrael alſo wept again,] *Wept again*, i. e. they again complained and murmured. Tho' God had viſited them with late tokens of his diſpleaſure, *ver.* 1. yet they renewed their mutinous complaints. See *Le Clerc*. But others refer this *again* to their former murmuring, mentioned *Ex.* xvi. which happened about a year ago, when the manna was firſt ſent. This ſin was much aggravated upon the following accounts: 1. They declared their diſtruſt of God's power and providence, of which they had had great experience. See on *Ex.* xvi. 2. with *ver.* 4, 18. *Pſal.* lxxviii. 22. 2. They unthankfully deſpiſed God and his former mercies, *ver.* 6, 7, 20. 3. They covetouſly deſire fleſh, when they had much cattle of their own, *Ex.* xii. 32, 38. with *Num.* xxxii. 4. *Kidder*.

5 *We remember the fiſh, &c.*] The river Nile, and the lakes of Egypt, particularly the lake Mœris, are famed for having been ſtocked with plenty of fiſhes, *Herodot. l.* 1. *c.* 149. And to this Iſaiah alludes, *ch.* xix. 8. See *Pat.* and *Calmet*. The diſcontent whereof the Egyptian proſelytes

An. ante C. 1490.

proſelytes appear to have been the fomenters, having now ſpread among the Iſraelites, they openly reproach their deliverer, as having decoyed them from a plentiful country, where the ſea and river fed them with ſuch delightful variety of fiſh, and the rich ſoil abounded with the beſt herbs, ſallets, and fruits. All which they had now exchanged for a miſerable, ſtarving condition; with nothing but *manna* to cloy, rather than to comfort and nouriſh them. See *Pyle*. What a ſtrong picture is here given us of the ſlaviſh illiberal ſpirit of the Jewiſh nation? How could they have ſhewn a higher degree of baſe ingratitude, than thus to forget their late ſignal deliverance from that miſerable oppreſſion under which they groaned, and, notwithſtanding their happy freedom, their peaceful enjoyment of all the neceſſary good things of life, under the patronage of their Almighty King, who had undertaken to conduct them into a land *flowing with milk and honey*; to long to return to Egyptian bondage, and merely for the ſake of gratifying a carnal appetite, to be willing to reſume their chains.

The onions,] Ludolphus interprets it, *Lettuce*, or *Sallets*, which he ſays were moſt excellent in Egypt, *Diſſert. de Locus, p.* ii. *c.* 14. See *Pat.* But there is no occaſion for any alteration, ſince travellers aſſure us that the Orientals, particularly the Turks and Arabians, uſe a great deal of garlick and onions. And in ſo much requeſt was *garlick* among the ancients, that Homer (*Il.* xi. 629.) makes it a part of the entertainment which Neſtor ſerves up to his gueſt Machaon. See *Calmet*. (A)

6 *Our ſoul is dried away,*] i. e. Our life, our ſtrength is conſumed away. It is an expreſſion of the ſame import with that of the pſalmiſt, *My heart is withered like graſs*, Pſ. cii. 4. See *Calmet*. The word *nepheſch*, the *ſoul*, is ſometimes put for the ſenſual appetites, the *animal paſſions*. We render it *luſt*, Pſ. lxxviii. 18. and in the ſame ſenſe it occurs, *Iſ.* xxix. 8. xxxii. 6. and lviii. 10. which comes to the ſame ſenſe, namely, "We wither and pine away in the reſtleſs cravings of a famiſhed appetite. See *Le Clerc*.

There is nothing beſides this manna before our eyes.] Though they had ſome cattle, *ver.* 22. yet it would ſeem they had them not in ſuch plenty nor cheapneſs, that the populace could have them for food. See *Le Clerc*, and on *ch.* vii. 10.

7 *The manna was as coriander-ſeed,*] See on *Ex.* xvi. 31.

The colour of it as the colour of bdellium,] Bochart takes *bedolah* for pearl, (ſee on *Gen.* ii. 12.) which is white, and ſo agrees to the colour of this *manna*, *Ex.* xvi. 31. whereas he alledges that the gum called *bdellium* is black. But Le Clerc ſhews from good authors, that the Arabic *bdellium* was of a whitiſh yellow.

8 *Gathered it, and ground it—and baked it, &c.*] i. e. It was of ſuch an excellent compoſition, that it might be dreſſed divers ways, or eaten as it fell. Which Moſes mentions to ſhew the people's ingratitude in deſpiſing ſo agreeable a food. See *Pat.* But from this circumſtance Le Clerc infers this *manna* to have been of a different nature from ours; for the common *manna* is of ſuch a clammy and viſcid ſubſtance, that it is not fit for grinding.

The taſte of it was as the taſte of freſh oil,] When newly fallen, it taſted like honey; but when prepared by boiling or baking, it taſted like freſh oil. See on *Ex.* xvi. 31. Or it was at once ſmooth and ſoft as oil, and ſweet as honey, two of the choiceſt proviſions of nature.

9 *The manna fell upon it,*] i. e. Upon the dew, whereby it was kept clean and pure for their uſe. See *Ex.* xvi. 14.

10 Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed. 11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me? 12 Have I conceived all this people? have I begotten them, that thou ſhouldſt ſay unto me, Carry them in thy boſom (as a nurſing-father beareth the ſucking child) unto the land which thou ſwareſt unto their fathers? 13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh that we may eat. 14 I am not able to bear all this people alone, becauſe *it is* too heavy for me. 15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

NOTES.

(A) Tis alledged that the Egyptians even worſhipped leeks and onions, as ſymbols of ſome of their divinities: *Allium, cæpaſque inter Deos, in jurejurando, habet Ægyptus*, ſays *Pliny, Hiſt. Nat. l.* xix. *c.* 6. So *Juvenal. Sat.* XV.

Quit neſcit, Voluſi Bithynice, qualia demens
Ægyptus portenta colat:———
Porrum & cæpe nefas violare & frangere morſu.
O ſanctas gentes quibus hæc naſcuntur in hortis
Numina!

"How Egypt mad with ſuperſtition grown
"*Makes* Gods of monſters, but too well is known:
"'Tis mortal ſin an onion to devour,
"Each clove of garlick is a ſacred pow'r.
"Religious nations ſure, and bleſt abodes,
"Where ev'ry orchard is o'er-run with Gods!

Hence ariſes a queſtion, how the Iſraelites durſt venture to violate the national worſhip, by eating thoſe ſacred plants? But we may anſwer in the firſt place, that whatever might be the caſe of the Egyptians in later ages, 'tis not probable that they were arrived at ſuch a pitch of ſuperſtition in Moſes's time; for we find no footſteps thereof in Herodotus, the moſt ancient of the Greek Hiſtorians. 2. Theſe writers now quoted appear to be miſtaken in imagining thoſe herbs to have been really the objects of religious worſhip. The prieſts indeed abſtained from the uſe of them, and ſeveral other vegetables, and this might give riſe to the opinion of their being reverenced as divinities, but the uſe of them was not prohibited to the people, as is plain from the teſtimonies of ancient authors, particularly of Diodorus Siculus, *l.* 1. *p.* 80. See *Le Clerc*, and *Calmet in locum.*

EXPO-

An. ante C. 1490.

EXPOSITION.

10 *And the anger of the Lord was kindled*] i. e. He was juſtly diſpleaſed with this perverſe and ungrateful behaviour. God, who is perfectly wiſe and good, cannot but be diſpleaſed with ſuch as are diſobedient to his will; but we ought to beware of underſtanding this and the like ſcripture expreſſions literally, as if his diſapprobation of vice was accompanied with any thing like that *anger* and perturbation which in our weak minds are the ordinary concomitants of reſentment.

11 *And Moſes ſaid unto the Lord,*] He repaired to the ſanctuary to bewail his hard condition before God.

Wherefore have I not found favour in thy ſight.] He laments that contrary to his own deſire, *Ex.* iv. 10, 13. the charge of ſo numerous and untractable a people ſhould be laid upon his ſingle ſhoulders.

12 *Thou haſt ſaid unto me, carry them in thy boſom, as a nurſing-father beareth the ſucking-child.*] Thou haſt made me as their common father, ſo that I cannot help feeling their grievances, and in all their complaints and peeviſh humours muſt treat them with the anxious concern of a parent towards his little fractious infant. A very lively expreſſion to denote that tenderneſs and fatherly affection which princes ought to have for their people. See *Pat.*

14 *I am not able to bear all this people alone, &c.*] It is beyond my ſtrength to undergo the toil of hearing all their complaints, and appeaſing all their tumults. For though Moſes had ſeveral perſons appointed to aſſiſt him, by Jethro's advice, *Ex.* xviii. 21. yet all the weighty and difficult cauſes were ſtill brought before himſelf, to whom alſo the laſt appeal was made in every cauſe. See *Ex.* xviii. 22. See *Pat.*

15 *And if thou deal thus with me, kill me, &c.*] He begs therefore that God would pleaſe either to eaſe him of the burdenſome charge, or to take him out of the world, and rid him of a life ſo troubleſom and even inſupportable. See *Pyle.*

Let me not ſee my wretchedneſs.] i. e. *Live moſt wretched*, as to ſee death is *to die*, Pſ. lxxxix. 48. He ſpeaks like an affectionate parent of the people, who makes their ſufferings his own. And indeed what could make a prince of ſuch paternal tenderneſs more *wretched*, than to ſee the Iſraelites ſo untoward, not only againſt himſelf, but againſt the indulgence of heaven; to ſee them by their perverſeneſs drawing down ſuch direful calamities upon themſelves, and the enemies of God rejoicing in their ruin? See *Pat.*

16 And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them, and bring them unto the tabernacle of the congregation, that they may ſtand there with thee. 17 And I will come down and talk with thee there: and I will take of the ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone. 18 And ſay thou unto the people, Sanctify yourſelves againſt to morrow, and ye ſhall eat fleſh (for you have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat. 19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 29 *But* even a whole * month, until it come out at your noſtrils, and it be loathſome unto you: becauſe that ye have deſpiſed the LORD which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt? 21 And Moſes ſaid, The people amongſt whom I *am, are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month. 22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them? 23 And the LORD ſaid unto Moſes, Is the LORDS hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

* Heb. *month of days.*

EXPOSITION.

16 *Seventy of the elders—whom thou knoweſt to be the elders*] God, in a moſt compaſſionate manner, without any tokens of diſpleaſure at the over-paſſionate remonſtrance of Moſes, tells him he ſhould have proper aſſiſtants in the government of this uneaſy people; and accordingly orders him to ſummon ſeventy perſons, of gravity and authority among the tribes. See *Ex.* xxiv. 1. By *elders* here it ſeems plain, that we are to underſtand not merely men advanced in years, but *elders* in dignity, men whoſe age, experience and breeding, rendered them venerable, and whoſe underſtanding and authority had advanced them to be *officers* and judges. See on *Gen.* l. 7. where the word *elders* is emphatically uſed in this ſenſe.

Bring them unto the tabernacle of the congregation,] For there the great aſſemblies and courts of judicature were held, *ch.* xxvii. 2.

17 *And I will come down*] I will manifeſt myſelf preſent in a viſible manner, *ver.* 25.

And I will take of the ſpirit, which is upon thee, and will put it upon them.] i. e. I will endue them with the ſame ſpirit of government, or with thoſe gifts of wiſdom, judgment, courage, &c. which I have beſtowed upon thee. For the *ſpirit* is often put for the gifts of the ſpirit, or ſpiritual gifts, 1 *Cor.* xiv. 12, 32. *Gal.* iii. 2, 5. juſt as the Holy Ghoſt is put for the gifts of the Holy Ghoſt, *John* vii. 39. *Acts* xix. 2, 6. Compare *Ex.* xxviii. 3. 2 *Ki.* ii. 15. See *Ainſw.* and on *ver.* 25.

And

An. ante C. 1490.

And they ſhall bear the burden of the people with thee,] Bp. Patrick explains it, "They ſhall aſſiſt thee in the hearing and judging of ſuch cauſes as have hitherto been reſerved to thee alone." But it don't appear that they were appointed to be judges, but rather to be monitors and cenſors of the people. See on *ver.* 25. Therefore Le Clerc explains it, "They ſhall be furniſhed with authority to curb the mutinous ſpirit of the people, and thereby will make thy charge lighter and more eaſy." See *Le Clerc.* The Rabbins make this the original inſtitution of their Sanhedrim, which, they ſay, laſted from Moſes to the end of the republic. But it has been obſerved already, that theſe ſeventy were appointed at this time not to civil rule, for that they had before, being choſen out of thoſe rulers or *elders* who had been appointed *Ex.* xviii. 24. for the ordinary adminiſtration of juſtice. But what Moſes wanted was, men of authority to join him in quelling the people; and to qualify them for this office, God endued ſeventy of theſe elders with the ſame ſpirit of prophecy as he had. So that this was an extraordinary inſtitution, and there is no mention of its being to be continued. See *Le Clerc's Diſſertation on the Sanhedrim*, at the end of the ſecond vol. of his *Commentary.* Mr. Lowman thinks theſe ſeventy extraordinary *elders* were coadjutors to Moſes in his council how to anſwer the people's complaints. They were a conſtant privy-council to the judge; a conſiderable part of the *ſtates-general* of the united tribes. So that all matters judiciary, ſuch, I mean, as were more difficult, and were by appeal referred from the inferior judges, belonged to their cognizance.

18 *Say—unto the people—ſanctify yourſelves,*] In the former verſes God is pleaſed to ſatisfy Moſes's requeſt, and in the following, the people's. *Sanctify*, i. e. *prepare* and *make yourſelves ready* to receive with gratitude this preſent from God. Sometimes the word ſignifies ſimply to *prepare*, *Jer.* vi. 4. xii. 3. and li. 28. See *Pat.* This *preparation* was probably to be made by waſhing their bodies, and performing the uſual rites of purification. See on *Gen.* xxxv. 2. and *Ex.* xix. 10. *Le Clerc.*

19 *Ye ſhall eat not one day, &c.*] As they did about a year ago, *Ex.* xvi. 12.

20 *Until it come out at your noſtrils,*] i. e. Till your impatient appetites be glutted, and by another inſtance of divine power, you be convinced to your ſhame, how irreligiouſly, diſtruſtfully, and vilely ungrateful you have been againſt God, under all his mercies and providences towards you. The expreſſion, *coming out at the noſtrils*, preſents a very ſtrong, though diſagreeable idea of ſatiety and ſurfeit, when the overloaded ſtomach diſburdens itſelf at mouth and noſtrils.

21 *And Moſes ſaid, the people—are ſix hundred thouſand footmen,*] Who were able to bear arms, beſides women, children, and ſlaves, *Num.* i. 46. who may be ſuppoſed, at leaſt, five times as many, i. e. three millions in all. See *Pat.*

And thou haſt ſaid, &c.] The words may be conſidered as a ſudden ſally of paſſionate admiration, how ſuch a proviſion could be made for ſuch a vaſt number. See *Pat.* and *Calmet.*

22 *Shall all the fiſh of the ſea be gathered,*] Not of the ocean in general, for that would be too great an hyperbole; but of the Red Sea, which was not far from them. See *Le Clerc.*

23 *Is the Lord's hand waxed ſhort?*] i. e. Is the divine power diminiſhed? *Iſ.* l. 2. lix. 1. The ſame metaphor is uſed in other languages.

An neſcis longas regibus eſſe manus.

"Kings have long hands. See *Le Clerc.*

24 And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle. 25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe *. 26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp. 27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp. 28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men, anſwered and ſaid, My lord Moſes, forbid them. 29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the LORDS people were prophets, *and* that the LORD would put his ſpirit upon them. 30 And Moſes gat him into the camp, he and the elders of Iſrael.

* Read, *And they added not.*

EXPOSITION.

24 *And Moſes went out,*] Either from the ſanctuary, whither he had repaired to make his addreſſes to God; or he *went out* of his tent to the people.

25 *And the Lord came down, &c.*] i. e. The *Shechinah*, the cloud of glory, the ſymbol of the divine preſence was ſeen to deſcend from heaven with conſpicuous brightneſs.

Took of the ſpirit that was upon him, and gave it unto the ſeventy elders,] i. e. God declared them the aſſiſtants of Moſes in managing the affairs of the people; and, at the ſame time beſtowed on them the gift of *inſpiration*, or *prophecy*; whereby they were enabled, with uncommon power of words, and ſupernatural ſtrength and vivacity of argument, to ſet forth the praiſes of God, the excellencies of his laws, and to perſuade the people to a patient ſubmiſſion to his will. Their propheſying.

phesying, whether it was predicting futurities, or explaining God's will, was in such a manner as might be discerned by some visible and extraordinary effect, *ver.* 27. 1 *Sam.* xix. 23, 24.

They prophesied,] The meaning is not that *they foretold future events*; but that they were inspired with such gifts as belonged to the prophetic character, and which were requisite for quelling the present sedition: in a word, that they employed that wisdom and authority which they derived from God, in persuading the people to be resigned to the will of God, and to the conduct of Moses his minister. See *Le Clerc.* Thus this gift of *prophecy*, which is here ascribed to these elders, is explained by Maimonides, *Mor. Nev. p.* II. *c.* 45. who defines it to be the second degree of *prophecy*. Thus to *prophecy* is the same as to inculcate the doctrines of religion and morality. And this notion of the word agrees to the use of it in other places of the sacred writings, 1 *Sam.* xix. 20, 21, 22, 23. 1 *Cor.* xi. 4, 5. xii. 10. xiv. 3, 4, 5, 6, 22, 24, 29. See *Pat.* and *Pyle.* And thus a *prophet* signifies not only one who foretels things to come, but who declares the truths of God unto the people, *Gen.* xx. 7. *Ex.* vii. 1. and who is active in stirring men up to the praise of God, and other exercises of piety. See *Ainsw.*

And ceased not,] So we render it after the Chaldee: but other versions render it more agreeably to the original, *they added not*; i. e. they prophecy'd that day, but not after. For as their prophetic gift was intended only to quell the present sedition, to procure them immediate reverence from the people, and to be a sign that they were appointed Moses's coadjutors, they exerted it not for the future like Moses, who was a perpetual prophet. See *Pat.* and *Le Clerc.*

26 *There remained two of the men in the camp,*] Of the men, i. e. of those seventy elders whom Moses now ordained, as appears from the following words: They declined sitting in judicature with the rest, who were assembled at the door of the tabernacle; perhaps out of modesty, thinking themselves unworthy of so high a dignity, or they might be under some legal defilement, which hindered their approach to the tabernacle. The Jews have a tradition, that Moses, in order to pay equal regard to all the tribes, chose six elders out of each tribe, which, in all, made seventy two persons; but that two of them were cast out by lot, that there might be but seventy, and those two were Eldad and Medad, who therefore did not assemble with the rest, but were left behind in the camp. See *Pat.* Or the sense may be, that they were *written* or nominated as competitors for the magistracy by the suffrage of the tribes; but coming afterwards to the lot failed of it, and therefore went not up to the tabernacle, or place of confirmation by God, or to the session-house of the senate with the seventy, upon whom the lot fell to be senators. See *Harrington's Oceana, p.* 50. An. ante C. 1490.

28 *Joshua the servant of Moses,*] Who ministered to him as the constant attendant on his person.

One of his young men,] It may signify one of his attendants. See on *Ex.* xxxiii. 11. Or, as Le Clerc understands it, one of his *chosen young men*, meaning one of those seventy rulers whom Moses had now chosen.

My Lord Moses, forbid them,] It would seem that he thought their *prophecying*, or *teaching*, in the camp, tended to make those gifts common, and to disparage Moses in the eyes of the people; or perhaps he thought it tended to breed a schism, by calling the people away from the tabernacle, the appointed place of meeting, where the rest of the seventy elders were regularly assembled. Thus the disciples forbad one who cast out devils in Christ's name, because he followed not with them, *Luke* ix. 49, 50. See *Ainsw.*

29 *Envieſt thou for my sake,*] Rather, *art thou jealous for my sake?* Art thou afraid that their exercising these prophetic gifts should be a diminution of my honour.

29 *Would God that all the Lord's people were prophets, &c.*] i. e. Would to God that they were all inspired to sing the praises of Jehovah, and recommend virtue and religion one to another. See on *ver.* 25. This behaviour of Moses is the character of every good man: he will not only set others an example of virtue, and recommend religion to them upon all proper occasions, but he will rejoice and be truly pleased, to see virtue, righteousness, and piety prevail in the world; he will wish that all the Lord's people werep rophets, and contribute, as much as in him lies, towards enabling them to be so.

31 And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, * as it were a days journey on this side, and as it were a days journey on the other side, round about the camp, † and as it were two cubits *high* upon the face of the earth. 32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least, gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

* Heb. *as it were the way of a day.*

† Read, *They flew in the air two cubits high above the earth.*

EXPOSITION.

31 *And there went forth a wind from the Lord,*] A *south wind*, (*Pſ.* lxxviii. 26.) which brought them *from the sea*; i. e. from the Arabian gulf, which lies south from that part of Arabia where the Israelites were now encamped. The wind is said to have *come forth from the Lord*, because it was ordered and directed by his special power and providence, as in that forecited lxxviii Psalm.

And brought quails,] This is the second time that God sent them these *quails*. They had them sent to them the former year much about the same season, *Ex.* xvi. 13. For translating the Hebrew word *Seluim*, *quails*, we have the authority of Josephus, and all the ancient versions. In support of which translation it is observed, that Egypt and the neighbouring countries still abound with quails; and it is well known, that there are certain winds, called *Ornithiæ*, from their bringing great flights of birds along with them; that great flocks of *quails*, in particular, are wont to fly

An. ante C. 1490. from the ſouthern countries to the northern, in the ſpring-time, as it now was, and fall ſometimes in ſuch vaſt quantities as to overſet a ſhip; that they are carried by the wind, which is of great ſervice to them in flying. *Plin. l.* x. *c.* 13. And laſtly, Diodorus Siculus informs us, in his firſt book, that the inhabitants of Rhinocolura, (a city of Paleſtine on the maritime coaſt) were wont to catch in nets vaſt quantities of quails, that fly thither from the ſea, inſomuch that they ſufficed them for food in that barren ſoil. On the other hand there are ſeveral things mentioned in the following relation, which are thought not to agree to *Quails*. For inſtance ſuch a quantity of quails, as is deſcribed to have fallen *round about the camp, as it were a days journey on either ſide*, i. e. to the extent of at leaſt ſixteen or twenty miles every way, could not be found any where, unleſs God be ſuppoſed miraculouſly to have created them, and in that caſe what need was there of a wind to bring them. Nor is it to be ſuppoſed, without another miracle, that birds would light on the ground, in ſuch a manner as to lie in heaps upon each other; and had they been thus heaped upon each other to the *heighth of two cubits*, as is here repreſented, they muſt have been choaked and ſtifled. Theſe are the principal objections againſt tranſlating the word quails. And therefore Ludolphus, *Ethiop. Hiſt. l.* I. *c.* 13. takes *ſeluim* to ſignify *locuſts*; by which all the circumſtances of the narration may be more eaſily explained. This much is certain, that locuſts were not only uſed for food, in thoſe parts of the world, but ſome of them were reckoned a very delicious eating. Pliny (*Hiſt. l.* vi. *c.* 30.) mentions a people in Ethiopia, who uſed locuſts for their conſtant diet, and who preſerved them throughout the year, *fumo & ſale duratis, dried in the ſmoke and ſalted.* See *Pat.*

31 *From the ſea,*] i. e. From the coaſts of the Red Sea, which lay ſouth from their camp. Ludolphus explains it, that they came from the other ſide of the Red Sea, even from Africa, which abounds with locuſts.

Let them fall by the camp,] Hence Ludolphus fetches another argument for his hypotheſis; for locuſts might be ſcattered by the wind like *rain* or *ſand* about the camp, but quails could not without a miracle. Or if they were carried thither by the wind, what hindered them to fly away? But locuſts, after they have been carried through the air for ſome time by the wind, fall down to the ground ſo ſoon as it ceaſes.

As it were a days journey, &c] About ſixteen or twenty miles every way. This is another ſtrong argument for underſtanding *locuſts*, not *quails*.

And as it were two cubits high, upon the face of the earth,] That this circumſtance can hardly be underſtood of *quails* has been already obſerved. The Vulgate, however, gives it an air of greater probability, by referring it not to their falling upon the ground, but to their flight; *they flew in the air two cubits high above the earth*, ſo as they could be eaſily taken with their hands. But it appears, both from what follows and from *Pſ.* lxxviii. 27, 28, that they fell upon the ground. But which ever way we take it, it agrees better to *locuſts* than to *quails*. I ſhould take the ſenſe to be, that when they were upon the wing, and juſt lighting on the ground, they filled a ſpace of air all around the camp, to the height of two cubits from the ſurface. Which deſcription agrees to what we are told of the armies of locuſts, that are ſometimes ſeen in thoſe parts of the world. See on *Ex.* x. 5.

32 *And they gathered,*] An expreſſion much more proper for the gathering up of locuſts from off the ground, than for the hunting of birds, which cannot be gathered unleſs they be dead.

Gathered ten homers] i. e. (Reckoning an homer to be ten ephah's, or 300 quarts) 750 gallons. See on *Lev.* xxvii. 16. Which is not to be ſo underſtood as if each individual gathered ſo much, but only the heads of families. Bochart, in order to make Moſes's narration the more credible, thinks the word *homer* in this place denotes only *heaps*, or a large quantity in general, as it is uſed *Hab.* iii. 15. *Ex.* viii. 14. *Jud.* xv. 16. And taking *ten* to be put indefinitely for *many*, as is common in ſcripture, the meaning will be, that he who gathered the leaſt, gathered them in heaps upon heaps. Thus it is underſtood by the Chaldee and Arabic verſions. See *Hieroz. p.* I. *l.* i. *c.* 15.

And they ſpread them all abroad for themſelves] i. e. They ſpread them to be dried in the ſun; another plain indication that they were locuſts, which are prepared in this way, and preſerved. But had they been quails, to ſpread them in the ſun had been prepoſterous, for it would have made them the ſooner ſtink. See *Pat.*

33 And while the fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague. 34 And he called the name of that place, * Kibroth-hattaavah: becauſe there they buried the people that luſted. 35 *And* the people journeyed from Kibroth-hattaavah, unto Hazeroth: and † abode at Hazeroth.

* That is, *The graves of luſt.*

† Heb. *they were in*, &c.

EXPOSITION.

33 *The Lord ſmote the people with a very great plague.*] With a peſtilence, ſay ſome, with a conſumption, ſay others. But I am inclined to think it was by ſome untimely death which was the effect of their own gluttony and intemperance; which ſeems to agree beſt with the threatening, *ver.* 20. See *Calmet.* God was pleaſed to overlook their firſt murmuring about a year ago, when he ſent them the manna; becauſe they were then under greater neceſſity, being really pinched with hunger; whereas now that they were fed with bread from heaven, they cried for meat, not out of need, but wantonneſs. Beſides, the longer God exerciſes forbearance, the more is the offender's guilt aggravated, if he remains impenitent.

34 *Kibroth-hattaavah,*] i. e. The graves of luſt, becauſe their intemperance threw them into thoſe graves.

35 *They abode at Hazeroth,*] Upon account of the incident recorded in the following chapter. See there *ver.* 15, 16.

CHAP.

An. ante C. 1490.

CHAP. XII.

AND Miriam and Aaron ſpake againſt Moſes, ‖ becauſe of the * Ethiopian woman, whom he had married: for he had † married an Ethiopian woman. 2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*. 3 (Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth)

* Or, *Cuſhite*.

† Heb. *took*.

‖ *Becauſe of the Cuſhite or Arabian woman.*

EXPOSITION.

1 *And Miriam and Aaron ſpake againſt Moſes,*] Miriam is put before Aaron, probably becauſe ſhe was the beginner of this ſedition, and drew Aaron into it, who ſeems to have entered into it more out of complaiſance to his ſiſter than out of any jealouſy towards Moſes. See *Pat. Calmet.*

Becauſe of the Ethiopian woman,] We follow the verſion of the LXX. But it ought to be rendered, the *Cuſhite* or *Arabian* woman; for ſhe was from the land of Midian, a part of Arabia Petræa, *Ex.* ii. 16. See on *Gen.* x. 6. What made them quarrel with him about his wife Zipporah is uncertain; probably they were jealous of his being ruled too much by her and her relations; for it was by her father's advice that he conſtituted the judges and officers mentioned *Ex.* xviii. 21, 22. And perhaps they imagined that ſhe and *Hobab* had a hand in chuſing the ſeventy elders, whereof we read in the foregoing chapter; for this ſtory being immediately connected with that, makes one think the one has ſome relation to the other. See *Pat.* Thus the real motive of the quarrel was jealouſy, but the pretended one was, that his wife was a *Cuſhite*, a foreigner, and belonged not to the commonwealth of Iſrael. See *Calmet.* On the contrary the Jewiſh writers ſay they quarrelled with Moſes upon account of his parting with his wife Zipporah; for which notion there appears no manner of authority.

2 *And they ſaid, hath the Lord indeed ſpoken only by Moſes?*] They ſtomach it, that Moſes ſhould have taken no notice of them when he choſe the ſeventy elders, as if he alone was acquainted with the mind of God.

Hath he not alſo ſpoken by us?] Both Aaron and Miriam had been favoured with communications with God, and the gifts of his Spirit. See *Ex.* iv. 14, 15. and xv. 20. And they are joined with Moſes as conductors of the people, while they were in the wilderneſs, *Mic.* vi. 4. which might make them think they had a right to be conſulted in conſtituting the elders who were to be Moſes's aſſiſtants in the government. See *Pat.*

3 *Now the man Moſes was very meek, &c.*] This is mentioned as an aggravation of their fault, and as the thing that provoked the divine diſpleaſure; namely, their behaving ſo inſolently againſt a man of Moſes's ſweet diſpoſition, who was the fartheſt of all men living from abuſing his power, ſlighting any perſon beneath him, or harbouring the leaſt malice for perſonal affronts. See *Pat.* and *Pyle.* Inſtances of his meekneſs and ſedate ſpirit, his patience and condeſcenſion, his readineſs to forgive injuries, and his returning good for evil, ſee in *Ex.* xiv. 13. xxxii. 12, 13, 31. *Num.* xi. 2. xii. 13. xiv. 13. and the following verſes, xxi. 7, 8. and *Deut.* ix. 18, 26. As this encomium here ſtands, it appears extorted from Moſes, as a neceſſary vindication of himſelf from calumny, in which ſituation ſelf-praiſe is not unbecoming even the moſt modeſt. Thus St. Paul, and our Saviour himſelf, are put upon magnifying themſelves by the malignity of their enemies, *John* x. 36. 2 *Cor.* xi. 10, 23. And therefore there is no neceſſity to ſuppoſe this paſſage not to have been written by Moſes himſelf. See *Pat.* and *Le Clerc.*

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he ſaid, Hear now my words: If there be a prophet among you, *I* the LORD will make my ſelf known unto him in a viſion, *and* will ſpeak unto him in a dream. 7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe. 8 With him will I ſpeak mouth to mouth, even apparently, * and not in dark ſpeeches; and the ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes? 9 And the anger of the LORD was kindled againſt them, and he departed.

* Read, *And not in dark ſpeeches, and figures ſhall he behold the Lord.*

EXPOSITION.

4 *And the Lord ſpake ſuddenly unto Moſes,*] Wherefore, in the midſt of their quarrel, the divine voice from the *Shechinah* intercepts them, commanding Aaron and his ſiſter to *come forth* from their tents to meet Moſes immediately at the door of the tabernacle, which they did accordingly. See *Pyle.*

5 *And the Lord came down in, &c.*] Then God in

An. ante C. 1490.

in the *cloud* of glory removed from off the top of the tabernacle, and reſted over-againſt the door, and ſummoned them before him. See *Pyle.*

And they both came forth,] Rather, *they both had come forth*, viz. from their own tents, *ver.* 4.

6 *If there be a prophet among you,*] i. e However there be ſeveral among the people who partake of prophetic inſpiration, yet it is not communicated to them all alike, nor in the ſame manner and degree.

I the Lord will make myſelf known to him, &c.] Rather, *I am wont to make myſelf known to him in a viſion, &c.* for the *future* in Hebrew often ſignifies *cuſtomary*; and the ſenſe ſhews that it is ſo to be underſtood here. See to the ſame purpoſe *ver.* 8. *Le Clerc.*

In a viſion,] To ſome the divine will is communicated by ſtrong impreſſions upon the imagination, when the perſon is awake, but in an extaſy, as in the caſe of Abraham, *Gen.* xv. 1. Jacob, *Gen.* xlvi. 2. Daniel, *ch.* viii. 1, 15. and others. Now we never read that Moſes, either ſleeping or waking, was thus intranced in prophetic viſion; he was always awake, and quite maſter of himſelf, in his interviews with God. See *Le Clerc.*

In a dream.] To others God revealed his mind by figurative, enigmatical repreſentations, exhibited to them in their ſleep; as by the ladder which was repreſented to Jacob in a dream, *Gen.* xxviii. 12. See the note on *Gen.* xii. 1.

7 *My ſervant Moſes is not ſo,*] Moſes is a prophet of a higher rank, to him I impart my mind in a far more noble and clearer way.

Who is faithful in all my houſe.] God had entruſted to him the charge of all Iſrael, who were his *houſe*, his family, or choſen people; and in this *truſt* he was *faithful*, executing all the divine commands, and doing nothing of himſelf, as now he was falſely accuſed. See *Pat.* and *Pyle.* In this he was a type of Chriſt, who is conſtituted head of the chriſtian church, but with a far more extenſive power and authority, *Heb.* iii. 2. See *Le Clerc.* Calmet obſerves, that the Hebrew word *neeman*, *faithful*, is uſed in ſcripture as an appellative, and ſignifies a perſon in high truſt, as an ambaſſador, miniſter, or ſecretary. Thus Samuel is ſaid to be conſtituted a *neeman*, to be the Lord's prophet, 1 *Sam.* iii. 20. And Job ſpeaks of *Neemanim* in the plural number, as perſons of dignity, *ch.* xii. 20. The ſame way is the word *fidus* uſed in Latin for a *truſty ſervant.*

8 *With him will I ſpeak mouth to mouth,*] Or, *with him I am wont to ſpeak.* See *ver.* 6. *Mouth to mouth*, i. e. in a moſt familiar manner, as one friend diſcourſes with another, or as two friends in converſation hear and anſwer each other by turns. Moſes enjoyed this ſingular privilege, which was vouchſafed to no other of the prophets, that God anſwered him by a diſtinct audible voice, and that upon all occaſions. See on *Gen.* xxxii. 30. and *Le Clerc.* Maimonides explains it, that whereas God ſpake to other prophets by angels, he revealed himſelf immediately to Moſes without the intervention of a mediator. But the ſcripture warrants no ſuch diſtinction.

Even apparently,] Clearly, ſo that there was no difficulty to apprehend his meaning. The LXX render it, ἐν εἴδει, *by ſight*, which the apoſtle oppoſes to *faith*, 2 *Cor.* v. 7. It is the ſame word which we render *in viſion*, *ver.* 6. But being here joined with, *I will ſpeak to him mouth to mouth*, it muſt denote ſomewhat of a higher nature than the common prophetic viſions, even the ſame as *ſeeing face to face*, as convincingly as if Moſes had ſeen God himſelf ſpeaking to him. See *Le Clerc.*

And not in dark ſpeeches,] In parables, or enigmatical repreſentations, as the boiling pot that was ſhewn to Jeremiah, *ch.* i. 13. the baſket of ſummer-fruits to Amos, *ch.* viii. 1. Theſe parables were ſometimes communicated to one prophet, and the interpretation of them to another.

And the ſimilitude of the Lord ſhall he behold,] This interpretation is forced, and makes Moſes contradict himſelf; for he declares *Deut.* iv. 15. that he ſaw no *ſimilitude* of the Deity. The words may be much better tranſlated in connection with the former ſentence thus: *Not in dark ſpeeches, and in a figure, ſhall he behold the Lord.* See *Le Clerc, Pat.* and the *Samar. Verſion.* i. e. He ſhall be favoured (or he is wont to be favoured, ſee *ver.* 6.) with much higher and more perfect manifeſtations of the divine will, than other prophets, to whom God communicated himſelf only by parables and ſimilitudes. For this is the meaning of *ſeeing* or *beholding God.* Thus *Jo.* i. 18. *No man hath ſeen God*, is equivalent to, *No man hath fully known the nature and will of God before Chriſt*, as Grotius explains it. See *Le Clerc.* Our tranſlation refers it to that wonderful apparition of God to Moſes, *Ex.* xxxiii. 23. The Arabic renders the whole verſe thus: *I ſpeak to him without a medium; and he ſees viſions not in a dark enigmatical way, and by figures of God exhibited to him.*

9 *And he departed*] The divine appearance withdrew immediately, before they could make an anſwer; a token of great diſpleaſure, as it is in men.

10 And the cloud departed from off the tabernacle, and, behold, Miriam *became* leprous, *white* as ſnow: And Aaron looked upon Miriam, and behold, *ſhe was* leprous. 11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned. 12 Let her not be as one dead; of whom the fleſh is half conſumed, when he cometh out of his mothers womb. 13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee. 14 And the LORD ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in *again.* 15 And Miriam was ſhut out from the camp ſeven days: And the people journeyed not, till Miriam was brought in *again.* 16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

EXPO-

An. ante C. 1490.

EXPOSITION.

10 *And the cloud departed from off the tabernacle,*] It quite diſappeared for a time, or ſtood at a great diſtance from them, till Miriam was removed from the tabernacle, and carried out of the camp. See *Pat.*

Miriam became leprous, white as ſnow,] This was a mark of the moſt inveterate kind of leproſy. See on *Ex.* iv. 6. and 2 *Ki.* v. 27.

11 *Aaron ſaid, alas, my lord,*] Aaron ſenſible now of the ſuperior dignity of Moſes, and of his own miſdemeanor, begs of him, in the humbleſt terms, to forgive him, and to intercede with God for the life of his ſiſter, who muſt have died of her diſtemper, had not the divine power miraculouſly interpoſed.

12 *Let her not be as one dead,*] Her leproſy made her look like an abortive or ſtill-born child (as it follows) which had lain long dead, and was half waſted away in its mother's womb. See *Pat.* The reaſon why Aaron is not puniſhed as well as Miriam, ſeems to be, partly becauſe he was leſs in the fault, and partly out of regard to his character, that the prieſthood might not fall into contempt. Beſides, his humble penitence may have procured him a pardon. See *Calmet.*

14 *If her father had but ſpit in her face,*] If ſhe by ſome undutiful behaviour had provoked her father to be angry with her, and to *ſpit in her face.* For this was an indication of anger and great contempt, *Job* xxx. 10. *Iſ.* l. 6. *Mark* xiv. 65. and xv. 19. See *Pat.* and *Le Clerc.*

Should ſhe not be aſhamed ſeven days,] She would be aſhamed for a great while to look him in the face. And how much more ought ſhe to be aſhamed when ſhe lies under this ſevere mark of the divine diſpleaſure!

Let her be ſhut out of the camp ſeven days,] Which was the time for legal cleanſing from ſuch impurities, *Lev.* xiv. 8. *Num.* vi. 9.

15 *Miriam was brought in again,*] Being cured by the ſame divine hand that ſmote her. This being an extraordinary caſe, it is thought none of the ſacrifices were offered for her cleanſing which are required *Lev.* xiv. But they might have been offered, notwithſtanding Moſes's ſilence.

16 *And pitched in the wilderneſs of Paran.*] See on *ch.* x. 12. This ſtation was at the mountain of the Amorites, on the ſouth part of Canaan, *Deut.* i. 20. So that their next removal was to have been into the promiſed land, had not they themſelves hindered by their rebellion. See *Pat.*

CHAP. XIII.

AND the LORD ſpake unto Moſes, ſaying, 2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them. 3 And Moſes, by the commandment of the LORD, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] The Iſraelites being now come near to the borders of Canaan, God ordered them by Moſes to go up and take poſſeſſion of it, *Deut.* i. 21. But the diſtruſtful multitude, forgetting the power and promiſes of God, were afraid to venture upon it, till ſome were ſent to bring them intelligence what kind of country it was, and what people they had to deal withal. And therefore Moſes, by divine direction, complies with the inſtances of the people, and chooſes a proper officer out of each tribe for that purpoſe. That this is the light in which this paſſage is to be conſidered, appears from *Deut.* i. 22. and ix. 23. See *Pat. Le Clerc, Ainſw.* and *Calmet.*

2 *Send thou men*] Compare *Deut.* i. 22, 23. where it appears that the people firſt made the requeſt that ſpies ſhould be ſent; and conſequently this command is only in compliance to their humour.

Every one a ruler among them,] It was fit that men of authority and prudence ſhould be ſent; men of ability to execute the truſt, and of credit to be believed. It is plain, however, from their names, that they are not the ſame perſons who in the firſt chapter of this book are called princes of the tribes. They muſt have been *rulers* only of ſome part, not of a whole tribe; perhaps ſome of thoſe who were rulers of thouſands, or rulers of hundreds, called heads of the people, *Ex.* xviii. 25. See *Pat.*

3 *And Moſes—ſent them from the wilderneſs of Paran,*] From *Kadeſh-barnea,* on the ſouth border of Canaan, *ver.* 26. *ch.* xxxii. 8. *Deut.* i. 19, 20. ix. 23. *Joſ.* xiv. 7. at which place they abode many days, *Deut.* i. 46.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur. 5 Of the tribe of Simeon, Shaphat the ſon of Hori. 6 Of the tribe of Judah, Caleb the ſon of Jephunneh. 7 Of the tribe of Iſſachar, Igal the ſon of Joſeph. 8 Of the tribe of Ephraim, Oſhea the ſon of Nun. 9 Of the tribe of Benjamin, Palti, the ſon of Raphu. 10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi. 11 Of the tribe of Joſeph, *namely,* of the tribe of Manaſſeh, Gaddi the ſon of Suſi. 12 Of the tribe of Dan, Ammiel the ſon of Gemalli. 13 Of the tribe of Aſher, Sethur the ſon of Michael. 14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi. 15 Of the

An. ante C. 1490. tribe of Gad, Geuel the ſon of Machi. 16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land: and Moſes called Oſhea the ſon of Nun, Jehoſhua. 17 And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain.

EXPOSITION.

11 *Of the tribe of Joſeph*, namely, *of the tribe of Manaſſeh*,] *The tribe of Joſeph* is the family-name for the tribes of both Ephraim and Manaſſeh. So the meaning is, that *Gaddi* was choſen out of the tribe of Manaſſeh to repreſent *the tribe of Joſeph*, i. e. the two tribes of Ephraim and Manaſſeh.

16 *Moſes called Oſhea Jehoſhua*,] Upon what occaſion Moſes gave him this name, is not certain. But we find him called Joſhua, *Ex.* xvii. 9. when he went to fight with the Amalekites. The change of a perſon's name was a mark of honour, as appears from *Gen.* xvii. 5, 15. and xxxii. 28. Moſes, therefore, by changing the name of the ſon of Nun from *Oſhea*, which ſignifies *ſave thou*, to *Joſhua*, which ſignifies *he ſhall ſave*, deſigned to foreſhew that it was with reaſon his parents had given him that name, ſince he was truly to be the *ſaviour* and deliverer of his people. See *Le Clerc*. *Joſhua* is of the ſame import with *Jeſus* (i. e. a *ſaviour*) as it is tranſlated by the LXX, *Neh.* viii. 17. So *Acts* vii. 45. *Heb.* iv. 8. And being appointed to ſave the people, and bring them into the poſſeſſion of the promiſed land, he was a proper type of the Meſſiah, the Saviour of the world. See *Kidder*, and *Pyle*.

17 *And Moſes ſent*] He did it by God's direction, *ver.* 2. after the people had deſired it, *Deut.* i. 22. and not for his own ſatisfaction, or out of any diſtruſt of God's veracity.

Go up into the mountain,] i. e. Into the mountainous tract on the ſouth of Canaan, *ch.* xiv. 40, 45. where the Amorites dwelt, *Deut.* i. 19. together with ſome of the Amalekites, *Num.* xiv. 43, 45. Theſe parts being mountainous and barren, they might travel and ſurvey the land with the leſs notice and ſuſpicion. Then, as they found opportunity, they were to proceed farther, till they had informed themſelves of the whole country.

18 And ſee the land what *it is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many; 19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds; 20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt-ripe grapes.) 21 So they went up, and ſearched the land, from the wilderneſs of Zin, unto Rehob, as men come to Hamath.

EXPOSITION.

17 *Southward*] Not in reſpect of the camp, for it had Paleſtine upon the north; but of Paleſtine itſelf, the ſouthern part whereof uſed to be called *the ſouth*. See on *Gen.* xiii. 1. *Le Clerc*.

19 *Whether in tents, or in ſtrong holds*,] Whether they lived in tents, as the Arabians did, and the Iſraelites themſelves in the wilderneſs, or in houſes. But the words may be better rendered, as in the Vulgate and LXX, *Whether in cities with walls, or without walls*.

20 *Be ye of good courage*,] It required ſome courage to bring away ſome of the fruits of the land, eſpecially to bear away a branch with a cluſter of grapes, it being a time of the firſt ripe grapes, when they were generally more watchful of them. See *Kidder*.

The time was the time of the firſt ripe grapes,] Not the time of their ſetting out, but of their return, which is computed to have been in the ſixth month, anſwering to our Auguſt, for they were forty days in viewing the country, *ver.* 25. and according to Abp. Uſher and others, they ſet out about the middle of July. See *Calmet*.

21 *They—ſearched the land from the wilderneſs of Zin*,] Not that which is called the wilderneſs of *Sin*, Ex. xvi. 1. for that lay near to Egypt, ſouth-weſt of Canaan; but this was a wilderneſs on the ſouth-eaſt of Canaan, not far from *Kadeſh-barnea*, Num. xxxiv. 3. *Joſ.* xv. 1, 3. See *Pat.* and *Wells's Geograph. Vol.* II. *p.* 140.

Unto Rehob] A city in the north of Canaan, near the ſea-coaſt, not far from Zidon, and which fell to the lot of the tribe of Aſher, *Joſ.* xix. 28.

As men come to Hamath.] A city, afterward called *Epiphania*, not far from Rehob, which bounded Judea on the north, *Num.* xxxiv. 8. See on *Gen.* x. 18. So that they took a ſurvey of the whole land from one end of it to the other, *ſouth* and *north*, obſerving as they paſſed along thoſe parts that lay eaſt and weſt. See on *ver.* 29. *Pat.*

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak *were* (now Hebron was built ſeven years before Zoan in Egypt.) 23 And they came unto the * brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs. 24 The place was called the † brook ‡ Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down

* Or, *valley*.

† Or, *Valley*.

‡ That is, *a cluſter of grapes*.

down from thence. 25 And they returned from ſearching of the land after forty days. An. ante C. 1490.

EXPOSITION.

22 *And came to Hebron,*] i. e. Some of them; for in the original the verb is ſingular, *he came:* which ſhews that they did not go all together in a company, for that had been dangerous, but diſperſed themſelves, ſome going to ſurvey one place, ſome another. See *Pat.* For *Hebron* ſee on *Gen.* xiii. 18.

Where Ahiman, &c. were.] They were the grand-children of *Arba*, from whom Hebron was originally called *Kirjath-arba*, i. e. the city of Arba, *Joſ.* xiv. 15. and xv. 13. Theſe were the people that made the Iſraelites tremble; the chief of them were the Anakims, who were ſo terrible to their neighbours, that it became a proverbial ſaying among them, *Who can ſtand before the children of Anak*, Deut. ix. 2.

Now Hebron was built ſeven years before Zoan in Egypt,] See on *Gen.* xiii. 18. Zoan was the capital of Egypt, and called in after-ages *Tanis*. It was well known to the Iſraelites, who had lived ſo long in the kingdom of Tanis. As the Egyptians boaſted of the great antiquity of their nation, and that they were the firſt of mortals, *Ezek.* xxix. 3. Moſes here takes occaſion tranſiently to beat down their pride. See *Diod. Sic. l.* i. *Juſtin, l.* ii. *c.* 1. and *Le Clerc.* Hebron lay about mid-way between Shinaar and Zoan, ſo probably was built by Mizraim in his way to Egypt. See *Shuckford's Connect. vol.* i. *p.* 206.

23 *And they came unto the brook of Eſhcol,*] The word ſignifies a *brook* or *valley*. It appears to have been a brook which run through a valley at the foot of this mountain of the Amorites, *Deut.* i. 24. which the Iſraelites, when they got poſſeſſion of the land, called *Eſhcol*, i. e. a *bunch of grapes*. See *ver.* 24.

And cut down from thence a branch with one cluſter of grapes,] This they did in their return to the camp of Iſrael.

And they bare it between two,] Some think they bare the cluſter in this manner merely upon account of the weight and largeneſs of it: accordingly, authors are cited to prove that the vines and grapes in thoſe eaſtern countries are of an extraordinary bigneſs. Huetius in his *Quæſ. Alnet.* mentions bunches of grapes in ſome of the Archipelago iſlands, of thirty-ſix or forty pound weight. And Pliny, *l.* xiv. *p.* 1. deſcribes grapes in Africa that exceeded the ſize of young children, *Quæ infantum puerorum magnitudinem exſuperant.* But it is probable they carried it thus chiefly for conveniency to preſerve it from being bruiſed. See *Le Clerc* and *Pyle.*

Upon a ſtaff,] It may as well ſignify *upon a bier*. See *ch.* iv. 10.

25 *After forty days,*] This ſhews that they did not take a curſory view of the country; but took time to make their obſervations.

26 And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh: and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land. 27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it. 28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we ſaw the children of Anak there. 29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan. 30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

EXPOSITION.

26 *To Kadeſh*] Or, *Kadeſh-barnea*, the place from whence they were ſent, *ver.* 3. It is thought to be different from that Kadeſh in the land of Edom which we read of afterwards, *ch.* xx. 1. for that was in the wilderneſs of *Sin*, and they did not come thither till the fortieth year of their peregrinations, *ch.* xxxiii. 37, 38. *Jud.* xi. 17. See *Pat.* and *Wells's Geogr. Vol.* II. *ch.* ii. *ſ.* 5. Others, however, make them the ſame. See *Le Clerc*, and *Calmet.* The true account ſeems to be, that there was a conſiderable tract of the wilderneſs of Sin went by the name of *Kadeſh*, ſo called from the city of that name. See *Jun. & Tremel.*

27 *Surely it floweth with milk and honey,*] They teſtify it to be ſuch as God promiſed to beſtow upon them, *Ex.* iii. 8. where this phraſe is explained.

28 *Nevertheleſs, the people be ſtrong—and the cities are walled.*] This is an anſwer to the other part of the enquiry, concerning the cities and their inhabitants, *ver.* 18, 19.

And moreover we ſaw the children of Anak there,] See *ver.* 22. A gigantic race of men, *Deut.* ii. 20. who had their name from *Anak* their founder, whoſe name imports the ſame as *Torquatus* in Latin. Hence ſome think they had their name from a chain which they proudly wore about their necks. This deſcription was ſo far true, but it was given with a view to diſcourage the people from attempting the conqueſt of the country, which they repreſent as a thing impracticable, *ver.* 31. See *Pat.*

29 *The Amalekites dwell in the land of the ſouth,*] That nation which was their early enemies when they came out of Egypt, *Ex.* xvii. 8. This they mention to ſhew what a ſtout people they muſt encounter in their way to Canaan, not doubting but they would diſpute the paſſage with them.

And the Hittites, &c.] See an account of all theſe on *Gen.* xv. 20, 21.

Dwell in the mountains,] The Amorites particularly

An. ante C. 1490.

cularly were planted upon the mountains of the ſouth-eaſt borders of Canaan, *Deut.* i. 27, 44.

And the Canaanites,] Thoſe who were particularly ſo called, *Gen.* xv. 21.

Dwell by the ſea, and by the coaſt of Jordan,] There were both eaſtern and weſtern Canaanites, *Joſ.* xi. 3. and this deſcription will take in both, for thoſe on the weſt dwelt by the ſea, i. e. on the coaſt of the Mediterranean ſea, for the conveniency of merchandizing, *Deut.* i. 7. Others of them again were ſeated eaſtward near Jordan, probably for the ſame reaſon, *Deut.* xi. 30. Or if we underſtand here only thoſe Canaanites who were ſeated on the eaſt border, then by *ſea* in this place may be meant the *dead ſea*, or the lake of Geneſareth, or both. See *Pat.*

30 *And Caleb ſtilled the people*] This laſt part of the ſtory had put the people into ſuch a pannick, that they began to mutiny, *Deut.* i. 26. but Caleb (and Joſhua ſeconded him, as appears from *ch.* xiv. 7.) quieted their ſpirits by repreſenting the affair in a very different light; adviſing them to enter the country forthwith, and aſſuring them of ſucceſs, ſince it was but a particular part of the inhabitants that were of that gigantick ſtrength.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we. 32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* * men of a great ſtature. 33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

* Heb. *men of ſtatures.*

EXPOSITION.

31 *But the men that went up with him, ſaid, we be not able, &c.*] They had no confidence in the promiſe and power of God, on which *Caleb* and *Joſhua* relied; but meaſured all things by human ſtrength. See *Pat.* Or rather they ſpoke the language of their own daſtardly fears. If we conſider the number of the Iſraelites, what army was able to ſtand before ſix hundred thouſand fighting men? But having been long oppreſſed with Egyptian ſlavery, they were grown timorous and daſtardly. See *Le Clerc.*

32 *They brought up an evil report of the land, &c.*] In the heat of their oppoſition they now diſparage the country which they had before praiſed, *ver.* 27. and from their own natural cowardice, ſtretch their report of the inhabitants beyond the truth.

The land eateth up the inhabitants,] Le Clerc explains it of their being liable to be deſtroyed or *eaten up* by the incurſions of neighbouring enemies, in which ſenſe the ſame phraſe is uſed *Ezek.* xxxvi. 13. On the contrary, Egypt was ſecure from invaſions, almoſt on every ſide. See on *Gen.* xlii. 9. The Hebrews take it to be meant of famine, by which the country was apt to *eat up* or conſume its inhabitants, and which they ſuppoſe to have infeſted it at that time. To confirm this opinion it is obſerved, that the land of Canaan is deſcribed in the bible as incident to famine; for we have an account of no leſs than three grievous famines infeſting it in the days of Abraham, Iſaac, and Jacob, *Gen.* xii. 10. xxvi. 1. and xlii. 1, 2. But the ſpies had before acknowledged it to be a plentiful land, a land flowing with milk and honey. We may therefore underſtand the expreſſion to denote the numerouſneſs of the inhabitants, their being ſo very numerous that the land was but juſt ſufficient to maintain them: for the words literally run thus: *The land is meat for its own inhabitants*: i. e. the inhabitants devour and eat up all the land. Thus they repreſent them terrible both for their number and ſtrength.

All the people men of great ſtature,] Before, it was only the *Anakims* were of this gigantic make, *ver.* 28. now it is *all the people* in general.

33 *The giants*] Or men who live by rapine and violence. See on *Gen.* vi. 4. and *Le Clerc.* But here the context makes it evident that the word *nephilim* means men of gigantic ſize and uncommon ſtrength.

The ſons of Anak, which come *of the giants,*] Or, *the Anakims, thoſe ſons of violence.* For this is judged to be the proper ſignification of *nephilim*, though at the ſame time thoſe ſons of violence might be men of remarkably great ſtrength and ſtature. See *Le Clerc.*

We were in our ſight as graſhoppers,] Their fear magnified them above meaſure, ſo that in compariſon of them they thought themſelves as weak and contemptible as graſhoppers are, compared with men.

And ſo we were in their ſight.] An *hyperbole*, ſignifying that the Anakims looked down upon them with the utmoſt contempt. In like manner the Amorites are compared for tallneſs to *cedars*, and for ſtrength to *oaks*, Amos ii. 9. See *Le Clerc.*

CHAP. XIV.

AND all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs. 3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a prey? were it not better for us to return into Egypt? 4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

An. ante C. 1490.

EXPOSITION.

1 *And all the Congregation, &c.*] The cowardly and falſe repreſentation of the land of Canaan, made by the ſpies, *ch.* xiii. 31. put the people into ſuch a ferment, that nothing was heard but lamentations of the hard condition of themſelves and their families; to be drawn from a plentiful country, to undergo ſo many hardſhips, under the falſe hopes of freedom and a happy ſettlement, and then at laſt to be left, man, woman, and child, to the mercy of a public enemy; a condition, they ſaid, much worſe than to have been ſtruck dead along with the Egyptians, or to have periſhed, out of hand, by the plague. See *Pyle.*

2 *The whole congregation ſaid unto him,*] The elders and great men ſpake in the name of the whole body of the people. See *Num.* xxv. 5, 7. xxxv. 12. *Joſ.* xx. 6. and *Jud.* xxi. 10, 13, 16.

3 *Wherefore hath the Lord brought us into this land,*] They not only vent their paſſion againſt Moſes, but moſt impiouſly accuſe God himſelf, as if he had dealt deceitfully with them. See *Pat.*

4 *And they ſaid one to another, let us make a captain,*] Nay, they improved their diſcontents to ſuch a degree of mutiny and madneſs, as to reſolve to chuſe a new commander, to lead them back to Egypt. And Nehemiah tells us they actually appointed them a captain, *ch.* ix. 17. See *Pat.* This was a very high degree of inſolence and ingratitude, for God had both delivered them from Egypt in a very miraculous manner, and followed them ever ſince with miracles of mercy. See *Kidder.*

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael. 6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes. 7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land. 8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9 Only rebel not ye againſt the LORD, neither fear ye the people of the land; for they *are* bread for us: their * defence is departed from them, and the LORD *is* with us: fear them not.

* Heb. *ſhadow.*

EXPOSITION.

5 *And Moſes and Aaron fell upon their faces,*] Either before God, to deprecate his diſpleaſure, as *Num.* xvi. 45. and xx. 6. or it may ſignify their falling down before the people to beſeech them to deſiſt from their rebellion; as Joſeph's brethren fell upon their faces before him, in order to make their peace with him, *Gen.* xlii. 6. See *Le Clerc.*

6 *Rent their clothes,*] As the manner was on any doleful occaſion, eſpecially when they heard the name of God blaſphemed, *Gen.* xxxvii. 29. *Lev.* x. 6. and *Mat.* xxvi. 65.

8 *If the Lord delight in us, then he will bring us into this land.*] If we do not forfeit his favour, he will enable us to drive out the Canaanites, and ſettle us in the poſſeſſion of this land.

9 *They are bread for us,*] Or, an eaſy prey for us. The ſame metaphor is uſed *Pſ.* xiv. 4. Thus the Greeks ſay, *to eat up their enemies,* for *deſtroying them,* as in Homer, *Il.* iv. *ver.* 35.

Ωμον βιβρωθοις Πριαμον, Πριαμοιο τε παιδας.

Thus tranſlated by Labeo:

Crudum manduces Priamum, Priamique piſinnos.

The ſame phraſe occurs, *Num.* xxiv. 8. See *Le Clerc.*

Their defence is departed from them,] Heb. *Their Shade.* As a ſhade covers from the heat of the ſun, ſo the favour of God is a ſcreen from hoſtile danger, *Pſ.* xci. 1. cxxi. 5. *Iſ.* li. 16. xlix. 2. and xxx. 2. Thus the meaning is, that the Canaanites having filled up the meaſure of their iniquities, the divine protection is withdrawn from them, and by the tenour of God's covenant is inſured to us, unleſs we forfeit it by our unreaſonable ingratitude and infidelity, *Gen.* xv. 16. See *Le Clerc, Pat.*

10 But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Iſrael. 11 And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them? 12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they. 13 And Moſes ſaid unto the LORD, Then the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them) 14 And they will tell it to the inhabitants of this land: *for* they have heard that thou, LORD, *art* among this people, that thou, LORD, art ſeen face to face, and that thy cloud ſtandeth over them, and that thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. 15 Now if thou ſhalt kill all this people, as one man; then the na-

An. ante C. 1490. tions which have heard the fame of thee, will ſpeak, ſaying, 16 Becauſe the LORD was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs. 17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying, 18 The LORD *is* long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation*. 19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, even ‡ until now.

‡ Or, *hitherto*.

EXPOSITION.

10 *All the congregation bade ſtone them,*] So far was the earneſt perſuaſion of theſe good men from reducing the head-ſtrong multitude to reaſon, that the leaders of them called out to ſtone them to death, which in all probability had been done, but for the immediate appearance of the divine glory.

And the glory of the Lord appeared] The *Shechinah*, which reſided within the tabernacle, appeared without, probably with circumſtances of terror, and in a flaming light like fire, as it appeared on mount Sinai, *Ex.* xxiv. 17.

In the tabernacle,] Rather *upon* the tabernacle.

12 *I will ſmite them with the peſtilence,*] To ſweep them away at once. So Moſes underſtood it, as appears from *ver.* 15.

And diſinherit them,] And ſo deprive them and theirs of the country I promiſed their fathers for an inheritance, *Gen.* xv. 7. This was not an irrevocable decree, but a conditional threatning, or a declaration of what they deſerved, ſhould God deal with them in the rigour of his juſtice.

And will make of thee a greater nation, &c.] God tells him this ſhould not fruſtrate his grand promiſe to Abraham, for that he would make him the father of a people more numerous, and more powerful than thoſe whom he was to reject.

13 *Moſes ſaid unto the Lord, &c.*] Moſes, whoſe generous love to his countrymen, and regard to the honour of his God, outweighed all private conſiderations, humbly repreſents to God that he was afraid ſuch a ſudden and total deſtruction of a people, amongſt whom he had dwelt by the ſymbols of his ſpecial preſence, and in whoſe preſervation he had wrought ſo many continued wonders, in order to demonſtrate to the idolatrous nations about them, his almighty power, and the truth of his religion, would at once defeat all theſe noble purpoſes; and make the Egyptians and other nations conclude their deliverance was the effect of ſuperior ſorcery, and that their God left them to periſh in the wilderneſs becauſe he was not able to diſpoſſeſs the Canaanites: and ſo it might encourage them all in their *idolatry*, and harden them in their irreligion. See *Pyle*.

14 *Art ſeen face to face,*] Heb. *That thou haſt been ſeen eye to eye*, i. e. that thy preſence has been *brightly* revealed to them, not obſcurely or at a diſtance.

And that thy cloud ſtandeth over them,] And that thou dwelleſt amongſt them by ſpecial ſymbols of thy majeſty and protection. See *Num.* x. 34.

And that thou goeſt before them, by day—in a pillar of cloud, &c.] See *Ex.* xiii. 21.

16 *Becauſe the Lord was not able,*] They would conclude *Jehovah* the God of Iſrael to be like the other tutelary Gods of the nations, to whom they aſcribed only a limited power. *Le Clerc.* See 1 *Ki.* xx. 28.

Which he ſware unto them,] See *ver.* 30.

17 *Let the power of my Lord be great,*] i. e. Let the fame of thy power be magnified amongſt the nations, by ſubduing the enemies of thy people. Or it may ſignify, Let the power of thy mercy be magnify'd in overcoming thy anger, and bearing with an ungrateful people: which ſenſe agrees beſt with what follows. But then it muſt be underſtood as ſpoken after the manner of men, for God is incapable of anger, as much as he is of imprudence and ſurprize. But as the greateſt minds are leaſt prone to reſentment, and moſt apt to forgive injuries; ſo Moſes pleads with God that, in a ſuitableneſs to his tranſcendent greatneſs, he would magnify his power, in reſtraining rather than in exerting the effects of his vindictive juſtice.

According as thou haſt ſpoken,] i. e. *And do to us* according as thou haſt ſpoken. For theſe, or ſome ſuch words, ſeem neceſſarily underſtood. See *Le Clerc*.

18 *The Lord is long-ſuffering, &c.*] See on *Ex.* xxxiv. 6, 7.

And by no means clearing the guilty,] *Guilty* is not in the original; and as the next words, *viſiting the iniquity of the fathers upon the children, &c.* ſeem to be contrary to the very intention of Moſes's petition, it may be better to interpret them in Maimonides's ſenſe; *who will not make quite deſolate, though he viſit the iniquity of the fathers upon the children, &c.* See on *Ex.* xxxiv. 7. *Pat.*

19 *As thou haſt forgiven this people, from Egypt, even until now,*] This argument turns entirely upon the conſideration of the divine goodneſs. "Thou haſt been long-ſuffering and merciful hitherto towards this people, rebellious and ungrateful as they are; and however they be unworthy, thy goodneſs is ſtill the ſame; wilt thou not therefore ſpare them this once, and add this one inſtance of divine patience to the many thouſands thou haſt already given. And indeed when all other grounds of expecting pardon fail the children of men, the boundleſs extent of the divine goodneſs is ſtill a foundation of hope to the very chiefeſt of ſinners; and provided they be humbled into a penitent diſpoſition, they have no reaſon to ſink into abſolute deſpair, for *the mercy of God endureth for ever*.

20 And the LORD ſaid, I have pardoned according to thy word: 21 But, *as* truly *as* I live, all the earth ſhall be filled with the glory of the LORD. 22 Becauſe all thoſe men which have ſeen my glory, and my miracles

miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice; 23 * Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them, that provoked me, ſee it: 24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it. 25 († Now the Amalekites, and the Canaanites dwelt in the valley) To morrow turn you, and get you into the wilderneſs, by the way of the Red ſea.

An. ante C. 1490.

* Heb. *if they ſee the land.*

† Read, *Both the Amalekites and Canaanites ſit or lie in wait for you in the valley.*

EXPOSITION.

20 *I have pardoned according to thy word,*] God pardoned them ſo far, as not to extirpate them entirely by preſent death; but ſtill he teſtified his ſevere diſpleaſure againſt them, by excluding them from the promiſed land, *ver.* 23.

21 *As truly as I live, all the earth ſhall be filled,*] As the words ſtand in our verſion, the ſenſe is, that God ſwears by his eternity and neceſſary exiſtence, that all the earth ſhall acknowledge the juſtice of his proceedings againſt his people, though he exclude them from the promiſed land. See *Kidder.* But they may be otherwiſe rendered thus: *As truly as I live, and that all the earth ſhall be (or hath been) filled with the glory of the Lord.* If we take it in the paſt tenſe, the ſenſe is, That as certainly as God lived and had wrought that miraculous and celebrated deliverance for the Iſraelites, none of thoſe murmurers ſhould enter into the land of promiſe. If in the future tenſe, it relates to their future glorious ſettlement in Canaan: that as truly as God would, with conſpicuous demonſtrations of power, fulfil his promiſe in ſettling the Iſraelites in Canaan, none of that rebellious generation ſhould ſee this event.

22 *Becauſe all thoſe men, &c.*] Theſe may be conſidered as the reaſons why God would be glorified or juſtified by all the earth, though he deſtroyed the Iſraelites; 1. Becauſe they had rebelled againſt God after the greateſt miracles of goodneſs. 2. Becauſe God did not puniſh them for their firſt fault, but they ſinned more and more, and tempted him *ten times.* 3. None are devoted to deſtruction but thoſe who *provoked* God, *ver.* 23, 28, 30. See *Kidder.*

Have tempted me theſe ten times] *Ten times* ſignifies *very often*, as *Gen.* xxxi. 7, 41. *Lev.* xxvi. 26. *Neh.* iv. 12. *Job.* xix. 3. So in other languages *ten* is put for an indefinite number; as *decies repetita placebit.* But the Hebrews, with ſuperfluous pains, endeavour to prove from their hiſtory, that they had tempted God before juſt *ten times.* See *Pat.* They are ſaid to have *tempted God*, becauſe all their ſins aroſe from infidelity. For they are the tempters of God, who, in ſpite of his promiſes, diſbelieve his power or goodneſs to accompliſh them, till the event has convinced them. See *Le Clerc.*

And have not hearkened to my voice] Particularly when he bade them *go up and poſſeſs the land*, Deut. i. 21, 26.

23 *Surely they ſhall not ſee,*] Heb. *If they ſhall ſee.* It is in the form of an oath, whereby God *ſweareth*, i. e. paſſeth an irrevocable ſentence, excluding them from the promiſed land. And it figured God's unalterable purpoſe of excluding all unbelieving and impenitent ſinners out of the kingdom of heaven. This is the application which the apoſtle makes of it for our inſtruction, *Heb.* iii. 12, 19. and iv. 1, 2, 3, 11. See *Ainſw.*

24 *But my ſervant Caleb,*] And Joſhua, who is here omitted, but mentioned *ver.* 30. and *Num.* xxxii. 12. It appears from *ver.* 29. that the prieſts and Levites were not in the number of the murmurers, for they were not of thoſe who were numbred from twenty years old and upward, no more than the women and children. And it is probable that ſome others alſo were excepted, though not recorded. See *Calmet.*

Becauſe he had another ſpirit,] A ſpirit of courage and truth, which ten of the ſpies wanted.

25 *Now the Amalekites, &c.*] It ought to be tranſlated, *Both the Amalekites and Canaanites ſit in the valley*, i. e. they at preſent lie in wait for you on the other ſide of the mountain, and are ready to give you battle. This is mentioned as a reaſon for their decamping from Kadeſh, where they now were, as it follows.

To-morrow turn you,] i. e. Since, notwithſtanding the promiſes which I gave you of ſupport and protection, you have not courage to look the *Amalekites* and *Canaanites* in the face, who dwell *in the valley* on the other ſide of the mountain, it will be your wiſdom to remove from this place, and inſtead of going forward to take poſſeſſion of the land, as you were before commanded, I now command you to face about, and return from whence you came, toward the Red-ſea, *Deut.* i. 21, 26, 40. *To-morrow* here ſignifies *hereafter*, or at your next decampment; as *Ex.* xiii. 14. the ſame word is tranſlated *in time to come.*

And get you into the wilderneſs, by the way of the Red-ſea,] Into that part of the wilderneſs which led to the Red-ſea, and ſo to Egypt, whither they deſired to return, *ver.* 3, 4.

26 And the LORD ſpake unto Moſes, and unto Aaron, ſaying, 27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me. 28 Say unto them, *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine ears, ſo will I do to you: 22 Your carcaſes ſhall fall in this wilderneſs; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured againſt me. 30 Doubtleſs ye ſhall not come into the land, *concerning* which I * ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh,

* Heb. *lifted up my hand.*

An. ante C. 1490. and Joſhua the ſon of Nun. 31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed. 32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs. 33 And your children ſhall * wander in the wilderneſs forty years, and bear your whoredoms, until your carcaſes be waſted in the wilderneſs. 34 After the number of the days in which ye ſearched the land, *even* forty days (each day for a year) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know † my breach of promiſe. 35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

* Or, *feed.*

† Or, *altering of my purpoſe.*

EXPOSITION.

27 *How long ſhall I bear with this evil congregation, which murmur, &c.*] The multitude, upon hearing this order, flew into freſh murmur and impatience, upon a contrary account to the former, even on account of the divine threatning to exclude them from the promiſed land.

28 *Say unto them, as truly as I live, ſaith the Lord,*] i. e. It is unalterably fixed by my decree, and as certain as my eternal and neceſſary exiſtence.

As ye have ſpoken in mine ears, ſo will I do to you.] You ſhall be treated according to your deſerts, according to thoſe murmurings and diſcontents which you have not been afraid to utter in my hearing; and as you have expreſſed your mutinous intention to turn back into the wilderneſs, you ſhall ſtay and die there.

29 *All that were numbred of you,*] Thoſe ſix hundred thouſand, and three thouſand five hundred and fifty, who were numbred from *twenty years old and upward*, Num. i. 46. The Levites are not included in this ſevere doom, for they were numbred afterwards by themſelves, from a month old and upward, *ch.* iii. 15. Accordingly we find Eleazar, who is mentioned at the numbring of the Levites, *ch.* iii. 32. alive at the dividing of the land of Canaan, *Joſ.* xiv. 1. See *Pat.*

30 *Concerning which I ſware to make you dwell therein,*] *I ſware*, is in the Hebrew, *I lifted up my hand*, becauſe that was the form of taking an oath. See on *Gen.* xiv. 22. To *you*, not as individuals, but as a people, i. e. to the ſeed of Abraham, which includes your poſterity as well as yourſelves, *ver.* 23. For had that ſettlement been promiſed to them as individuals, it had been inconſiſtent with the divine veracity not to make good that oath. See *Grotius de Jure, B. & P. L.* II. *c.* xiii. *ſ.* 3.

31 *Which ye ſaid ſhould be a prey,*] This is a ſevere ſarcaſm upon them for their diſcontented and diſtruſtful language, *ver.* 3.

The land which ye have deſpiſed,] See *ch.* xiii. 32.

33 *Shall wander in the wilderneſs,*] Heb. *Shall feed.* i. e. Shall ſeek their food from place to place, after the manner of the Arabian ſhepherds, that were forced to remove their tents from one place to another, that they might find paſture for their flocks.

Forty years,] Reckoning from their firſt coming out of Egypt into the wilderneſs, where they had already wandered a year and an half.

And bear your whoredoms,] i. e. They ſhall feel the effects of your idolatry, and defections from God, to whom you were eſpouſed by covenant; which defections are therefore called *whoredoms*, Ex. xxxiv. 15. Num. xv. 39. Jer. iii. 14. See on *Ex.* xx. 5. *A jealous God.* It appears from *Amos* v. 25, 26. that the Iſraelites were every now and then falling off to idolatry during the whole ſpace of thoſe forty years in the wilderneſs. See *Pat.*

34 *And ye ſhall know my breach of promiſe,*] In the Hebrew it is only, *Ye ſhall know my breach*, i. e. ye ſhall know what it is to have broke the covenant that was between me and you. It may alſo ſignify, *my vengeance and breaking in upon you*, as in the LXX. and Vulgate: or, *my revocation of the bleſſing which was promiſed you upon condition of your obedience.* But it is ſomewhat harſh to call this God's *breach of promiſe.* The former ſenſe ſeems preferable, eſpecially as the word appears to be uſed for *puniſhment*, Job xxxiii. 10. We tranſlate it, *He findeth occaſions againſt me.* See *Le Clerc.*

35 *I the Lord have ſaid,*] Let them know that I *Jehovah* have paſſed this peremptory and irreverſible decree.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land; 37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the LORD. 38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill.* 39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

EXPOSITION.

36 *And the men—which made the congregation to murmur, died.*] Accordingly God ſoon began to fulfil the ſentence, by making thoſe faithleſs ſpies, that had fomented and ripened the mutiny, the firſt ſacrifices to his juſtice; namely, all the ſpies except Caleb and Joſhua.

37 *By the plague,*] They were ſtruck dead by lightning, or ſome other ſudden death, as they ſtood before the tabernacle.

39 *The people mourned,*] This concern was not attended with that humility and reſignation that became them, as appears from the ſequel. It was only a tranſient fit of ſlaviſh fear.

40 And

40 And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go up unto the place which the LORD hath promiſed: for we have ſinned. 41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the LORD? but it ſhall not proſper. 42 Go not up, for the LORD *is* not among you; that ye be not ſmitten before your enemies. 43 For the Amalekites and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD; therefore the LORD will not be with you. 44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the LORD, and Moſes, departed not out of the camp. 45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited *them, even* unto Hormah. An. ante C. 1490.

EXPOSITION.

40 *They roſe up early*] They repented of their folly, when it was too late, and were as forward now to go to poſſeſs the land, as they had been backward before. But their repentance was not ſincere, for they were now commanded not to go up; ſo that they only turned from one evil to another, and ſo were acceſſary to their own ruin.

41 *Wherefore now do you tranſgreſs the commandment of the Lord,*] They were now commanded to return and not go forward, *ver.* 25.

42 *The Lord is not among you,*] The cloud, the ſymbol of the divine preſence, did not ſtir to conduct them, *ver.* 44. Therefore neither Moſes, nor the Levites, nor any who regarded the divine commandment, would accompany them.

43 *The Amalekites and the Canaanites are there before you,*] Having ſome ſuſpicion of their deſigned invaſion, they had poſſeſſed themſelves of all the paſſes, and were ready to give them a warm reception. See *ver.* 25. By the Canaanites here are meant the Amorites, *Deut.* i. 44.

45 *Unto Hormah.*] A city in the ſouth of Canaan, to which the name Hormah was given afterwards, becauſe the Canaanites were devoted to deſtruction in this place: for it ſignifies an *Anathema* or *utter deſtruction.* See *Num.* xxi. 3.

CHAP. XV.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you, 3 And will make an offering by fire unto the LORD, a burnt-offering or a ſacrifice, in * performing a vow, or in a free-will offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the LORD, of the herd or of the flock: 4 Then ſhall he that offereth his offering unto the LORD, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oyl. 5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice for one lamb. 6 Or for a ram, thou ſhalt prepare *for* a meat-offering, two tenth deals of flour mingled with the third *part* of an hin of oyl. 7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD. 8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the LORD: 9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half an hin of oyl. 10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the LORD. 11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid. 12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number. 13 All that are born of the countrey, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the LORD. 14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD: as ye do, ſo he ſhall do. 15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD. 16 One law, and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

* Heb. *ſeparating.*

An. ante C. 1490.

EXPOSITION.

1 *And the Lord ſpake unto Moſes,*] When the following laws were delivered, is uncertain. But it would ſeem from *ver.* 23. to have been towards the end of their peregrinations, and not long before their ſettlement in Canaan, conſequently at a time when part of that mutinous generation mentioned in the former chapter were cut off by death. See *Calmet.*

2 *When ye come into the land—which I give unto you,*] According to the foregoing remark, theſe laws were directed only to the children of the murmurers, who had not forfeited the favour of God, and a right to the inheritance in the promiſed land, as their fathers had done, *ch.* xiv. 31. See *Pat.* But Le Clerc is of opinion, that the laws here mentioned were delivered before that rebellion mentioned in the former chapter. Be that as it will, it appears from this paſſage, that they were not bound to obſerve theſe laws relating to ſacrifices till they came into Canaan. See *Pat.* The reaſon was, that in the wilderneſs they could not be provided with the matter of their ſacrifices in ſuch plenty as was neceſſary to perform all the ceremonies here required. See *Le Clerc.*

3 *An offering made by fire,*] This is a general expreſſion for thoſe offerings which were in whole or in part burnt upon the altar.

A burnt-offering,] See on *Lev.* i. 3.

Or a ſacrifice in performing a vow, &c.] i. e. Peace-offerings, which are often called *ſacrifices* in general, as *Ex.* xviii. 12. *Lev.* xvii. 5, 8. and that it means ſo here, is evident from the words which follow, where we have mention of a *vow* and *free-will-offering*, which were two of the kinds contained under the general head of peace-offerings, *Lev.* vii. 16. See the nature of them explained, *Lev.* iii. 1. vii. 11, &c.

And in your ſolemn feaſts,] Mentioned *Lev.* xxiii. 37.

To make a ſweet ſavour unto the Lord,] i. e. In order to procure the favour and good-will of the Deity. See *Lev.* i. 9.

4 *Then ſhall he that offereth—bring a meat-offering,*] Sacrifices being in the nature of ſpiritual feaſts, were each of them to have a mincha or meat-offering, and a drink-offering, as an appendage annexed to them, conſiſting of flour, oil, and wine in the following proportion.

A tenth-deal of flour,] About half a peck of flower, a quart of oil, and a quart of wine. See on *Ex.* xxix. 40. Theſe acceſſory mincha's, or as we call them, *meat-offerings*, were wholly conſumed upon the altar; whereas in thoſe that were offered by themſelves, only a part was burnt upon the altar, and the reſt was given to the prieſts, *Lev.* ii. 2, 3. See *Pat.*

5 *Wine, &c.*] As wine and oil are the moſt excellent liquors which the earth by the order of providence produces for human uſe, God would have theſe to be offered to him in all ſacrifices, that men might be continually put in mind of him from whom thoſe bleſſings flowed, and openly acknowledge their great Benefactor. See *Le Clerc.*

6 *For a ram—thou ſhalt prepare—two tenth-deals,*] A ram being a nobler ſacrifice than a *lamb* or *kid*, for the word ſignifies either, a larger quantity of flour and wine is required to attend it. And ſo it was probably in other ſacrifices, *ver.* 8, 9, 12.

8 *For a ſacrifice in performing a vow, or peace-offerings unto the Lord,*] i. e. Votive peace-offerings, and voluntary peace-offerings. See on *Lev.* vii. 11.

14, 15 *And if a ſtranger ſojourn with you,*] It is plain this is to be underſtood of ſuch ſtrangers as had renounced idolatry, and become proſelytes to the Jewiſh religion. By this law it is provided, that no diſtinction ſhould be made between them and the native Iſraelites in matters of religion and divine worſhip; which was wiſely calculated to invite ſtrangers to embrace the true religion, and to engage the Jews to be kind to them. See *Pat.* The legiſlator might alſo have a view in this law to provide againſt all innovations in the inſtituted religion; for had not ſtrangers, who reſided within the Jewiſh territories, been obliged to conform to the ſame ceremonies of public worſhip with the Jews, their example might have had a pernicious influence to corrupt that form of worſhip which was inſtituted by God himſelf. See *Le Clerc.*

15 *An ordinance for ever,*] See on *Gen.* xiii. 15.

17 And the LORD ſpake unto Moſes, ſaying, 18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you, 19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the LORD. 20 Ye ſhall offer up a cake of the firſt of your dough, *for* an heave-offering: as *ye do* the heave-offering of the threſhing-floor, ſo ſhall ye heave it. 21 Of the firſt of your dough ye ſhall give unto the LORD, an heave-offering in your generations.

EXPOSITION.

17 *And the Lord ſpake unto Moſes, &c.*] Another thing now enjoined was, an additional clauſe to the law of offering the firſt-fruits, *Lev.* xxiii. 10. That as every corn-ſower in the land of Canaan was obliged to preſent ſome part of his firſt ripe corn every year unto God, for the uſe of the prieſts; ſo it is now ordained as a perpetual part of the ſame law, that out of the firſt bread that any man makes of his new corn, a part of the dough ſhould be taken out and preſented to the prieſt in waiting, ready baked, before he bakes any for his own uſe. This the prieſt was to preſent as an offering to God, by *waving* it up toward heaven, (as the method of the *wave* or *heave-offering* was, *Ex.* xxix. 27.) and then to have it as one of his own portions. See *Pyle.*

19 *When ye eat,*] Rather, *When it is ready to be eaten*; for he offered it before he eat any of it himſelf. See *Pat.*

20 *As ye do the heave-offering of the threſhing-floor,*] i. e. As the firſt-fruits of the harveſt or corn in the threſhing-floor, which were offered as a heave-offering, and then given to the prieſts, *Lev.* xxiii. 16, 17. See *Pat.* The preciſe quantity of this offering is not ſpecified, no more than that of the firſt-fruits; but St. Jerom upon *Ezek.* xlv. obſerves, that upon account of the avarice

varice of the prieſts, who were wont to exact upon the people, it was limited to a ſixtieth part, or *the ſixth part of an ephah of an homer*, as it is in *Ezekiel*, *ch.* xlv. 13. i. e. a ſixtieth part, an ephah being the tenth part of the homer, *ver.* 11. And ſince it is here required that they were to do in this offering of the firſt of their dough, as in the offering of their firſt-fruits, this ſeems to intimate that the ſame quantity was to be offered in both. See *Le Clerc*. An. ante C. 1490.

22 And if ye have erred, and not obſerved all theſe commandments which the LORD hath ſpoken unto Moſes, 23 *Even* all that the LORD hath commanded you by the hand of Moſes, from the day that the LORD commanded *Moſes*, and henceforward among your generations: 24 Then it ſhall be, if *ought* be committed by ignorance * without the knowledge of the congregation; that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the LORD, with his meat-offering, and his drink-offering, according to the † manner, and one kid of the goats for a ſin-offering. 25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the LORD, and their ſin-offering before the LORD, for their ignorance. 26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.

* Heb. *from the eyes.*

† Or, *ordinance.*

EXPOSITION.

22 *Have erred, and not obſerved all theſe commandments,*] i. e. If the whole body of the people be guilty of any neglect of the publick ceremonies of religion, or of any deviation from any of the inſtituted laws of God, which might happen involuntarily and through ignorance, then the following method is preſcribed for ſuch deviations, upon their being known. We may obſerve that this plea of ignorance could not be alledged, except in caſes that were liable to obſcurity. No one, for example, could pretend ignorance in violating the ſabbath, ſince the very example of others muſt always have kept him in mind of his duty. And this very caſe ſeems to be mentioned afterwards as an inſtance of preſumptuous ſin. See *Le Clerc*.

24 *And one kid of the goats for a ſin-offering,*] The law in *Lev.* iv. 13, 21. requires only a young bullock to be offered for a ſin-offering; but here, together with that, a kid is alſo ordered to be offered. Whence it is inferred, that they are different laws, and relate to different errors. Outram (*de Sacrif. l.* i. *c.* 14.) after the Hebrew doctors, thinks that in Leviticus relates to the involuntary omiſſion of ſome ceremonies in the inſtituted worſhip of God; but that this relates to the people's being drawn away by the looſe adminiſtration of their princes into idolatrous rites. Whence it was that Hezekiah, when he reſtored the worſhip of the true God, which had been quite laid aſide in the days of his father, and when the people were in a manner involuntarily drawn into ſin by the iniquity and hard circumſtances of the times, offered ſeven young bullocks, and as many young goats, 2 *Chro.* xxix. 1, 24. as intimating that many ſuch ſins of ignorance had been committed. But the moſt common interpretation is, that the text in Leviticus relates to treſpaſſes of commiſſion, and this of omiſſion. And this ſeems to be favoured by Moſes's own words: for in Leviticus, *ch.* iv. 13. it is, If the whole congregation have *done ſomewhat which ſhould not be done:* But here it is, *If ye have erred, and have not obſerved all theſe commandments, &c.* See *Calmet*.

25 *It ſhall be forgiven them, for it is ignorance,*] Proceeding from involuntary ignorance, or ſome other miſtake, not from contempt of God and his laws; for then they were to be utterly cut off, *ver.* 30, 31.

27 And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering. 28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the LORD, to make an atonement for him; and it ſhall be forgiven him. 29 You ſhall have one law for him that * ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

* Heb. *doth.*

EXPOSITION.

27 *If any ſoul,*] If any private perſon, or any one of the common people, as is expreſſed *Lev.* iv. 27.

He ſhall bring a ſhe-goat,] A female kid of the goats, as appears from *Lev.* iv. 28.

28 *And it ſhall be forgiven him,*] The penitential oblation of this *ſin-offering* ſhall excuſe him from all puniſhment for ſuch offence.

30 But the ſoul that doth *ought* * preſumptuouſly *(whether he be* born in the land, or a ſtranger) the ſame reproacheth the LORD; and that ſoul ſhall be cut off from among his people. 31 Becauſe he hath deſpiſed the word of the LORD, and hath broken his commandment; that ſoul ſhall be utterly cut off: his iniquity *ſhall be* upon him.

* Heb. *with an high hand.*

EXPO-

An. ante C. 1490.

EXPOSITION.

30 *The ſoul that doth ought preſumptuouſly*] Heb. *With an high hand*, or *with violence*. It ſignifies the action of a man, who knowingly and wilfuly breaks the law, and when admoniſhed deſpiſes admonition, ſets the law at nought, and denies its divine authority, being ready to offer *violence* to thoſe who thwart his deſigns. See *Le Clerc*. The meaning therefore is, that whoever ſhall in any caſe, not only knowingly and deliberately, but preſumptuouſly, in contempt of the law, and of the authority of the Divine Lawgiver, againſt all advice and admonition, run counter to the expreſs command of God; in his caſe no atonement ſhall be admitted. Such a one was to be *cut off* by death. But it may be ſaid, if all preſumptuous ſins were by the Jewiſh law to be puniſhed with death, how is this to be reconciled with other parts of the ſame law, which exempts from capital puniſhment ſome notorious crimes, particularly theft; which ſins may be reckoned preſumptuous, ſince thoſe who commit them muſt know them to be expreſsly againſt the law of God. In anſwer to this, Maimonides and other Rabbins think this law is to be reſtrained to ſins of idolatry, which are moſt properly a *reproaching* of *Jehovah*, and *deſpiſing of his word*, and therefore were puniſhed by the law of Moſes with greater ſeverity than other crimes, as being high-treaſon againſt their ſtate, ſubverſive of the eſſential form of their government, and an implicit rejecting of Jehovah for their God and King, and yielding their allegiance to the idols of the nations. And indeed the whole context ſhews that Moſes is here to be underſtood not of offences againſt our neighbour, but of preſumptuous violations of the law in the caſe of religious worſhip, which if not direct idolatry, was at leaſt a degree of apoſtacy from the true religion. Beſides, it is to be obſerved, that preſumptuous ſin lies not ſo much in the crime itſelf, as in the manner of committing it; when it is accompanied with ſuch daring circumſtances of impiety as amount even to *blaſphemy*, which is here called *reproaching the Lord*, and *deſpiſing his word*. For inſtance: Though theft in itſelf was not puniſhable with death, yet if the thief, when taken, ſhould, inſtead of acknowledging his offence, and the equity of the law, inſiſt upon his juſtification, ſet the law at nought, and diſown it to be of divine authority, he too ſinned *preſumptuouſly*, or *with a high hand*, and was to be *cut off*. See *Selden de Jure N. & G. l.* ii. *c.* 11.

The ſame reproacheth the Lord,] Every wilful ſin is in the nature of things a reproach or diſhonour to God, *Rom.* ii. 23. It is to ſay in effect that his commandments are not wiſe, juſt and good, and that we know better what is fit for us *ourſelves*, than he can judge for us. But acts of idolatry, and whatever tended to favour idolatry in a Jew, were more eſpecially reproachful to Jehovah, for the reaſons before mentioned.

Shall be cut off,] Here this phraſe ſignifies to be *cut off* by death, though in many other places it ſeems to denote only excluſion from the privileges of the Jewiſh community. See on *Gen.* xvii. 14. Such perſons ſinning preſumptuouſly in the ſenſe already explained, could have no benefit by the expiatory ſacrifices of the law, for they blaſphemed the Lawgiver, and diſowned the authority of the law.

32 And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath-day. 33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation. 34 And they put him in ward, becauſe it was not declared what ſhould be done to him. 35 And the LORD ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp. 36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the LORD commanded Moſes.

EXPOSITION.

32 *Were in the wilderneſs*,] Rather, *In that wilderneſs*, viz. in that part of it where the above law was given. Otherwiſe, the mentioning of this circumſtance would ſeem ſuperfluous, ſince almoſt all the particulars which Moſes relates happened in the wilderneſs. See *Le Clerc*.

A man that gathered ſticks upon the ſabbath-day,] Which ſeems to be here inſerted as an inſtance of a preſumptuous violation of the law, *ver.* 30. Accordingly it is ſo underſtood by the Jews. And indeed from the connection of this verſe with the former, it may be juſtly inferred that this man had ſinned with *a high hand*, *deſpiſing the word of the Lord*, and the authority of his law. And the better to mark the connection, it might be tranſlated thus: *Accordingly while the Iſraelites were in this wilderneſs.*

34 *It was not declared what ſhould be done to him*,] Moſes knew he was to die, for the law had expreſsly ordered that thoſe who defiled the ſabbath, by doing any manner of ſervile work upon it, ſhould die, *Ex.* xxxi. 14. and xxxv. 2. but he queſtioned what kind of death, and in what manner he was to ſuffer; whether he was to die by the hand of heaven, or to be put to death by the court of judgment. See *Pat.* and *Le Clerc*.

35 *The man ſhall ſurely be put to death*,] The reaſon why the breach of the ſabbath was puniſhed with ſuch ſeverity by the Jewiſh law, is, that it was an implicite denying of God to be the Creator of the world. For the ſabbath being a *ſign*, Ex. xxxi. 13. whereby the worſhippers of the one true God, that God who created the world, were diſtinguiſhed from the idolatrous nations, who believed the world to be eternal, and who worſhipped the ſun, moon, and ſtars, and a multiplicity of nominal gods; the violation of this inſtitution implied a defection from the true religion to polytheiſm and idolatry. See *Pat.* Add to this, that, beſides the peculiarly aggravating circumſtances which ſeem to have accompanied his tranſgreſſion, it appears to have been the

the firſt notorious violation of the kind; and therefore, for example ſake, it behoved to be puniſhed with the utmoſt rigour of the law.

36 *All the congregation brought him without the camp, and ſtoned him,*] Not on the ſabbath-day, for that was unlawful, but ſoon after it. They brought him without the camp, that their perſons and dwellings might not be defiled with his blood. An. ante C. 1490.

37 And the LORD ſpake unto Moſes, ſaying, 38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. 39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring: 40 That ye may remember, and do all my commandments, and be holy unto your God. 41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

EXPOSITION.

38 *Bid them that they make them fringes, &c.*] Another injunction given, during theſe their travels, was, that every Iſraelite ſhould wear, at the four corners of the ſkirts of his outward garment, fringes, faſtened with a blue ribband, fillet, or binding. See *Deut.* xxii. 12. The *blue* colour, Le Clerc conjectures, might be choſen rather than any other, in conformity to the high-prieſt's robe of blue, that ſo they might be put in mind that they were a kingdom of prieſts, all of them conſecrated to God, *Ex.* xix. 6.

39 *That ye may look upon it, and remember all the commandments of the Lord,*] As circumciſion in their perſons, ſo this ornament in their garb was deſigned as a badge to diſtinguiſh them from all other nations; ſo that as often as they looked upon this mark, they might be put in mind of their being the worſhippers of the true God, a *holy* people, and bound to the ſervice of their Maker by peculiar laws and obligations. Many of the Jews, however, inſtead of conſidering the uſe of theſe ornaments, were wont to pride themſelves in the bare wearing of them. And amongſt other mean fetches of hypocriſy to which the Phariſees in our Saviour's time had recourſe, the enlarging their *fringes* was one, in order to make them more obſervable, and gain them the reputation of greater ſanctity than others, *Mat.* xxiii. 5. See *Pat.*

That ye ſeek not after your own heart,] That you indulge not a giddy fancy, nor be fluctuating and unſtedfaſt in matters of religion, but firmly adhere to the laws and ſtatutes of your God. See *Jer.* iii. 19. and ix. 13, 14.

And your own eyes,] That you be not drawn away by the force of evil example, to imitate the prepoſterous actions which you may ſee among your heathen neighbours. Thus to *walk in the ſight* of the *eyes*, is to be tempted by the objects which we ſee, or to imitate the ſame follies which we obſerve in others, *Eccl.* xi. 9. See *Le Clerc.*

To go a whoring,] An uſual phraſe for idolatry, *Ex.* xxxiv. 15. *Deut.* xxxi. 16. *Judg.* ii. 17. 1 *Chro.* v. 25. But it means alſo all other ſins which men's impure hearts carry them unto with delight, *Pſ.* cvi. 39. *Jam.* iv. 4.

40 *That ye may remember, &c.*] They were not to miſtake the wearing of theſe fringes and borderings as if they had any real ſanctity or religion in themſelves, but to conſider them as helps againſt the dulneſs of their memories, and means of awakening them to a ſenſe of their ſpecial relation to God, as the only object of their worſhip.

41 *I am the Lord your God, &c.*] This is the ſtrongeſt argument that could be uſed to inforce their obedience, and to reſtrain them from every violation of their allegiance to God: namely, the conſideration that he was their abſolute Sovereign and Benefactor.

CHAP. XVI.

NOW † Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men.* 2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown. 3 And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them, * Ye take too much upon you, ſeeing all the congregation *are* holy every one of them, and the LORD *is* among them: wherefore then lift you up yourſelves above the congregation of the LORD? 4 And when Moſes heard *it*, he fell upon his face: 5 And he ſpake unto Korah, and unto all his company, ſaying, Even to morrow the LORD will ſhew who *are* his, and who *is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him. 6 This do; take you cenſers, Korah, and all his company: 7 And put fire therein, and put incenſe in them before the

* Heb. It is *much for you.*

† Read, *Now Korah the ſon of Izhar—took or aſſociated to himſelf both Dathan, &c.*

An. ante C. 1490. LORD to morrow; and it ſhall be *that* the man whom the LORD doth chooſe, he *ſhall be* holy: ye take too much upon you, ye ſons of Levi.

EXPOSITION.

1 *Now Korah—and Dathan and Abiram—roſe up,*] The many ample teſtimonies, nay the miracles, whereby God had eſtabliſhed the authority of Moſes as chief governor, and of Aaron and his family as prieſts, were not ſufficient to reſtrain the ambition of mutinous and deſigning men. Korah, couſin-german to Moſes and Aaron, a man of ſome figure among the Levites, thinking himſelf undervalued by the poſt he was in, by being a mere Levite, and not one of the heads of them neither, without all hopes of arriving at the prieſthood, as things now ſtood; reſolves upon a mutiny againſt them, and attempts to raiſe himſelf to the prieſthood, by forcing them to change their meaſures, or elſe pulling them down from their authority. To carry on which deſign the better, he draws in Dathan, Abiram, &c. of the Reubenite family, deſcendants of the eldeſt of Jacob's ſons, into his rebellion. And being joined by two hundred and fifty perſons of conſiderable credit and authority among the reſt of the tribes, they formed themſelves into a party, giving out that they reſolved to have a change in the government. See *Pyle.*

Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi,] Thus he was couſin-german to Moſes and Aaron; for Izhar, Korah's father, was the ſecond ſon of Kohath, as Amram, the father of Moſes and Aaron, was his eldeſt ſon, *Ex.* vi. 18. 1 *Chro.* vi. 2. See *Pat.* It appears alſo from *ver.* 8. that Korah had ſeduced other Levites to join with him in this ſedition. This paſſage of hiſtory makes good the obſervation, that feuds and jealouſies between relations are of all others the moſt implacable and violent. See *Le Clerc.*

And Dathan and Abiram the ſons of Eliab,] Eliab was the ſon of Pallu, the ſecond ſon of Reuben, as appears from *ch.* xxvi. 5, 8, 9. As the Kohathites and Reubenites were encamped together on the ſouth ſide of the tabernacle, *Num.* ii. 10. with iii. 29. this made it the eaſier for Korah to draw theſe ſons of Reuben into his rebellion, taking a handle, perhaps, from their being deſcended from Reuben the eldeſt ſon of Iſrael, to inſinuate, that to them the chief authority belonged, which Moſes had taken upon himſelf.

And On the ſon of Peleth,] This *On* is mentioned no where elſe, whence it is thought he returned to his duty.

Took men] *Men* is not in the original. And *took* being the firſt word in the text, it would ſeem more natural to tranſlate it thus: *Korah—took both Dathan and Abiram, &c.* i. e. he aſſociated them to himſelf in his inſurrection.

3 *Againſt Moſes,*] They ſtruck at Moſes as advancing his brother and family to the prieſthood by his own authority, and not by God's direction. For though ſome have conjectured that the ſons of Reuben aimed at the civil dignity, as Korah did at the prieſthood; yet the prieſthood is only ſpoken of, and ſo Moſes underſtands their meaning, *ver.* 5, 10, 15. See *Pat.* And the miracle wrought in favour of Aaron, *ch.* xvii. ſhews it was only the prieſthood they openly attacked.

Ye take too much upon you,] Rather, *Let it ſuffice you, that all the congregation is holy, and the Lord among them*; for ſo this phraſe is uſed elſewhere, as *Deut.* i. 6. and ii. 3. So their meaning is, that Moſes and Aaron ought not to confine the prieſthood to their family alone, but be ſatisfied with being upon a level with their brethren, who were all members of the ſame holy community, and were equally favoured with God's peculiar preſence and protection. See *Le Clerc.*

4 *Moſes fell upon his face,*] Moſes fearing the dreadful judgment that was likely to follow upon ſuch an impious attempt, fell proſtrate before God to deprecate his diſpleaſure; or he fell proſtrate before them, to intreat them to be of a better diſpoſition. See on *ch.* xiv. 5.

5 *To-morrow,*] He defers the tryal till to-morrow, that Korah and his company might have time to get their incenſe ready; or, if they were not bent upon their own deſtruction, that they might have time to cool and repent of their mad competition.

Who are his, and who is holy,] Who are his appointed miniſters and ſeparated to the ſacred office of the prieſthood.

And will cauſe him to come near unto him,] i. e. Whom he will have to ſerve him in theſe offices; for that is the meaning of *coming near to him,* Lev. x. 3. and xxi. 21.

6 *Korah and all his company,*] Moſt of the Levites ſeem to have been of his party, who are therefore called *the ſons of Levi,* ver. 7, 8.

7 *Before the Lord to-morrow,*] *At the door of the tabernacle,* ver. 18.

He whom the Lord doth chooſe, he ſhall be holy,] He on whom God beſtows viſible marks of his approbation, ſhall diſcharge the ſacred office of the prieſthood. See on *ver.* 5.

Ye take too much upon you, ye ſons of Levi,] He retorts upon them their calumnious charge, *ver.* 3. As if he had ſaid, The event will prove who it is that uſurps, *you* or *we.* Or we may render it, *Let it ſuffice you,* i. e. be content with the honour you have to bear the ſacred things. See on *ver.* 3.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi: 9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them? 10 And he hath brought thee near *to him,* and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo? 11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the LORD: and what *is* Aaron, that ye murmur againſt him?

EXPO-

An. ante C. 1490.

EXPOSITION.

8 *Hear, I pray you, &c.*] Moſes calmly expoſtulates with Korah, and adviſes hlm to conſider how ungrateful a part he acted againſt God, for the honour done him, and his whole tribe, in chuſing them for miniſters at his tabernacle, thus to contemn the poſt aſſigned them, and mutinouſly to aſpire to an office reſerved to others.

9 *To bring you near to himſelf,*] To miniſter in holy things, though not ſo *near* to him as his prieſts.

11 *For which cauſe you—are gathered together againſt the Lord,*] Since you oppoſe his authority who made them prieſts.

For what is Aaron, &c.] Rather, *What hath Aaron done, that you ſhould murmur againſt him?* Which implies that he had done nothing of himſelf, but God was the doer of all. See on *Ex.* xvi. 7. *Le Clerc.*

12 And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up. 13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us? 14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † put out the eyes of theſe men? we will not come up.

† Heb. *bore out.*

EXPOSITION.

12 *Dathan and Abiram—ſaid, we will not come up,*] Being ſummoned to appear before Moſes, they point blank deny his authority.

13, 14 *Is it a ſmall thing, &c.*] In the moſt reproachful manner they ſent him word, that they hoped ſhortly to ſee the management of the nation in better hands than thoſe that had led them from a plentiful ſettlement, with promiſes of a fruitful country of their own, and at laſt left them to wander in a ſtarving wilderneſs, with nothing but a pretence that their children are to enjoy it forty years hence, when they are all dead; and as if it were not enough to loſe their *country*, they had loſt their *liberties* too, by ſubmitting to a man who impoſed what laws he pleaſed upon them; and to advance himſelf, had given them nothing but one ſlavery in exchange for another. See *Pyle.*

A land that floweth with milk and honey,] i. e. A moſt fruitful land. See on *Ex.* iii. 8.

Wilt thou put out the eyes of theſe men,] Doſt thou think to blind us ſo that none of us ſhall diſcern this impoſture? Or ſhall we ſuffer thee to lead us about like blind men whither thou pleaſeſt, ſometimes towards Canaan, and now back again towards the Red-ſea and Egypt? See *Pat.*

15 And Moſes was very wroth, and ſaid unto the LORD, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them. 16 And Moſes ſaid unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron to morrow: 17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

EXPOSITION.

15 *Reſpect not thou their offering,*] i. e. The offering of incenſe, which the Korahites are afterwards ordered to make. See *Le Clerc*, and on *Gen.* iv. 4.

I have not taken one aſs from them,] He makes his appeal to God, that he was ſo far from acting arbitrarily, as they alledged *ver.* 13, that he had not exacted the ſmalleſt thing from them, nor done any one of them the leaſt injury. He ruled the Hebrews not like the kings of other nations, who take tribute of their ſubjects, and were wont to take their men-ſervants, and their maid-ſervants, and their goodlieſt young men, *and their aſſes*, and put them to his work, as it is 1 *Sam.* viii. 16. Moſes on the contrary declares before God, that he aſſumed no authority but that of a prophet, which conſiſted chiefly in ſeeing thoſe orders put in execution which he received from God. In like manner, Samuel clearing himſelf from the imputation of having acted in an arbitrary, oppreſſive manner, ſays, *Whoſe aſs have I taken?* 1 Sam. xii. 3. See *Le Clerc.* Whence it would ſeem that this was a proverbial expreſſion to ſignify acts of tyranny and oppreſſion in general, ſuch as were wont to be committed by the kings of the earth.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron. 19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation. 20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying, 21 Separate yourſelves from among this congregation, that I may conſume them in a moment. 22 And they

An. ante C. 1490. fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

EXPOSITION.

19 *And Korah gathered all the congregation againſt them,*] By *congregation* here the LXX ſeems to have underſtood only Korah's congregation, or the men of his faction. But the Hebrew words import, that he convened all the congregation, or the whole body of the people, at leaſt all their great men. And the ſame thing is plain from *ver.* 21 and 22. Which is too plain an indication that the people were generally inclined, if not to throw off, at leaſt to doubt of the authority of Moſes and Aaron. See *Pat.*

And the glory of the Lord appeared,] See on *ch.* xiv. 10.

21 *Separate yourſelves from this congregation,*] By *congregation* here we are to underſtand not only Korah and his company, and the people they brought along with them, but the whole body of the nation in general, as appears from the next verſe; for they were all partakers of Korah's rebellion, inaſmuch as they did not uſe their endeavours to quell it. For had but the greateſt part of the people oppoſed it, Korah had never attempted ſuch a daring enterprize. See on *ver.* 19. When Moſes ſpeaks in the next verſe as if only one had ſinned, the meaning is, that one was the ringleader, by whom the reſt were ſeduced. See *Le Clerc.*

22 *God of the ſpirits of all fleſh,*] *In whoſe* hand is the ſoul (or life) of every living thing, and the breath of all mankind, *Job* xii. 10. Moſes gives God this title in acknowledgment of his power to ſave and to deſtroy, becauſe he had threatned he would conſume all Iſrael. See *Le Clerc.* Beſides, it implies a ſtrong motive to urge the divine compaſſion: "Wilt thou not have mercy upon thoſe ſpirits which thou haſt created, O thou the God and Father of the ſpirits of all fleſh?" Upon this interceſſion, God is pleaſed to ſpare all the people that would return to their duty, and depart from the rebels, *ver.* 24.

Shall one man ſin, &c.] i. e. Wilt thou execute thy vengeance upon a multitude, for the ſake of one principal incendiary.

23 And the LORD ſpake unto Moſes, ſaying, 24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. 25 And Moſes roſe up, and went unto Dathan, and Abiram: and the elders of Iſrael followed him. 26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins. 27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

EXPOSITION.

24 *The tabernacle of Korah, Dathan, and Abiram,*] Though the word here be ſingular, yet it includes all the tents belonging to theſe men, as appears from *ver.* 26.

27 *So they gat up from the tabernacle of Korah, &c.*] As many as had not quite caſt off all regard to Moſes, and the divine authority by which he acted, ſeparated themſelves from the company of thoſe wicked men.

Dathan and Abiram—ſtood in the door of their tents, and their wives, &c.] This was the higheſt degree of audacious infidelity, whereby they declared that they feared not what Moſes could do unto them.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works: for *I have* not *done them* of mine own mind. 29 If theſe men die * the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me. 30 But if the LORD † make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the LORD. 31 And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them: 32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods. 33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation. 34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo.*

* Heb. *as every man dieth.*

† Heb. *create a creature.*

EXPOSITION.

28 *Hath ſent me to do all theſe works,*] Viz. The appointing Aaron to be prieſt, and the Levites to miniſter, and his undertaking the government.

29 *Be viſited after the viſitation of all men,*] If they die the common death of other men.

30 *If the Lord make a new thing,*] Heb. *If the Lord create a creature*; i. e. do ſomething that was never ſeen, nor heard of in the world before.

They go down quick into the pit,] Heb. *Scheol*, which ſignifies ſometimes the *grave*, or receptacle for dead bodies; and ſometimes the region for departed ſouls, whether good or bad, the ſame as ἅιδης in Greek. See *Grotius*, and on *Gen.* xxxvii. 35. Here it plainly denotes that pit or cavity of the earth into which the bodies, tents, and ſubſtance of theſe men were ſwallowed up. But Calmet and others will needs have it to ſignify *hell*, as if hell was in the center of the earth. But of this there needs no other confutation, but the abſurdity of ſuppoſing that God would condemn innocent children to hell for their fathers ſin; for it is intimated *ver.* 27. that their little ones too went down to the pit.

31 *It came to paſs, that the ground clave aſunder,*] Moſes had no ſooner ended, but the earth, obedient to the voice of God, opened her mouth, and ſwallowed up theſe deſperate rebels, tents, goods, and every ſoul of them that reſolutely perſiſted in the quarrel Korah had drawn them into. And when they were all ſunk, the ground cloſed upon them again, and they were never ſeen more. *Pyle.* An. ante C. 1471.

32 *All the men that appertained unto Korah,*] *Appertained* is not in the Hebrew, but ſimply, *all the men to Korah*. i. e. The earth ſwallowed up Dathan and Abiram, and their company, who were in the inſurrection of Korah. For Korah being the ringleader, the men *appertaining to Korah*, ſignifies thoſe who were in his rebellion. See *ver.* 49. *Jude ver.* 2. *Num.* xxvii. 3. But as to Korah himſelf, it appears from *ver.* 16, 17. that he headed thoſe two hundred and fifty, who, in offering incenſe preſumptuouſly before the Lord, were conſumed by fire, *ver.* 35. and conſequently he was conſumed with them, as is intimated *ver.* 40. We read alſo in *Num.* xxvi. 11. that the ſons of Korah eſcaped this dreadful death, either not partaking with, or timeouſly forſaking their father's rebellion.

33 *All that appertained to them,*] Their houſhold, their tents, and all their ſubſtance, *Deut.* xi. 6.

34 *All Iſrael—fled at the cry of them,*] They heard them ſhriek ſo loud, as they ſunk down into the ground, that they fled for fear of the ſame fate, being conſcious how highly they had lately offended God by their murmuring and unbelief.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe. 36 And the LORD ſpake unto Moſes, ſaying, 37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed. 38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael. 39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates* for a covering of the altar: 40 To *be* a memorial unto the children of Iſrael, that no ſtranger, *which is* not of the ſeed of Aaron, come near to offer incenſe before the LORD; that he be not as Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

EXPOSITION.

35 *There came out a fire from the Lord, and conſumed the two hundred and fifty*] As for the two hundred and fifty princes convened under Korah at the tabernacle, that were aſſuming the prieſt's office with their cenſers, they were ſtruck dead on a ſudden, by lightning from the cloud of glory, in the ſame manner as Nadab and Abihu, who are ſaid to have been *devoured by fire from the Lord*, though their bodies remained entire, *Lev.* x. 2, 4. This was the more aſtoniſhing, becauſe Moſes and Aaron, who ſtood with them, received no hurt. See *Pat.*

37 *Scatter thou the fire yonder,*] This done, God orders that the prieſts ſhould take the incenſe that was yet burning in the cenſers, and throw it out at ſome diſtance from the tabernacle, probably into that place where they were wont to throw the aſhes, *Lev.* vi. 11.

38 *The cenſers—let them make them broad plates, for they are hallowed,*] As the cenſers had been employed to a ſacred uſe, which made it unlawful to employ them to common uſes, therefore God commanded they ſhould be beaten into broad plates, and laid over the great brazen altar, i. e. the altar of burnt-offering, not the altar of incenſe, for that was overlaid with pure gold, *Ex.* xxxvii. 26. and theſe cenſers were of braſs, *ver.* 39. Beſides, the altar of incenſe was in the holy place, out of the view of the people; and conſequently plates there placed would not ſerve as a ſign to them.

And they ſhall be a ſign unto the children of Iſrael,] i. e. They ſhall ſerve for a memorial, *ver.* 40. to perpetuate the memory of this rebellion, to warn poſterity from doing the like, and to teach them by this ſad example to pay a due regard to thoſe whom God has choſen to miniſter in holy things, leſt they be overtaken with the ſame ſignal perdition.

41 But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes, and againſt Aaron, ſaying, Ye have killed the people of the LORD. 42 And it came to paſs when the congregation was gathered againſt Moſes, and againſt Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the

An. ante C. 1471. LORD appeared. 43 And Moſes and Aaron came before the tabernacle of the congregation. 44 And the LORD ſpake unto Moſes, ſaying, 45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces. 46 And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. 47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and, behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people. 48 And he ſtood between the dead and the living, and the plague was ſtayed. 49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah. 50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

EXPOSITION.

41 *All the congregation of the children of Iſrael murmured, &c.*] Though one might well have expected ſo exemplary a judgment ſhould have been ſufficient to ſilence all future murmurings and diſcontent, yet it had a quite different effect upon this obſtinate and untractable body of men. The very next day they ran upon Moſes and Aaron with tumultuous outcries, and accuſations, charging them with the deſtruction of ſuch a number of their brethren, the members of God's own church and peculiar nation. See *Pyle*.

Ye have killed the people of the Lord,] It is no new thing for zealots to deem their own cauſe, however bad, the cauſe of God, and the friends and leaders of their party, the *people of God*, the favourites of heaven.

42 *And the glory of the Lord appeared,*] To comfort Moſes and Aaron in their preſent perplexity, and to over-awe the rebellious multitude, as *Num.* xii. 5. and xiv. 10.

44 *And the Lord ſpake unto Moſes,*] Moſes having conſulted the Divine Majeſty what to do in this extremity, is commanded to withdraw from the camp, and leave the people to be cut off by the immediate hand of God.

45 *They fell upon their faces,*] To deprecate the divine diſpleaſure, and to implore the mercy of God in favour of an unthankful and rebellious race.

46 *Take a cenſer, and put on incenſe, and go quickly into the congregation,*] Moſes having ſome intimation that the plague was already begun, bids Aaron take his cenſer, repair to the camp, and offer incenſe, in order to atone for the nation, and avert the divine diſpleaſure. Incenſe was regularly to be offered no where but at the golden altar within the ſanctuary; but now, in this extraordinary caſe, Aaron is ſent with it unto the camp, that ſo the plague being ſtopped upon his offering incenſe, and making interceſſion for the people, they might all have a new and convincing teſtimony of the authority of his miniſtry.

48 *And he ſtood between the dead and the living,*] Aaron getting intelligence what part of the camp the plague raged in, poſted himſelf between the infected and the ſound quarters of it, and upon his offering and praying, it ſtopt, and went no farther. *Pyle*.

CHAP. XVII.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and take of every one of them a rod, according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod. 3 And thou ſhalt write Aarons name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers. 4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you. 5 And it ſhall come to paſs, *that* the mans rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] The minds of a conſiderable number of the people having been poiſoned by the inſinuations of Korah, and his accomplices, againſt Aaron and his family, upon account of the prieſthood, God thought it neceſſary to add another ſignal miracle for the confirmation of his prieſt's authority. See *Pyle*.

2 *Take of every one of them a rod,*] Probably a twig or branch from one and the ſame almond-tree, as is inferred from *ver.* 8. Or, according to others, the ordinary rods or battons which the princes of the tribes bore, *Num.* xxi. 18. And indeed the miracle would appear the greater, i. e. there was a greater change of the eſtabliſhed laws of nature, and it muſt have ſtruck the people's minds more ſtrongly, if neither Aaron's rod nor any of the reſt was of the almond-tree. But the miracle was great enough either way, and

ſufficient

ſufficient to demonſtrate the extraordinary interpoſition of providence.

Twelve rods,] The poſterity of Joſeph being divided into two tribes, there were twelve in all beſides the tribe of Levi; ſo that Aaron's rod made thirteen.

Write—every man's name upon his rod,] This was done to prevent any ſuſpicion of fraud in the caſe.

3 *One rod ſhall be for the head of the houſe of their fathers,*] In the tribe of Levi were both the prieſts and Levites, but God would have both repreſented by one rod inſcribed with Aaron's name, as head of his tribe.

4 *In the tabernacle—before the teſtimony,*] i. e. In the moſt holy place, where was the *ark* called the *teſtimony*, (Ex. xxv. 16.) and into which Moſes alone had acceſs at all times. An. ante C. 1471.

Where I will meet with you,] Rather, *Where I am wont to meet with you*; for that is often the import of the future tenſe in Hebrew. See *Le Clerc* and *Ainſw.*

5 *I will make to ceaſe from me the murmurings of the children of Iſrael,*] I will work ſuch a miracle as ſhall be ſufficient to ſtop their mouths from murmuring any more about this matter, and be a ſtanding teſtimony to them where and on whom I have ſettled the prieſthood. It may be rendered, *The murmurings againſt me and you*; for in murmuring againſt God's miniſters, they murmured againſt himſelf.

6 And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him * a rod a piece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods. 7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſs. 8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and, behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds. 9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked, and took every man his rod. 10 And the LORD ſaid unto Moſes, Bring Aarons rod again, before the teſtimony, to be kept for a token againſt the † rebels; and thou ſhalt quite take away their murmurings from me, that they die not. 11 And Moſes did *ſo:* as the LORD commanded him, ſo did he. 12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh. 13 Whoſoever cometh any thing near unto the tabernacle of the LORD, ſhall die: Shall we be conſumed with dying?

* Heb. *a rod for one prince, a rod for one prince.*

† Heb. *children of rebellion.*

EXPOSITION.

8 *Was budded, and brought forth buds, and bloſſomed bloſſoms, and yielded almonds,*] In ſome places, it would ſeem, there was an appearance of buds coming forth, in others the buds were fully thruſt out, in others they were opened into bloſſoms, and thoſe bloſſoms, in other parts, knotted and grown into almonds. See *Pat.* All theſe changes happened in the ſpace of one night, which could not but be very amazing, and, unleſs they ſhut their eyes, make them ſee the diſtinction which God made between Aaron and the reſt of the children of Iſrael.

10 *To be kept for a token againſt the rebels,*] To prevent all inſurrections for the future: for it remained in the moſt holy place for ſome time, as we learn from *Heb.* ix. 4. but how long is uncertain. Accordingly, ſo convincing was this miracle, that we do not find the authority of Aaron's prieſthood was ever afterwards called in queſtion.

12 *Behold we die, &c.*] This miracle ſo fully convinced the whole body of the people, and touched the conſciences of ſuch as had favoured the late mutiny with ſuch a ſenſe of their guilt, that in terms of the utmoſt fear and conſternation they acknowledge their offence to Moſes. As if they had ſaid, Now at length we ſee death muſt be our portion, if we reſiſt the ordinance of God.

We die, we periſh, we all periſh,] This is a *mimeſis* or natural picture of the conſternation of their minds; for people in a fright are apt to dwell upon the object of their fear. See *Le Clerc.*

13 *Whoſoever cometh near unto the tabernacle ſhall die,*] i. e. We are now convinced, and firmly believe, that whoſoever cometh near unto the tabernacle to officiate as a prieſt, without the divine appointment, ſhall certainly be ſtruck dead by the hand of God. See *Wells.* They ſeem now to have ſuch a ſlaviſh fear of God upon their ſpirits, from the late ſevere viſitation, that they ſpeak of it as extremely dangerous to engage at all in ſacred duties, leſt by committing ſome error againſt the inſtituted forms of religion, they ſhould ſuffer death as their brethren had done. To obviate which cavil, the following declaration ſeems intended, *ch.* xviii. 1.

Shall we be conſumed with dying?] But muſt we then all periſh for what is paſt? Is there no mercy for us? Thus they are ever in extremes, either daring and preſumptuous, or abject and full of deſpair.

CHAP. XVIII.

AND the LORD ſaid unto Aaron, Thou and thy ſons, and thy fathers houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood. 2 And thy brethren

An. ante C. 1471. brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee, *ſhall miniſter* before the tabernacle of witneſs. 3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die. 4 And they ſhall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you. 5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael. 6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the LORD, to do the ſervice of the tabernacle of the congregation. 7 Therefore thou, and thy ſons with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you*, *as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

EXPOSITION.

1 *And the Lord ſaid unto Aaron, &c.*] God having thus, by the foregoing miracles, vindicated the honour and authority of the prieſthood, he now lets Aaron know (probably by the hand of Moſes) the importance of his office, wherein he was to behave with great care and circumſpection; and withal he again declares what was the duty of the Levites, as diſtinct from that of the prieſts, from *ver.* 1. to *ver.* 8. And from thence he proceeds to tell them what maintenance he had ſettled upon both, for their encouragement in doing their duty. See *Pat.*

Thou, and thy ſons, and thy father's houſe,] i. e. Thou and thy ſons and the Levites, for they were all of the houſe or tribe of Levi.

Shall bear the iniquity of the ſanctuary,] i. e. To you it belongs to take care that none of the laity, and that none who are legally defiled approach the tabernacle; for if the ſanctuary, and its ſacred inſtitutions, be prophaned through the negligence of you the prieſts, or of the Levites who have the charge of it, you ſhall *bear* the puniſhment of ſuch profanations. See *Pat.* and *Calmet.*

Thou and thy ſons ſhall bear the iniquity of your prieſthood,] i. e. If you neglect the duties of your office, profane it yourſelves, or ſuffer it to be profaned by others, you ſhall bear the puniſhment of ſuch profanation. This was ſome comfort to the people, who were afraid they ſhould die for every irregular approach to the ſanctuary, *ch.* xvii. 13. whereas God acquaints them, that he would puniſh not them, but the prieſts and Levites, for ſuch unwilful tranſgreſſions. See *Pat.* And this ſerved alſo to remove the people's envy from the prieſts, whoſe dignity they ſaw accompanied with ſo much danger. See *Wells.*

2 *Thy brethren of the tribe of Levi—bring—that they may miniſter unto thee,*] Aſſiſt thee in ſuch duties as are mentioned *ch.* iii. 6.

But thou and thy ſons ſhall miniſter before the tabernacle,] i. e. At the altar of burnt-offering, which ſtood before the tabernacle, and where the prieſts were moſtly employed. See *Le Clerc.* And not only ſo, but it ſignifies their miniſtrations in the holy place; as alſo (which was the office of the high-prieſt) in the moſt holy place, on the day of expiation, *Lev.* xvi. 2. whereas the outer ſervices of the ſanctuary were left to the Levites. See *Kidder.*

3 *And they ſhall keep thy charge, &c.*] See on *ch.* iii. 7, 8.

They ſhall not come nigh the veſſels of the ſanctuary and the altar,] i. e. They ſhall not approach to them to miniſter, though they were to carry them in the wilderneſs. And even in performing that ſervice upon any movement of the camp, they were not allowed ſo much as to handle or touch the ark, altar, table or candleſtick, but only to take them from the prieſts, *ch.* iv. 15, 19, 20.

That neither they, nor you alſo die,] They for preſuming to go beyond the bounds of their office, and you for permitting them, *ch.* iv. 19.

4 *They ſhall be joined to thee,*] Here is an alluſion to Levi's name, which ſignifies *joined*, *Gen.* xxix. 34. See *Ainſw.* and *Le Clerc.*

A ſtranger ſhall not come nigh unto you,] i. e. Not only thoſe of other nations and religions, but none but ſuch as are of the tribe of Levi, ſhall intermeddle in any thing that relates to the ſervice of the tabernacle.

5 *Ye ſhall keep the charge of the ſanctuary,*] i. e. Of the holy place, where was the altar of incenſe, the candleſtick, &c. Here the prieſts were obliged to miniſter, *Ex.* xxx. 7.

And the charge of the altar, &c.] i. e. The altar of burnt-offerings, *Lev.* i. 5, 7, 8, 9.

That there be no wrath any more, &c.] That by your conſtant care and admonition you may prevent the Levites and others from ſuch preſumptuous intruſion into the ſacred offices, as may again bring God's diſpleaſure upon them. See *Pat.*

6 *I have taken your brethren the Levites,*] See on *ch.* iii. 12, 41, 45. and viii. 6, 16, 18.

To you are they given as a gift,] See on *ch.* viii. 19.

To do the ſervice of the tabernacle,] This is again repeated that the Levites might underſtand the true nature of their office, that they were but miniſters to the prieſts, and ſo might not preſume hereafter to aſpire to the prieſthood, as Korah had done. See *Pat.*

7 *For every thing of the altar, and within the vail,*] This comprehends all the duties of the prieſt's office, both thoſe that were performed at the altar of burnt-offering, and the altar of incenſe; as alſo the peculiar duties of the high-prieſt which he performed within the vail, i. e. in the moſt holy place, on the great day of atonement for the ſins of the whole nation. See on *Lev.* xvi.

I have given your prieſt's office unto you, as a ſervice of gift,] I have appropriated it unto you, and given you and your poſterity a grant of the prieſt's

priest's office. The priest's office might well be called *a gift*, and was a great privilege. The employment itself was an honour. And they were plentifully provided for, that they might attend upon the duties of their holy function without distraction, as is mentioned in the subsequent part of this chapter. An. ante C. 1471.

8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel, unto thee have I given them, by reason of the anointing, and to thy sons by an ordinance for ever. 9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons. 10 In the most holy *place* shalt thou eat it, every male shall eat it: it shall be holy unto thee. 11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it. 12 All * the best of the oyl, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee. 13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house, shall eat of it. 14 Every thing devoted in Israel, shall be thine. 15 Every thing that openeth the matrice in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. 16 And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs. 17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt not redeem, they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD. 18 And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine. 19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever, before the LORD, unto thee and to thy seed with thee. 20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Israel.

* Heb. *fat.*

EXPOSITION.

8 *And the Lord spake unto Aaron, saying, &c.*] Having pointed out to him the duties of his function, now follows a detail of the emoluments annexed to it. Which emoluments are here expressly declared to be for *Aaron and his sons*, i. e. for the high-priest, who doubtless had a principal portion, and for the inferior priests.

I have given thee the charge,] I have bestowed them upon thee for thine use, with a charge that none have them but thyself.

By reason of the anointing] Because thou art anointed with the sacred oil, and thereby consecrated to the office of priest. See *Lev.* viii. 12.

9 *Reserved from the fire,*] From the sacrifices that were offered upon the altar of burnt-offering.

Every sin-offering—and every trespass-offering,] There were some few cases excepted, *Lev.* vi. 23, 30.

Every oblation of theirs,] Heb. *Korban*, which comprehends not only the victims that were killed, but also the *mincha*'s (or meat-offerings) i. e. the offerings of things inanimate.

Every meat-offering of theirs, &c.] It may be better translated thus, according to the Hebrew; *All their oblations, for their bread-offerings, and for their sin-offerings, and for their trespass-offerings.* Of all which the priest had a part. See *Lev.* ii. 3, 10. vi. 15, 16, 26. and vii. 6, 7.

10 *In the most holy place shalt thou eat it,*] i. e. *In the court of the tabernacle*, which is called *the holy place*, Lev. vi. 16, 26. x. 12. and here the *most holy place*, in respect of the camp of Israel, and places remote from the sanctuary. See *Ainsw.* and *Le Clerc.*

11 *The heave-offering of their gift,*] See on *Lev.* vii. 32, 33, 34. and *Num.* vi. 19, 20.

Unto thee, and unto thy sons, and—daughters,] See on *Lev.* x. 14. and xxii. 10, 11, 13. Besides these, when any Israelite killed an ox, a sheep, or a goat, for his own private use, he was bound to give the priest the shoulder, the two cheeks, and the maw. See *Deut.* xviii. 3.

12 *All the best of the oil, &c.*] These were the first-fruits which every private man was to offer, *Ex.* xxii. 29. xxiii. 19. and *Deut.* xviii. 4. Besides which there was a *first-fruit* offered in the name of the whole congregation, *Lev.* xxiii. 10, 17. all which belonged to the priests. See *Pat.* And as they were first offered to God in testi-

An. ante C. 1471.

mony of their gratitude to him, it was fit they ſhould be of the beſt of their kind. See *Le Clerc.*

13 *And whatſoever is firſt ripe—which they ſhall bring unto the Lord,*] By which ſeem to be underſtood ſuch offerings of firſt-fruits as men made of their own good-will, over and above the ordinary firſt-fruits. See *Pat.*

14 *Every thing devoted in Iſrael ſhall be thine,*] Of thoſe *devoted* things mentioned *Lev.* xxvii. 21, 28. all were the prieſts, unleſs the owner declared it to be his intention that they ſhould be applied to particular *holy uſes*; and then they were employed for the ſervice of the tabernacle or temple.

15 *Every thing that openeth the matrice,*] See on *Ex.* xiii. 2.

The firſt-born of man ſhalt thou redeem,] See on *Ex.* xiii. 13.

16 *According to thine eſtimation,*] i. e. According to the ſtated price or ranſom which is appointed when thou numbreſt the children of Iſrael. See on *Ex.* xxx. 12, 13.

Five ſhekels, &c.] About twelve ſhillings, *ch.* iii. 47. This law concerning the redemption of the firſt-born, as well as that which ſeparated the tribe of Levi to the ſervice of the tabernacle, was a ſtanding memorial to the Jews, in all ages, of their miraculous deliverance out of Egypt. (A)

17 *They are holy,*] i. e. They are fit to be offered in ſacrifice, which is an *holy* uſe.

19 *All the heave-offerings,*] See on *ver.* 11.

It is a covenant of ſalt,] i. e. An everlaſting covenant, to laſt as long as that diſpenſation ſhould continue. See on *Gen.* xiii. 15. The ſame phraſe occurs 2 *Chro.* xiii. 5. A perpetual covenant ſeems to be called a *covenant of ſalt*, becauſe *ſalt* is of a preſerving nature, and was a ſymbol of friendſhip and fidelity. Hence the Greek proverb, αλα και τραπεζαν μη παραβαινιν, *not to violate the ſalt and the table*, i. e. the laws of friendſhip and hoſpitality. It is not improbable, that in all ſolemn covenants which were confirmed by ſacrifice, it was an ancient cuſtom to offer ſalt with the ſacrifice, to denote the perpetuity of the covenant. On which account ſalt is required to be offered with all the ſacrifices that were offered to God, *Lev.* ii. 13. So that a *covenant of ſalt* will ſignify a covenant confirmed by ſacrifice. See *Le Clerc* and *Calmet.*

20 *Thou ſhalt have no inheritance in their land,*] The prieſts were to have no part in the land of Canaan, God having otherwiſe provided for them; that they might attend wholly to the duties of their ſacred function, and not ſpend their time in tilling the ground or feeding cattle, which would have taken up their thoughts too much from their proper employments, 2 *Tim.* ii. 4. By accident, however, the prieſts came to have ſome ſmall portions of land, *Lev.* xxvii. 20, 21. And there was alſo ſome land annexed to the cities of the Levites, *ch.* xxxv. But in the diviſion of the land of Canaan by lot, the whole territory was divided among the other tribes; and it is expreſsly provided, that *the prieſts, the Levites, all the tribe of Levi ſhall have no part nor inheritance with Iſrael*, Deut. xviii. 1. And accordingly, the cities and ſuburbs which the Levites had for their dwelling were given them from the other tribes. See *Ainſw.* and *Pat.*

I am thy part, and thine inheritance, &c.] They lived by the altar, which was God's table; as it is explained *Joſh.* xiii. 14. *The ſacrifices of the Lord God of Iſrael made by fire, are their inheritance.* This proviſion for the prieſts was ſo ample, that if any part of the land of Canaan had been given them together with it, there had been too great an inequality between them and the reſt of the people; for without any ſhare in the land, their portion upon computation will be found to have been far richer than that of any other perſons whatſoever. See *Pat.* And here it may be proper to lay all the parts of their emoluments together in one view. 1. They had the tithe of the Levites tithe, *ver.* 26. this was very conſiderable, they being but one family of the tribe of Levi, and that tribe but ſmall in compariſon of the other twelve tribes. 2. They had the ſkins of the burnt-offerings, *Lev.* vii. 8. with ſome inconſiderable exception, *Lev.* iv. 11. 3. The ſin and treſpaſs-offering was theirs, and ſo was the meat-offering, *ver.* 9. 4. The breaſt and ſhoulder of the peace-offerings, *Lev.* vii. 31. to which were afterwards added the cheeks and maw, *Deut.* xviii. 3. 5. They had the ſhew-bread, *Lev.* xxiv. 9. 6. Things or perſons devoted or ſeparated by a vow, *Lev.* xxvii. 21. and *ver.* 14. of this chapter. 7. The reſtitution-money, *Num.* v. 8. 8. All the heave and wave-offerings, *ver.* 8, 11. 9. The firſt-fruits, *ver.* 12. 10. The firſt-born, *ver.* 15. 11. The tribute mentioned *Num.* xxxi. 29. *Kidder.* Thus it is computed that all the perquiſites of the prieſts and Levites, taken together, amounted to the value of at leaſt a fifth part of the whole country; while the whole tribe of Levi was not a ſixtieth, nay, hardly an hundredth part of the people.

21 And, behold, I have given the children of Levi all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation. 22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, * and die. 23 But the Levites ſhall do the ſervice of the tabernacle of the congre-

* Heb. *to die.*

NOTES.

(A) The ceremony of redeeming the firſt-born among the Jews at this day is as follows: When the child is full thirty days old, the father ſends for the prieſt to his houſe, where a ſelect number of his friends are convened for that purpoſe. Then the father taking hold of a cup, or baſon, wherein are ſeveral pieces of gold and ſilver, the child is put into the hands of the prieſt, who addreſſes himſelf to the mother to this effect: P. *Is this your Son?* M. *Yes.* P. *Had you never any other child, male or female; nor any miſcarriage or untimely birth?* M. *No.* P. *Therefore this child, being the firſt-born, belongs to me:* Then turning to the father he ſays: *If you have a deſire that the child ſhould be yours you muſt redeem him.* F. *This is my deſign in making you an offering of theſe pieces of gold and ſilver.* P. *You are willing then to redeem him?* F. *I am.* Then the prieſt turning to the aſſembly ſays: This child being a firſt-born is mine, as it is written, *Num.* xviii. 15, 16. *Every thing that openeth the matrice—whether it be of men or beaſts, ſhall be thine.—And thoſe that are to be redeemed thou ſhalt redeem from a month old—for the money of five ſhekels.* Nevertheleſs I content myſelf with this in exchange: At the ſame Time he takes about two gold crowns, and returns the child to the father and mother.

gation

gation, and they ſhall bear their iniquity: *it ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance. 24 But the tithes of the children of Iſrael, which they offer as an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance. An. ante C. 1471.

EXPOSITION.

21 *I have given the children of Levi all the tenth*] Here follows the proviſion for the maintenance of the Levites, as the former was for the prieſts. See *Lev.* xxvii. 30. 2 *Chro.* xxxi. 5.

For an inheritance,] And a larger inheritance it was than any other tribe poſſeſſed; for this was the ſmalleſt tribe of all, all the males thereof, from a month old and upward, being but two and twenty thouſand, *ch.* iii. 39. whereas in the tribe of Judah alone, there were above threeſcore and fourteen thouſand men of war, *ch.* i. 27. And yet the Levites had a tenth part of the product of the whole country; and the twelve tribes had but the other nine parts among them. See *Pat.* The other tribes, however, had this advantage over them, that they might carry on trade and commerce, which was foreign to the profeſſion of the prieſts and Levites.

23 *They ſhall bear their iniquity*,] See on *ver.* 1.

24 *But the tithes—which they offer unto the Lord—I have given to the Levites.*] That the people might the more cheerfully pay them the tithes for their ſervice, they were repreſented as an heave-offering offered to God, in gratitude to him, of whom, as the Supreme Landlord, they held their poſſeſſions. See *Pat.* Since the Levites had parted with their own inheritance to the public, gave up many national advantages to the other tribes, and eaſed the whole nation of thoſe ſervices which otherwiſe they muſt have executed perſonally, (*Num.* xviii. 6.) it was therefore highly reaſonable that they ſhould have a proviſion out of the public.

25 And the LORD ſpake unto Moſes, ſaying, 26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe. 27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs. 28 Thus you alſo ſhall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Iſrael: and ye ſhall give thereof the LORDS heave-offering to Aaron the prieſt. 29 Out of all your gifts ye ſhall offer every heave-offering of the LORD, of all the * beſt thereof, *even* the hallowed part thereof, out of it. 30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs. 31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice, in the tabernacle of the congregation. 32 And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

* Heb. *fat.*

EXPOSITION.

25 *And the Lord ſpake unto Moſes, &c.*] In the foregoing part of the chapter, Aaron is commiſſioned to deliver the divine mandate; but here Moſes is employed, becauſe it would not have been ſo proper for Aaron to tell the Levites what was to be given out of the tithes to himſelf. See *Pat.*

26 *When ye take—the tithes—then ſhall ye offer up an heave-offering to the Lord*] As the Iſraelites made their grateful acknowledgments to God by offering their tithes to him; ſo the Levites were to offer the tithe of their tithes to him for the uſe of the prieſts. See *Pat.*

27 *And this—ſhall be reckoned unto you, as though it were the corn of the threſhing-floor, &c.*] This your offering, though it be but the hundredth part of the whole fruit of the land, yet being the tenth of your income, ſhall be as acceptable to God, as that which the Iſraelites offer to me of all their fields and vineyards. See *Pat.*

To Aaron the prieſt,] From this expreſſion ſeveral infer, that this tithe was for the high-prieſt alone; but Joſephus and others are of opinion, that all the prieſts had their ſhare in this tenth paid by the Levites. And that the words are ſo to be underſtood, appears from *ver.* 8, 9. where the proviſion which is ſpoken of as given to Aaron, is declared to be for himſelf and his ſons, i. e. for the maintenance of the whole prieſthood.

29 *Out of all your gifts*] Not only out of their tithes, but of all their other poſſeſſions; their fields, for inſtance, which were in the ſuburbs of their cities, out of theſe alſo they were to make a preſent to the prieſts. See *Pat.* and *Ainſw.*

Of all the beſt thereof,] Not that they were bound to pick out the beſt, and ſeparate it from the worſe, but if they had different ſorts of the ſame thing, they were to give the prieſts of the beſt ſort.

Even the hallowed part,] That part which was appointed to a ſacred uſe, viz. for the maintenance of the prieſts.

30 *It ſhall be counted—as the increaſe of the threſhing-floor*,] The remainder is their own, and may

An. ante C. 1471. may be as freely uſed by them, as the corn or wine of any man's land in Iſrael.

31 *In every place,*] They might eat it at their own houſes, or where they pleaſed, as other things for common uſe. Whereas thoſe things which were firſt offered at the altar, and then given to the prieſt, were to be eaten only in the holy place.

32 *And ye ſhall bear no ſin,*] Ye ſhall ſuffer no puniſhment, when ye have ſeparated the tenth part for the ſacred uſe above-mentioned.

Leſt ye die,] Heb. *Nor ſhall you die*; as thoſe did who meddled with things which God reſerved for his miniſters.

CHAP. XIX.

AND the LORD ſpake unto Moſes and unto Aaron, ſaying, 2 This is the ordinance of the law which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke. 3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her forth without the camp, and *one* ſhall ſlay her before his face. 4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly, before the tabernacle of the congregation ſeven times. 5 And *one* ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung ſhall he burn. 6 And the prieſt ſhall take cedar-wood, and hyſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer. 7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even. 8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even. 9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin. 10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] The ſudden death of ſo many Iſraelites that dropt by the late plague, *ch.* xvi. 46, 49. had put a great number of their friends and relations into a ſtate of legal uncleanneſs, which made them incapable of approaching the tabernacle for divine worſhip. To free them, therefore, of their fear of periſhing in their uncleanneſs, *ch.* xvii. 12, 13. here a way is ſhewn them how to be purified from the greateſt legal pollution, and ſo made capable of being again admitted to the public worſhip. See *Pyle.*

2 *This is the ordinance which the Lord hath commanded,*] Or, *Which the Lord had commanded.* For it is probable that the water of purification had been made before, though the manner of making it is here for the firſt time deſcribed. See on *ch.* viii. 7.

Speak unto the children of Iſrael, that they bring thee,] At their common charge, becauſe it was for their common benefit.

That they bring thee a red heifer,] The Hebrew word *pharah*, an *heifer*, ſignifies properly a *young cow* between the age of a calf and a heifer, one that is not yet paſt three years old, and which has not felt the yoke, as it follows. The word *adamah*, which we render *red*, ſignifies of a *yellowiſh* colour inclining to gold. Here a queſtion ariſes, why this ſacrifice ſhould be a heifer, when in other caſes bullocks are appointed, and in general the male is preferred to the female. See *Lev.* i. 3, 10. *Ex.* xii. 5. *Lev.* xxii. 19. and *Mal.* i. 14. The reaſon which appears the moſt plauſible, is what Dr. Spencer aſſigns: That it was in oppoſition to the Egyptian ſuperſtition. For though the Egyptians offered bullocks in ſacrifice, they held cows in great veneration, as Herodotus, (*l.* ii. *c.* 41.) Diodorus Siculus, (*l.* i. *p.* 177.) Ælian, (*de Animal. l.* x. *c.* 27.) Porphyry, (*de Abſtin. l.* ii. *ſ.* 11.) and others, unanimouſly declare. Porphyry ſays, they would ſooner have eat human fleſh than that of cows. In order, therefore, to expoſe this folly of Egypt in the eyes of the Iſraelites, Moſes, by divine direction, might think fit to appoint one ſolemn inſtitution wherein a heifer ſhould be the victim; that, by degrading theſe animals to a level with the reſt of the brute creation, he might ſtrip them of their imaginary divinity, and by degrees cure the Iſraelites of their attachment to this ſuperſtition.

In the ſecond place it is queſtioned, why this heifer was to be of a red colour? Some ſay it was to typify the blood of the Meſſiah, but every one muſt ſee this to be a far-fetched conceit; it was the blood of the victim that typified this great ſacrifice, and not the colour of the hair. Had the victim been white, it would have equally ſerved to typify the Meſſiah, with regard to his ſpotleſs purity and innocence. What Dr. Spencer ſuppoſes is much more probable, That as it had been an eſtabliſhed cuſtom among the Egyptians to offer bullocks of a red colour to their god Typhon, from an opinion that this deity of theirs was of a red colour, ſo Moſes, who had not ſo much in view to found a new religion, as to reform the old, adopted into his ſyſtem that part of this inſtitution which was innocent or indifferent, ordering the ſacrifice of a red victim to be ſtill continued in the ceremonial worſhip of the Iſraelites, as in that of the Egyptians, but guarding againſt the abuſe of the ceremony by conſecrating it to the true God inſtead of Typhon.

phon. And at the ſame time, that it might not appear an Egyptian ceremony, he appointed an heifer, and not a bullock, to be the victim.

Without ſpot,] This may be taken in two ſenſes, either as of the ſame import with what follows, *wherein is no blemiſh*, or, referring it to the words that immediately go before, *a red heifer without ſpot*, i. e. an heifer perfectly red without one ſpot of any other colour. This is the ſenſe in which it is taken by Spencer, agreeable to the opinion of Maimonides, and moſt of the Jewiſh doctors. And in this particular, we are told, they were ſo ſcrupulous, that if the heifer had but two hairs black or white, it was not qualified, at leaſt unleſs thoſe hairs were pulled out. Even Joſephus (*Ant. l.* iv. *c.* iv.) who was himſelf a prieſt, and ſo ought to have been well acquainted with the ceremonies of his religion, gives into this interpretation. But Le Clerc, Calvin, Bochart and others, take it in the former ſenſe, as being the moſt common and natural; and the other ſenſe, they think, ſavours too much of ſuperſtition. See *Spencer de Leg. Heb. l.* ii. *c.* xv. of the firſt edition.

Wherein is no blemiſh,] See on *Lev.* i. 3. and xxii. 21.

And upon which never came yoke,] For according to the common notion, thoſe animals which had born the yoke, and been employed by men in ſervile works, were leſs fit for being offered to God. So the Egyptians thought, and ſo after them the Greeks and Romans, as Bochart ſhews at large. See *Hieroz. P.* I. *l.* ii. *c.* 33. Thoſe victims the Romans called *injuges hoſtris*. It might have been thought a vilifying of this *luſtral* water, if an old heifer, worn out with labour, or paſt its prime, and whoſe fleſh was grown leſs delicate, had been admitted in the compoſition of it. See *Le Clerc.* (A)

3 *Unto Eleazar,*] Not Aaron himſelf, becauſe, by being employed in the following work, he would have been defiled, a thing which he was in all caſes to avoid. See on *Lev.* xxi. 11, 12. *Pat. Le Clerc.*

That he may bring her forth without the camp,] As a thing exceeding unclean, and which rendered the perſon unclean who touched it. See *Lev.* xvi. 26. and here *ver.* 7, 10. For though it was not properly a ſacrifice, ſince it was not offered at the altar, yet it was intended for the ſame uſe, namely, for the cleanſing the people from their legal defilements. See *Pat.* And accordingly it is called a ſin-offering, or *purification for ſin. ver.* 9. See alſo on *ver.* 7. An. ante C. 1471.

And one ſhall ſlay her,] Heb. *And ſhall ſlay her before his face*; or rather, *ſhall cauſe her to be ſlain*, as the ſenſe ſhews, and as is confirmed from *ver.* 5, 8. And indeed the conjugation *kal* is often uſed for *hiphil*, as *Gen.* ii. 21. and xxxvii. 3. which Hebraiſm is often imitated in the New Teſtament, *Matt.* v. 45. and 2 *Cor.* ii. 14. See *Le Clerc.* Maimonides, indeed, tells us it was a Jewiſh tradition, that the high-prieſt himſelf, was wont to offer this victim in ſacrifice; but it is much more agreeable to the context to underſtand it as our tranſlators have done, of ſome of the inferior prieſts, who was aſſigned to that office by the high prieſt. See on *ver.* 5. 8, 9.

4 *Eleazar—ſhall take of her blood and ſprinkle*] The ſprinkling of the blood was what always belonged to the prieſt. See *Lev.* i. 5.

Sprinkle of her blood before the tabernacle,] As was done in expiatory ſacrifices, *Lev.* iv. 6. The ſprinkling of the blood before or towards the ſanctuary, ſignified that the purification to be made by it proceeded from God, who reſided in the ſanctuary. See *Pat.* The reaſon, according to Le Clerc, why the blood was not brought into the ſanctuary to be ſprinkled before the vail, as in ſimilar caſes, *Lev.* iv. 5, 6, 16, 17. was becauſe the prieſt was unclean, *ver.* 7. and ſo could not enter into the tabernacle.

Seven times.] To ſignify it was in honour of that God, to whom the number of ſeven was ſacred on account of the creation of the world. See on *Ex.* xxix. 30.

5 *And one ſhall burn the heifer in his ſight, &c.*] This heifer was more entirely burnt than any public expiatory ſacrifice, for here the remainder of the blood is ordered to be burnt.

6 *The prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet,*] Theſe three things compoſed the *aſpergillum*, or inſtrument which the prieſt made uſe of for ſprinkling leprous perſons and houſes. See *Lev.* xiv. 4. And the apoſtle mentions two of them as uſed by Moſes himſelf, when he ſprinkled the book of the covenant and all the people with the blood of the ſacrifice, *Heb.* ix. 19. And therefore theſe things which appear to have been uſed of old as cleanſers, either of inward or outward filth, are ordered here to be burnt with the aſhes of the heifer, which were to be mingled with the water of purification, as proper to de-

NOTES.

(A) The Jews, as has been ſaid, were ſo ſcrupulous in chuſing a heifer *perfectly red* upon this occaſion, that if ſhe was found to have but two hairs white or black, ſhe was deemed polluted; i. e. unfit for ſacrifice. See *Maim. de vacca rufa, c.* 1. *S.* 2. Which agrees exactly with what Plutarch tells us of the Egyptians: Των βοων τους πυρρους καθιερευουσιν, ουτος ακριβη ποιουμενοι την παρατηρησιν, ωστε καν μιαν εχη τριχη μελαιναν η λευκην, αθυτον ηγεισθαι; i. e. The bullocks which they chooſe for ſacrifice are red, in the obſervance whereof they are ſo nice, that if the animal have but one hair white or black, it is thought profane. *Plut. in Iſide.* The other qualifications required in this heifer, were likewiſe common to the victims of the nations; particularly that of its *not having known the* yoke. Such a one Diomede in Homer promiſes he would ſacrifice to Pallas:

Σοι δ' αυ εγω ριξω βουν ηνιν ευρυμετωπον
Αδμητην, ἡν ὑπω ὑπο ζυγον ηγαγεν ανηρ.
Il. X.

A youthful ſteer ſhall fall beneath the ſtroke,
Untam'd, unconſcious of the galling yoke,
With ample forehead, and with ſpreading horns.

So Virgil, *Georg.* IV. deſcribing the ſacrifice of Ariſtæus, ſays:

Quatuor eximios præſtanti corpore Tauros
Ducit, & intacta totidem cervice juvencas.

And Ovid, *Faſt. L.* IV.

——————ſine labe juvencam
Mactarunt, operum, conjugiique rudem.

See *Bochart. Hieroz. p.* I. *l.* II. *c.* 33.

Red cows might perhaps be deemed to have ſome peculiar excellence above others of their kind, and therefore be ſelected for this ſolemn purification.

An. ante C. 1471.

note its virtue to cleanſe thoſe who were ſprinkled with it from legal pollutions.

7 *The prieſt ſhall waſh his cloaths, &c.*] Eleazar was unclean by having touched the blood of this heifer; and therefore, before he returned to the camp, was to uſe ſuch ceremonies for cleanſing as were uſed upon like occaſions. See on *Lev.* xvi. 24. For it was a general maxim among the Jews, that the bodies of thoſe beaſts whoſe blood was carried into the holy place, polluted thoſe that touched them; which is juſtified by *Lev.* xvi. 27, 28. Some, indeed, may think it ſtrange, that the ſame thing ſhould both cleanſe and pollute; but this is agreeable to the notion of all expiatory ſacrifices, which though they purified thoſe for whom they were offered, were themſelves impure, becauſe the ſins of men were as it were transferred upon them. See *Pat.*

8 *And he that burneth her ſhall waſh his clothes, &c.*] He was to do the ſame as he who carried the ſcape-goat into the wilderneſs, *Lev.* xvi. 26. Le Clerc thinks this apprehended pollution might ariſe from his burning the dung. But we ſee the perſon who gathered up the aſhes was deemed equally unclean, *ver.* 10. So the reaſon of the uncleanneſs of both is rather to be reſolved, as has been ſaid, into the nature of an expiatory ſacrifice, which being the ſinner's ſubſtitute, is therefore conceived to be impure.

9 *A man that is clean,*] Free from any legal defilement. So it was neither the prieſt, nor the perſon who burned the heifer, for they were both defiled by touching her.

Shall gather up the aſhes,] Which being taken up, were pounded and ſifted, as the Jews tell us.

And it ſhall be kept,] Some think that this word *kept* imports, that theſe aſhes were not for the uſe of that generation only, but for poſterity alſo. For *aſhes* being the remainder of bodies perfectly diſſolved or corrupted, are not capable of a ſecond corruption. And ſo being preſerved through ages for the purpoſes of legal purification, till the whole ſtock of them was exhauſted, they became a proper emblem of the everlaſting efficacy of Chriſt's *blood to purify the conſcience from dead works*, Heb. ix. 13, 14. For the Jews tell us, the aſhes of one heifer were kept ſo long, that only nine in all were killed while their ſtate laſted. See *Pat.* But this tradition of theirs, like moſt others, has little countenance from reaſon. S. Jerom and others, on the contrary, are of opinion that this red heifer was ſlain every year; and indeed it is hardly conceivable that fewer than one at leaſt every year ſhould ſuffice to furniſh aſhes to expiate the ordinary defilements of the whole body of the people. See *Calmet.*

For a water of ſeparation,] To be put into water, *ver.* 17. and ſo applied to the cleanſing of thoſe who were *ſeparated* from the congregation for legal pollutions. The word *niddah*, which we render *ſeparation*, ſignifies properly ſeparation for uncleanneſs, or the uncleanneſs which occaſioned that ſeparation; particularly that of a menſtruous woman. See *Lam.* i. 17. *Ezek.* xviii. 6. (A).

It is a purification for ſin,] Heb. *It is a ſin*; i. e. either a *ſin-offering*, as the expreſſion ſignifies, *Lev.* iv. 24. and elſewhere; or a purification for ſin, as *Num.* viii. 7. This heifer had doubtleſs the nature of a *ſin-offering*, inaſmuch as the body was burnt without the camp, and its blood ſprinkled towards the ſanctuary, though not ſhed at the altar. See *Le Clerc.* A ſin-offering is called *ſin* by a *metonymy*, becauſe the *ſin* was conſidered as transferred from the ſinner to his ſacrifice.

* Heb. *ſoul of man.*

11 He that toucheth the dead body of any * man, ſhall be unclean ſeven days. 12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean. 13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the

NOTES.

(A) Ancient Paganiſm abounded with luſtrations, ſome of them pretty ſimilar to this of Moſes. Ovid *Faſt.* 4. ſpeaks of a Kind of luſtration made of horſes blood intermixed with the aſhes of a calf that had been offered in ſacrifice:

Sanguis equi ſuffimen erit, vitulique favilla.

The ſame poet, deſcribing the ceremony of purification which was performed at the feaſt of Pales, ſays, the eldeſt of the virgins who attended the ceremony, burned a certain number of calves taken out of their mother's belly, and after the cows had been offered in ſacrifice, the aſhes of the calves were employ'd in making a water of luſtration for purifying the people.

Telluri plenæ victima plena datur.
Pars cadit arce Jovis, ter denas curia vaccas
Accipit, & largo ſparſa cruore madet.
Aſt ubi viſceribus vitulos rapuere miniſtri,
Sectaque fumoſis exta dedere focis;
Igne cremat vitulos quæ natu maxima virgo,
Luce Palis, populos purget ut ille cinis.

And a few lines after, having prayed Pales to be propitious to him, he ſubjoins:

Certe ego de Vitulo Cinerem *ſtipulaſque fabales*
Sæpe tuli plenâ februa caſta manu.
Certe ego tranſilii poſitas ter in ordine flammas,
Virgaque roratas laurea miſit aquas.

Athenæus ſpeaks of a certain water of expiation in uſe among the Greeks, wherein was extinguiſhed a blazing torch taken from the altar. With which water they ſprinkled the by-ſtanders, and attributed to it a purifying virtue.

But however the vulgar Jews, as well as the heathens, might aſcribe a real expiatory virtue to this conſecrated water, thoſe who underſtood the true intention of Moſes's law, conſidered this in no other light but as an inſtituted means to abſolve them from legal or ceremonial defilement; which, like the reſt of their waſhings, purifications and ſacrifices, ſerved to repreſent moral purity, and the neceſſity of being cleanſed, by repentance, from all filthineſs of fleſh and ſpirit, in order to a participation of the divine favour and forgiveneſs: which moral purpoſe is much more fully anſwered, much more ſtrongly enforced upon us Chriſtians by the death of Chriſt. For if the blood of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who, through the eternal ſpirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God? *Heb.* ix. 13, 14.

tabernacle

tabernacle of the LORD; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſs *is* yet upon him. An. ante C. 1471.

EXPOSITION.

11 *He that toucheth the body of any dead man, ſhall be unclean ſeven days,*] He that touched a dead beaſt was unclean only one day, *Lev.* xi. 24, 27, 39. But he that touched the dead body of a man was unclean ſeven days. So that this was among the greateſt legal pollutions. To teach that ſin has made mankind the vileſt of creatures. See *Ainſw.* As to the origin of this notion, that perſons were polluted by the touch of a dead body, ſee on *Lev.* xxi. 1. Le Clerc hints that the political reaſon of this law might be to hinder people from being hardened into cruelty or inſenſibility, by frequently viewing or touching dead bodies; as alſo to oblige people to bury their dead as ſoon as poſſible, to prevent the inconveniencies that might ariſe from their being unburied in thoſe warm regions; for it would ſeem from *ver.* 15. that they conceived ſome foul noxious effluvia to ariſe from a dead body. But it has been ſuggeſted to me by an ingenious and learned friend, with great probability, that Moſes had a higher view in enacting this law, namely, to prevent the Iſraelites from degenerating into the Egyptian idolatry of worſhipping the dead, from preſerving their bodies or relicks with a ſuperſtitious veneration, or performing religious honours at their graves or ſepulchral monuments. In oppoſition to which Moſes ordains, that all perſons who did but touch a dead body, or even the bone of a man, or a grave, ſhould be unclean ſeven days. See on *Deut.* xxvi. 14.

12 *He ſhall purify himſelf with it,*] Hence it appears, that this water of ſeparation was deſigned chiefly for the purging of that great impurity contracted by touching a dead body. We may alſo infer from this, that theſe aſhes were kept in all the cities of Judea, where every body might eaſily have them, to put into water and be ſprinkled with it as he had occaſion. For no prieſt was required to make this purification, but any clean perſon might ſprinkle with it, *ver.* 18, 19. See *Pat.*

On the third day; and on the ſeventh day he ſhall be clean.] The meaning is, that he was to ſprinkle himſelf upon the third day, and on the ſeventh day, as *ver.* 19. and then his purification was perfected. So it might be better tranſlated, *He ſhall purify himſelf with it on the third day, and on the ſeventh day; ſo ſhall he be clean*; as it is in the LXX, the Vulgate and other verſions.

13 *Whoſoever—defileth the tabernacle—ſhall be cut off.*] i. e. If he did it preſumptuouſly, he was to die for it; for if he did it ignorantly, a ſacrifice was admitted for the atonement. See *Lev.* v. 17, 18. The reaſon why ſuch offences were ſo ſeverely puniſhed, was, that none could be guilty of them without a downright contempt of the divine Legiſlator, and the higheſt irreverence towards his ſacred inſtitution.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days. 15 And every open veſſel which hath no covering bound upon it, *is* unclean. 16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

EXPOSITION.

14 *When a man dieth in a tent,*] Wherein they now lived, and by parity of reaſon, the ſame law obliged them when they came to dwell in houſes.

All that come into the tent, and all that is in the tent, ſhall be unclean, &c.] All the perſons, not all the goods; for only uncovered veſſels are declared unclean, *ver.* 15. which implies that other veſſels were not defiled.

15 *And every open veſſel—is unclean,*] Becauſe the air in the houſe which was ſuppoſed to be tainted by the dead body had free acceſs to ſuch veſſels. Thomas Aquinas fancies that this law was made to prevent idolatry; for the ancient idolaters thought that if a mouſe or a lizard, or ſuch like thing, which was dedicated unto their idols, fell into a veſſel, or into water, they became thereby very acceptable to their Gods. But if it could be made appear that ſuch cuſtoms had been in Moſes's days, this might be better applied to what we read *Lev.* xi. 32, 33. See *Pat.*

16 *Slain with a ſword,*] Or with any other inſtrument; the ſword being named only as an inſtance. Therefore in *Num.* xxxi. 19. the law ſaith in general, *Whoſoever hath touched any ſlain.*

17 And for an unclean *perſon* they ſhall take of the * aſhes of the burnt heifer of purification for ſin, and † running water ſhall be put thereto in a veſſel: 18 And a clean perſon ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave: 19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even. 20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean. 21 And it ſhall be a perpetual ſtatute unto

* Heb. *duſt.*
† Heb. *living water ſhall be given.*

An. ante C. 1471. unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean until even. 22 And whatſoever the unclean *perſon* toucheth ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until even.

EXPOSITION.

17 *And running water ſhall be put thereto,*] Spring or river-water was to be uſed for this purpoſe, as being the moſt pure, and ſo moſt proper to figure moral cleanſing. So it was among the ancient Pagans. See on *Gen.* xxxv. 2.

18 *Shall take hyſſop,*] See on *ver.* 6.

19 *And on the ſeventh day he ſhall purify himſelf, &c.*] That is, the perſon who ſprinkled the unclean, as *ver.* 21.

20 *The man that ſhall be unclean, and ſhall not purify himſelf, ſhall be cut off.*] This is the ſtanding law about defilements by the dead. Whatever Iſraelite, thus impure, preſumptuouſly approached the public worſhip of the ſanctuary, till he was cleanſed in the manner here preſcribed, was to be cut off as a contemner of a ſacred rite intended to be of ſo ſignificant a nature.

21 *Shall be unclean until even,*] *He ſhall waſh his clothes* is underſtood from the foregoing words.

22 *Whatſoever the unclean perſon toucheth,*] i. e. Whatſoever is touched by the unclean perſon before ſpoken of, who was defiled by touching a dead body.

CHAP. XX.

1453. THEN came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there. 2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes, and againſt Aaron. 3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the LORD. 4 And why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattle ſhould die there? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink. 6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

EXPOSITION.

1 *Then came the children of Iſrael—to the wilderneſs of Zin, &c.*] Having before given an account of the firſt two years tranſactions of the Iſraelites, after their departure from Egypt, obſerving how they were brought to the very borders of the promiſed land, and then, as a puniſhment for their infidelity and ingratitude, were obliged to return back into the Arabian deſert towards the Red-ſea, *ch.* xiv. 25. there to lengthen out their travels to forty years end; it needs now only to be remarked, that the next thirty-ſeven of thoſe years were ſpent in tedious and continued marches, till at laſt in the *firſt month* of the fortieth year, after ſeventeen encampments, *ch.* xxxiii. 19—36, when that generation of murmurers were almoſt all dead of ſome diſtemper or other, they came back again, and took their ſtation at Kadeſh. See *Pyle* and *Pat.* It may appear ſtrange, perhaps, that Moſes ſhould paſs in ſilence the tranſactions of theſe eight and thirty years that the Iſraelites wandered in the wilderneſs, and give us only the hiſtory of the two firſt years of their peregrinations. But we are to remember, that Moſes writes not ſo much in the quality of an hiſtorian, as of a legiſlator; whoſe purpoſe it was to deliver down to poſterity all thoſe laws which he received from God, and that ſyſtem of laws being compleated in the firſt two years after the Exodus, and no new law being delivered during thoſe eight and thirty years, it did not fall in with his deſign to inſert the hiſtory of thoſe years into the Pentateuch. See *Le Clerc.*

In the wilderneſs of Zin,] See on *Num.* xiii. 21.

In the firſt month,] Of the fortieth year after they came out of Egypt, as appears from *ch.* xxxiii. 38.

In Kadeſh,] This Kadeſh and the wilderneſs of Zin are reckoned but one ſtation, *Num.* xxxiii. 36. whereby it would ſeem that a conſiderable tract of this wilderneſs of Zin was called Kadeſh from a city of that name which ſtood in that wilderneſs. But whether that city was the ſame which is called elſewhere Kadeſh-Barnea, or another, is not agreed. See on *ch.* xiii. 26.

And Miriam died there,] Four months before her brother Aaron, *ch.* xxxiii. 38.

2 *And there was no water for the congregation,*] The water with which they had hitherto been ſupplied from Horeb, now failed. As their laſt ſtation was at Ezion-Geber near the Red-ſea, *ch.* xxxiii. 36. that rivulet which had hitherto followed them in all their journeys thither, perhaps fell there into the Red-ſea. See *Pat.* It failed them as an intimation that they were now to quit the wilderneſs, and to be introduced into the promiſed land, a land of rivers and ſprings. We do not find that they wanted water when they were in Kadeſh before, which is another argument for thoſe who make this Kadeſh different from that other which is mentioned *ch.* xiii. 26.

And

And they gathered themſelves together againſt Moſes and Aaron,] Though this new generation had ſo clearly ſeen the actual accompliſhment of the divine judgments threatned to their fathers, yet the pain of thirſt for a ſmall time threw them into the ſame ſin of murmuring againſt God, and mutinying againſt their leaders, as their fathers had been guilty of upon the like occaſion. See *Ex.* xvii. 2, 3.

Would God that we had died when our brethren died,] So far are they from laying to heart, and preſerving in mind God's mercies and judgments, that upon the firſt emergency of a new diſtreſs, they throw off all confidence in the divine providence which had hitherto preſerved them, they fall into abſolute deſpair, and wiſh they had been ſuddenly ſtruck dead by the immediate hand of God, rather than thus to pine away by thirſt. In this impious wiſh they allude to the ſudden death inflicted on their brethren, *ch.* xi. 1, 33. xiv. 37. and xvi. 32, 35, 48.

5 *It is no place of ſeed,*] i. e. Of corn. An. ante C. 1453.

Or of figs, or vines, &c.] As if they had ſaid, We were told when we came out of Egypt, that we were to be led into a land abounding with both the neceſſaries and comforts of life; but all we have hitherto got by the exchange is, to be drawn from the plenty of Egypt to the deſolation of a wilderneſs.

6 *Moſes and Aaron went from the preſence of the aſſembly,*] Moſes and Aaron had learnt too much experience to ſtand arguing the caſe with them, while under a fit of rage and diſcontent.

They fell upon their faces,] In prayer to God, which was their pious and wiſe reſource on ſuch occaſions, *ch.* xiv. 5. imploring the aſſiſtance of God, and interceding for this ſinful people.

And the glory of the Lord appeared,] See on *ch.* xiv. 10.

7 And the LORD ſpake unto Moſes, ſaying, 8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation, and their beaſts drink. 9 And Moſes took the rod from before the LORD, as he commanded him. 10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock? 11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*. 12 And the LORD ſpake unto Moſes and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them. 13 This *is* the water of * Meribah, becauſe the children of Iſrael ſtrove with the LORD: and he was ſanctified in them.

* That is, *ſtrife*.

EXPOSITION.

8 *Speak ye unto the rock,*] Some of the Jews think this was the ſame rock out of which the former water flowed: but they are quite different, for the former was at Rephidim near mount Horeb; this at Kadeſh, which is near the ſouth border of the land of Canaan.

9 *And Moſes took the rod from before the Lord,*] That famous rod wherewith he had wrought ſo many miracles in Egypt, called the *rod of God*, *Ex.* xvii. 9. and which, it is probable, had been laid up ſomewhere in the ſanctuary, becauſe it is ſaid, *he took it from before the Lord.* See *Pat.* Le Clerc and others underſtand *Aaron's rod*, which in one night had brought forth almonds, and was laid up in the ſanctuary for a memorial, *ch.* xvii. But we never read of Aaron's rod being employed in working miracles, as Moſes's was.

10 *Hear now ye rebels,*] He uſes the ſame language as God had done to their fathers, *ch.* xvii. 10.

Muſt we fetch you water out of this rock?] Dr. Lightfoot conjectures, that Moſes in theſe words expreſſes his diſtruſt of God's promiſe of bringing them into the holy land: as if he had ſaid, O ye rebels, have you then brought it to this paſs by your murmurings, that, inſtead of a happy ſettlement in the promiſed land, we muſt make proviſion for your longer abode in this wilderneſs by fetching you water out of this rock, as your fathers, during their long travels, were ſupplied with water from mount Horeb. So that, according to him, Moſes conſiders this miracle as an indication that they were deſtin'd to make a longer ſtay in the wilderneſs. But this may be thought too refined. It is ſuppoſed, however, not without probability, that this is the very paſſage to which the pſalmiſt refers, when he ſays of Moſes, that *he ſpake unadviſedly with his lips*, Pſ. cvi. 33. And therefore the moſt ſimple meaning of the words ſeems to be that of Jonathan in his paraphraſe: *Hear now ye rebels, do you demand of us a thing impoſſible, to bring you water out of this thirſty rock? Or do you think that God will enable us to bring water out of this rock for ſuch rebels as you?* Though God had promiſed that the rock ſhould give forth water, yet the perverſeneſs and ingratitude of the people might ſtagger Moſes's faith, and make him *unadviſedly* utter words derogatory to the honour of the divine goodneſs and veracity. And this agrees with what the pſalmiſt there ſays; *They provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.* Perhaps too he was guilty of arrogating too much to himſelf and Aaron, for without mentioning God, he ſays, *Muſt we fetch you water out of the rock?* as if they could do it by their own power. See *Calmet.* Compare *ver.* 12, 24. and *Deut.* xxxii. 51.

11 *He ſmote the rock twice,*] Some think Moſes expreſſed his diffidence by ſmiting the rock at all, for God bade him only *ſpeak to it*, or call to it to give forth its water, *ver.* 8. And indeed we find he makes uſe of his rod ſometimes only as a ſign, to ſtretch it out in the view of the people, without ſtriking with it. See on *Ex.* ix.

An. ante C. 1453.

23. x. 13. and xiv. 16. But his fault was rather in ſmiting the rock *twice*, which argued a mind impatient of delay, and ſeemingly diffident of God's anſwering his firſt ſign. See *Pat.* and *Le Clerc.* and on *ver.* 12.

12 *Becauſe ye believed me not,*] i. e. You had leſs faith in my promiſes than you ought to have had; for they did not wholly diſbelieve the divine power and veracity, ſince they ſmote the rock, which they never would have done, had they not entertained ſome hope that water would flow from it at the divine command. Some think that Moſes and Aaron, having had ſuch long experience of God's goodneſs to this people, ought, inſtead of making their complaints to God about the want of water, to have gone immediately of themſelves to the rock, and in confidence of the divine power and goodneſs, which never failed them, to have bid the water flow forth in the name of God. See *Pat.*

13 *This is the water of Meribah,*] Called *Meribah-Kadeſh*, Deut. xxxii. 51. to diſtinguiſh it from the other *Meribah* at Horeb, where the Iſraelites were guilty of the ſame crime. See on *Ex.* xvii. 7.

And he was ſanctified in them,] i. e. God glorified his power, his goodneſs and veracity, in the eyes of the Iſraelites, by this ſignal miracle, and demonſtrated his holineſs and impartial juſtice in puniſhing his greateſt favourites for their unbelief.

14 And Moſes ſent meſſengers from Kadeſh, unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath * befallen us: 15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our fathers. 16 And when we cried unto the LORD, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadeſh, a city in the uttermoſt of thy border. 17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the kings *high*-way, we will not turn to the right-hand nor to the left, until we have paſſed thy borders. 18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword. 19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe)* go through on my feet. 20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him, with much people, and with a ſtrong hand.

* Heb. *found us.*

EXPOSITION.

14 *And Moſes ſent meſſengers,*] By divine direction, as is intimated *Deut.* ii. 2, 3, 4. After the forementioned event, Moſes was ordered to decamp, and ſet forward toward the land of Canaan; the ſtraiteſt paſſage to which lying thro' the country of Idumea, ambaſſadors were ſent in his name to the prince of that country, to requeſt a free paſſage through his territories.

Unto the king of Edom,] *Edom* is the name of Eſau, the founder of the nation, and from him communicated to his poſterity, and to the country itſelf. See *Le Clerc.* When the Iſraelites came out of Egypt, Moſes ſpeaks of Edom as governed by dukes, *Ex.* xv. 15. which was the firſt title of Eſau's ſucceſſors, *Gen.* xxxvi. 15, &c. From this paſſage it appears that their poſterity had become kings not long after. Abp. Uſher takes this king to have been Hadar, the laſt of thoſe whom Moſes mentions, *Gen.* xxxvi. 39. and that the kingdom after his death was again turned into the government by dukes, or petty princes, ſeveral of whom reigned all at once in ſeveral parts of the country. See on *Gen.* xxxvi. 31.

14 *Thy brother Iſrael,*] i. e. A people ſprung from Jacob or Iſrael, the twin-brother of Edom or Eſau, the founder of your nation.

All the travel that hath befallen us,] See on *Ex.* xviii. 8.

16 *And ſent an angel,*] See on *Ex.* iii. 2. The ancient Chriſtians underſtood this, and the like paſſages, of the eternal *Logos*, the Word (or the *Reaſon* or Wiſdom) of God, who then aſſumed ſome angelical form, wherein he appeared to men. See *Pat.*

17 *We will not paſs through the fields,*] i. e. Through the cultivated lands.

Neither will we drink of the water of the wells] They would not drink of the wells which were the property of private perſons, but only of the rivers which were common.

18 *And Edom ſaid unto him,*] It appears from this that Edom was now united under one head or king, and not divided into dukedoms or ſeparate independent ſtates.

19 *Without doing any thing elſe,*] Heb. *Only not a word.* We underſtand the ſenſe to be; It is not a mere promiſe, or verbal declaration; but we will perform what we ſay. Le Clerc explains it, *Only do nothing to us*, or give us no trouble; taking the verb *do* to be underſtood.

Go through on my feet,] i. e. *As quickly as poſſible*, or as faſt as our feet will carry us. So the Vulgate and Le Clerc. Or it may ſignify, We will barely paſs through your country as travellers.

20 *And he ſaid, thou ſhalt not go,*] He was afraid, it ſeems, leſt they ſhould ſpoil his country. Yet he conſented to furniſh them with neceſſary proviſions for money, as appears from *Deut.* ii. 28, 29.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him. 22 And the children of Iſrael, *even* the whole

whole congregation, journeyed from Kadeſh, and came unto mount Hor. An. ante C. 1452.
23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying, 24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my * word at the water of Meribah. * Heb. *mouth.*
25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor: 26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there. 27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation. 28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount. 29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

EXPOSITION.

21 *Thus Edom refuſed to give Iſrael paſſage, &c.*] This Grotius cenſures as contrary to equity and the law of nations, by which the highways, as well as the ſea, and rivers of all countries, ought to be free for all that have a mind to paſs through them upon juſt occaſions. Inſomuch, that he thinks the denial of this was a juſt ground of the war with the Amorites, mentioned *ch.* xxi. as it might have been with Edom and Moab, had not God prohibited it. See *De Jure B & P. L.* II. *c.* ii. *ſ.* 13. But Gronovius, on the contrary, ſhews that princes have a right to deny this liberty, for their people's ſecurity. For no man can challenge a paſſage through a private man's ground without his leave; and every prince has the ſame dominion in all his territories, that a private man hath in his land. And this we find to have been the general ſenſe of mankind, particularly of the Romans, as appears from that anſwer which Cæſar gave to the Helvetii demanding a paſſage through his province; *Reſpondit, ſe more & exemplo populi Romani non poſſe iter ulli per provinciam dare, & ſi vim facere conentur, prohibiturum oſtendit*, L. I. *Bel. Gal. c.* 8. See *Gronovius's* notes on *Grotius*, *ibid*, and *Selden's Mare Clauſum. c.* 20. But granting that the king of Edom had a right to refuſe the Iſraelites a paſſage through his country, as indeed they themſelves acknowledge as much in begging him to grant them that liberty; yet he appears blameable in refuſing ſo reaſonable a requeſt, after they had given him ſuch ſtrong aſſurances that they had no hoſtile intention againſt him, and that they would ſecure him againſt damages; and if, notwithſtanding thoſe aſſurances, he was ſtill afraid of them, he might have inſiſted on their giving him hoſtages for their making good what they promiſed. And to refuſe a petition thus qualified, was contrary to the common principles of juſtice and humanity, eſpecially conſidering the ties of conſanguinity which ſubſiſted between the two nations, with which plea the Iſraelites enforced their petition.

22 *And the children of Iſrael—came to mount Hor,*] A mountain, or chain of mountains, on the eaſt border of the land of Edom, *ch.* xxxiii. 37. which probably had its name from *Hori* the firſt poſſeſſor of it, *Gen.* xxxvi. 30. See *Pat.* This place is called *Moſera*, Deut. x. 6.

24 *Shall be gathered unto his people,*] See on *Gen.* xxv. 8.

For he ſhall not enter into the land which I have given, &c.] *Ver.* 12. A manifeſt proof that the earthly Canaan was not the utmoſt felicity at which God's promiſes to the Iſraelites aimed, ſince the beſt men among them were ſhut out of it. See *Pat.*

Ye rebelled againſt my word,] We have obſerved before ſome ſigns of diſtruſt in Moſes's words and action; but perhaps the whole of his ſin is not recorded. This expreſſion ſeems to intimate that Moſes and Aaron had done more than barely ſhewed a degree of diffidence in ſmiting the rock twice, even that they had been diſobedient to the expreſs command of God. Perhaps the rude treatment they met with from the people threw their minds into ſuch perturbation, that in order to puniſh their perverſeneſs, they did not give ſuch prompt obedience to the divine command as they ought to have done.

26 *And ſtrip Aaron of his garments*] Of his prieſtly robes, mentioned *Ex.* xxviii. 2, 3. wherewith he was cloathed when he was anointed to the office of high-prieſt, *Lev.* viii. 7, 8, 9. This implied the diveſting him of his office, as the putting them upon Eleazar implied his ſucceeding into his father's employment and dignity, *Iſ.* xxii. 20, 21.

28 *And Aaron died there,*] And there he was alſo buried, *Deut.* x. 6. for it was the ancient cuſtom to bury perſons of eminence in high places. See *Joſh.* xxiv. 30, 33. *Jud.* ii. 9. This event fell out in the fortieth year after they came out of Egypt, on the firſt day of the fifth month, which anſwers to our July, when Aaron was an hundred and three and twenty years old, *ch.* xxxiii. 38, 39. See *Pat.* The death of Aaron ſhews the inſufficiency of the Levitical prieſthood. See *Heb.* vii. 23, 24.

29 *They mourned for Aaron thirty days,*] For ſo long their mourning continued for great perſons, as it likewiſe did for Moſes, *Deut.* xxxiv. 8.

CHAP. XXI.

AND *when* king Arad * the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took *ſome* of them priſoners. 2 And Iſrael vowed a vow

* Read, *The Canaanitiſh king of Arad.*

unto

An. ante C. 1452. unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities. 3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place * Hormah.

* That is, *utter deſtruction.*

EXPOSITION.

1 *And when king Arad the Canaanite,*] Or, as it is in all the ancient verſions, more agreeably to the Hebrew, *The Canaaniteſh king of Arad*, for there was ſuch a city in Canaan, mentioned *Joſ.* xii. 14. *Jud.* i. 16. which probably had its name from one of the ſons of Canaan called *Arvad*, which the LXX and Vulgar tranſlate *Arad*, Gen. x. 18. See *Pat.* As the Iſraelites were paſſing from the country of Idumea towards that of the Moabites, in order to enter the land of Canaan that way, one of the Canaaniteſh princes of the ſouthern quarters, getting intelligence of the deſign they came upon, and of the rout they took, marched out of his territories with all his forces to attack them, fell firſt upon ſome who were in the ſkirts of the camp, and carried off ſeveral priſoners, deſigning to hazard a general engagement. See *Pyle.*

Heard that Iſrael came by the way of the ſpies,] This Canaaniteſh king, it ſeems, was informed that the Iſraelites had a mind to enter Canaan on the ſouth border, by the ſame way that it had been entered by the ſpies whom they had ſent to view the land. And this will be the more probable, if we ſuppoſe this Kadeſh where they were now encamped to be the ſame with that from whence they had ſent the ſpies eight and thirty years ago. See *Le Clerc.* The LXX and others take the word *atharim*, which we render *ſpies*, for a proper name.

2 *And Iſrael vowed a vow unto the Lord,*] The Iſraelites being afraid of them, becauſe they were unexperienced in war, implored the divine aid by a ſolemn vow.

Then will I utterly deſtroy their cities.] They vow to reſerve none of the ſpoil to their own uſe, but to devote unto God their enemies, and all their ſubſtance. The nature of this vow was, that the perſons ſo devoted were to die, and their goods to be conſecrated to ſome pious uſe, *Lev.* xxvii. 28, 29. See an example of it *Joſ.* vi. 17, 19, 21, 24. *Ainſw.* But how this practice can be reconciled to the rules of common juſtice and humanity is the queſtion.

3 *And they deſtroyed them and their cities,*] i. e. As many of them as they took at that time; but it is plain that all theſe Canaanites were not deſtroyed at this time, for the king of Harad was not taken till Joſhua's time, *Joſ.* xii. 14. and ſeveral of their cities were not taken and deſtroyed till ſome conſiderable time after, *Jud.* i. 16, 17. See *Le Clerc.* But they now anathematized, i. e. devoted them and their cities to deſtruction, and when their cities came into their poſſeſſion they payed their vow. See *Ainſw.* Since the text is capable of being thus explained, we need not ſuppoſe this verſe to be an interpolation, as Mr. Shuckford does, (*Connect. vol.* iii. *p.* 249.) See on *ver.* 24. As to the juſtice of this ſevere procedure againſt the Canaanites, the reader is referred to a particular diſſertation on that ſubject to be ſubjoined to the *Expoſition of the Pentateuch.*

He called the name of the place Hormah,] i. e. *Deſtruction.* See *ch.* xiv. 45. The meaning is, that Iſrael called the place ſo in token that if ever it ſhould be in their power, they deſigned to make it deſolate.

4 And they journeyed from mount Hor, by the way of the Red ſea, to *l.* compaſs the land of Edom: and the ſoul of the people was much * † diſcouraged becauſe of the way. 5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and our ſoul loatheth this light bread. 6 And the LORD ſent fiery ſerpents among the people; and they bit the people, and much people of Iſrael died. 7 Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people. 8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live. 9 And Moſes made a ſerpent of braſs, and put it upon a pole; and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

† Heb. *ſhortned.*

EXPOSITION.

4 *And they journeyed from mount Hor by the way of the Red-ſea,*] Not back again to the Red-ſea, but ſouthward, or toward the quarter which the Red-ſea lay in, that having encompaſſed the land of Edom, firſt by moving ſomewhat to the ſouth, then to the eaſt, they might turn their courſe northward. See *Le Clerc.*

The ſoul of the people was much diſcouraged,] Or, *They grew fretful* and *impatient*, as the word imports. Having met with ſo many difficulties and diſcouragements in their way to Canaan; particularly being obliged by the Edomites refuſal, to give them paſſage thro' their country, to retire back ſouthward, and thence again to turn eaſtward, and to take a round by the territories of the Moabites; they began to think they ſhould never come to the *promiſed* land, and ſo fell into their old humour of murmuring againſt God,

God, and throwing reflections upon Moſes. See *Pyle*.

5 *There is no bread, neither is there any water,*] This they ſpake falſely in their rage, for they had both, by a miraculous Providence over them, being fed with manna from heaven, and ſupply'd with drink from a rock: but nothing would ſatisfy them, unleſs they were brought to a country where bread and water were to be had without a miracle; i. e. in other words, they longed impatiently to be out of this barren wilderneſs, where they lived, as we ſay, from hand to mouth, having but juſt enough to ſuffice them for one day, nor even that, without being beholden to the extraordinary care of Providence. So that by reaſon of their diſtruſtful thoughts of the divine goodneſs, they were under continual fear and anxiety, leſt they ſhould be leſt to periſh by hunger and thirſt.

Our ſoul loatheth this light bread,] Heb. *Exceeding vile* or *deſpicable*, or as in the LXX, *empty*, having no ſubſtance in it to give ſolid nouriſhment. Thus they ſpeak ſlightingly of the manna, which was of eaſy light digeſtion, and ſatisfying to nature, but inadequate to luxury. They had been long cloyed with this ſimple food, *ch.* xi. 6.

6 *Fiery ſerpents,*] Serpents which raiſed great inflammations in men's bodies, with an unquenchable thirſt, being alſo of a flame colour. Strabo (*Geog. l.* xvi.) has taken notice of a kind of ſerpents produced near the parts where the Iſraelites journeyed, which might be called *fiery* from their colour; οφεις φοινικους την χροαν; and both he and Diodorus were of opinion that the bitings of theſe were incurable. See *Shuckford's Connect. Vol.* III. *b.* xii. Bochart takes them to have been of that kind which is called *Hydrus*, or *Cherſydrus*, whoſe bite dries up the ſkin, and occaſions a violent heat, whence the Hebrews call'd them *fiery*. Their poiſon is more inflammatory in the hot months, as this was, being in the month of Auguſt. The ſame author ſhews, that ſome ſpecies of them were flying ſerpents, of which Iſaiah ſpeaks, *ch.* xiv. 29. and xxx. 6. and with ſuch Arabia in particular is ſaid to be infeſted, λογος δε ειναι αμα τω εαρι πτερωτας οφεις εκ της Αραβιας πετισθαι, *Herod. l.* ii. *c.* 75. See *Hieroz. P.* II. *l.* iii. *c.* 13. It has been alledged by an author whom Dr. Patrick mentions, that Moſes here ſpeaks not of the biting of ſerpents from without, but of a diſeaſe bred in the body, called *Dracunuclus*, which is chiefly incident to children, but ſometimes alſo affects grown people. But this conceit is without foundation.

Pray unto the Lord, that he may take away the ſerpents,] Heb. *Serpent*. By which ſome would have us to underſtand *the Devil*, called the old Serpent. But in this language the ſingular number is often uſed collectively for the plural; as in *Ex.* viii. 6. *The frog came up*, i. e. a multitude of frogs. So *Deut.* viii. 15. *Fiery ſerpents and ſcorpions*, is in the original, *ſerpent and ſcorpion*.

8 *Make thee a fiery ſerpent,*] Here Sir John Marſham has a long diſcourſe to ſhew how famous the Egyptians were in the incantation of ſerpents; and intimates that Moſes, in ſetting up this braſen ſerpent, had their practices in his mind; and out-did them in their own art, of counter-acting the poiſon of ſerpents by magic ſpells. *Non tam igneos incantabat, ne nocerent, quam eorum venenum extinguebat*; he did not ſo much charm thoſe ſerpents that they ſhould not hurt, as extinguiſh their venom. See *Chron. ſ.* 9. But this is a very groundleſs and abſurd inſinuation, to aſcribe to Moſes the practice of thoſe very arts which it was the great purpoſe of his inſtitutions to aboliſh. No leſs repugnant to common ſenſe, as well as religion, was the conceit of ſome ſuperſtitious people, mentioned by a learned Jew, who fancied this ſerpent was a *Taliſman* which had its healing virtue from ſome of the ſtars. The author of the *Book of Wiſdom* ſets the thing in its proper light, when he calls it *a ſign of ſalvation to put them in remembrance of God's law: for he that turned himſelf towards it*, ſays he, *was not ſaved by the thing that he ſaw, but by thee that art the Saviour of all*, *ch.* xvi. 6, 7. The healing virtue that accompanied the looking upon this image, was derived from God alone; who was pleaſed in this manner to diſplay his power, to make the Iſraelites ſenſible that thoſe ſerpents were ſent by him, and that this ſeemingly inept method of cure might convince them, that they had no reaſon to fear any evil whatſoever, provided they did but make God their friend, whoſe power could provide ſo eaſy a remedy in all emergencies. To the ſame purpoſe our Saviour, in curing the man born blind, put clay upon his eye, to ſhew that the cure was extraordinary and ſupernatural. Here all interpreters obſerve a remarkable ſimilitude between the virtue of this brazen ſerpent erected on a pole, and that of Chriſt's death, and the ſame is taken notice of by Chriſt himſelf, *Joh.* iii. 14. for as no one could imagine that the bare ſight of a ſerpent imaged in braſs, would cure the ſerpents poiſon; ſo nothing is more true, however incredible it appeared at the time of the event, than that the moſt effectual means of propagating the Chriſtian religion, and of drawing all nations to the faith and obedience of the goſpel, and conſequently of ſaving thoſe who are ſincere in that profeſſion, from the *ſting* of death, and power of the devil, *that old ſerpent*, was the *lifting up of Chriſt upon the Croſs*, and putting him to death. See *Pat.* and *Le Clerc*.

Set it upon a pole,] The word *nes* ſignifies an enſign or banner, a ſign which is erected with an intention that people may gather unto it, *Iſ.* v. 26. and xlix. 22.

9 *Moſes made a ſerpent of braſs,*] That it might reſemble a ſerpent of a flaming colour; and being very glittering, might be ſeen far and near. Naturaliſts obſerve, that this ſight of the image of the beaſt by which they were bitten, tended of itſelf rather to increaſe the diſeaſe, and fill them with greater anguiſh by diſturbing their imagination. If ſo, it was the more proper to convince the Iſraelites that their medicine came from God, who made that, whoſe aſpect was hurtful, to be the means of their cure.

An. ante C. 1452.

10 And the children of Iſrael ſet forward, and pitched in Oboth. 11 And they journeyed from Oboth, and pitched at * Ije-abarim, in the wilderneſs which is before Moab, toward the ſun-riſing. 12 From thence they removed, and pitched in the valley of Zared. 13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab,

* Or, *heaps of Abarim.*

An. ante C. 1452.

Moab, between Moab and the Amorites. 14 * Wherefore it is ſaid in the book of the wars of the LORD, † What he did in the Red ſea, and in the brooks of Arnon. 15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and ‡ lieth upon the border of Moab.

† Or, *Vaheb in Suphah*

‡ Heb. *leaneth.*

* Read, *Wherefore in the narration of the wars of the Lord, there is mention of Vaheb in Suphah, and of the brooks of Arnon.*

EXPOSITION.

10 *Set forward,*] Viz. from the place where the brazen ſerpent was erected, which is called *Phumon*, Num. xxxiii. 42. See *Le Clerc.*

And pitched in Oboth,] Which ſignifies *bottles*, whence ſome conjecture that they were here ſupplied with water, wherewith they filled their *bottles.*

11 *At Ije-abarim,*] Their next ſtation was at a place called *Ije-abarim*, or the *Heaps of Abarim*, which Abarim was a range of mountains in the eaſtern parts of the Moabites land. See *ch.* xxvii. 12. xxxiii. 47. This place is called only *Iim*, that is *the Heaps*, *ch.* xxxiii. 45.

13 *And pitched on the other ſide of Arnon,*] A river which took its riſe from the mountains of Arabia, and fell into the Dead Sea, and had the country of Moab on the ſouth-ſide of it, and of the Amorites on the north. It divided itſelf into ſeveral ſtreams, whence is that expreſſion, *ver.* 14. *in the brooks of Arnon.* The place where they encamped on the other ſide, i. e. on the north ſide of Arnon is called *Dibon-Gad*, *Num.* xxxiii. 45.

For Arnon is the border of Moab,] Moſes obſerves this, to ſhew that the Iſraelites had liberty to attack thoſe territories beyond the river Arnon, as not now belonging to the Moabites, upon whom they were forbid to make war, *Deut.* ii. 9. For tho' formerly theſe places belonged to the Moabites, *ver.* 26, 27, 28, yet now they were, and had been for ſome time in the poſſeſſion of the Amorites, whoſe land they were required to invade, *Deut.* ii. 24.

14. *It is ſaid in the book of the wars of the Lord,*] Theſe words ſeem added for proof of what is ſaid, *ver.* 13. That Arnon was now the border, and not the poſſeſſion of Moab. What book this was is a queſtion not eaſily anſwered. Moſt interpreters take it for ſome ancient record of thoſe countries, to which Moſes refers. Thus St. Auguſtin thinks it was a book containing the hiſtory of the nation of the Amorites, and particularly of the war between them and the Moabites, which appeared to them conſiderable enough to deſerve the name of *the wars of the Lord*; i. e. the great wars. But as the word here is not *Elohim*, or any name of *God* common to both Jews and Gentiles, but *Jehovah*, the name appropriated to God, as the peculiar God of the Jews, I am of opinion that this ſenſe cannot be admitted. Le Clerc gives the eaſieſt ſenſe; for by *the wars of the Lord* he underſtands the wars of the Iſraelites, who fought under the banner and direction of Jehovah: and inſtead of *book* he tranſlates it, with moſt of the Jewiſh doctors, *the narration.* So according to him the whole verſe runs thus: *Wherefore, in the narration of the wars of the Lord, there is,* (or ſhall be) *mention of Vaheb in Supha, and of the brooks of Arnon:* Meaning that theſe places ſhall be recorded in the Jewiſh hiſtory, as the beginning of their conqueſts. Which as to Arnon is unqueſtionably true. See *Deut.* ii. 24, 36. *Joſ.* xii. 1. *Vaheb* he thinks is mentioned below under another name. See on *ver.* 18. And *Supha* is mentioned, *Deut.* i. 1. (we render it *the Red Sea*) as a place near thoſe plains, where Moſes put forth the book of *Deuteronomy.* Some think that Moſes here refers to a book wherein he had given a more full and particular account of all that had befallen the Iſraelites before their ſettlement in Canaan, to which he had given the name of the book of the wars of the Lord. See *Calmet.*

What he did in the Red Sea,] This tranſlation is undoubtedly wrong; for Arnon, and the country thereabouts, is not near the Red Sea. The marginal reading is much better; *Vaheb in Supha.* The Vulgate gives a very good ſenſe, if it could be made out of the words: *As he did in the Red Sea, ſo ſhall he do in the brooks of Arnon.* Grotius, with the addition of a letter, reads *Moab* inſtead of *Vaheb.* Thoſe who take the book of the wars of the Lord for the hiſtory of the great wars of the Amorites, make Vaheb the king of Moab, whom Sihor conquered.

15 *The ſtream of the brooks,*] Heb. *The effuſion of brooks*; by which ſeems to be meant either the *cliff whence the brooks flowed*, or rather, *the valleys through which they ran.* See *Pat.* and *Le Clerc.*

That goeth down to the dwelling of Ar—upon the border of Moab,] i. e. Which extendeth itſelf as far as Ar, a city of Moab, *ver.* 28. Thus far the words of the *book of the wars of the Lord:* Which Moſes quotes to ſhew that the country of the Moabites now reached no further than Arnon, all the ground which they had poſſeſſed on the other ſide of that river, having been taken from them by the Amorites. See *Pat.*

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the People together, and I will give them water. 17 Then Iſrael ſang this ſong, * Spring up, O well, † ſing ye unto it: 18 The princes digged the well, the nobles of the people digged it, by *the direction of* the law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah: 19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 And from Bamoth *in* the valley that *is* in the ‡ country of Moab, to the top of ‖ Piſgah, which looketh toward † Jeſhimon.

* Heb. *Aſcend.*

† Or, *Anſwer.*

‡ Heb. *field.*

‖ Or, *the hill.*

† Or, *the wilderneſs.*

EXPO-

16 *And from thence they went to Beer,*] As ſoon as they had paſſed the river Arnon, they marched on to a place where water being very ſcarce, God ordered Moſes to ſet the people a digging for a well, with a promiſe they ſhould immediately find a plentiful ſupply.

17 *Then Iſrael ſang, &c.*] Upon this occaſion ſome of the devout people, likely by Moſes's direction, compoſed a ſhort hymn of praiſe, to be ſung by the whole aſſembly, to this effect: *Spring up, O well, &c.* What we tranſlate, *Sing ye unto it*, ought rather to be tranſlated, *anſwer unto it*; for the ancient manner was to ſing their ſongs of praiſe alternately, as appears from *Ex.* xv. 20, 21. where Miriam is ſaid to *anſwer*. And ſo the ſinging-women *anſwer* one to another, 1 *Sam.* xviii. 7.

18 *The nobles of the people digged it,*] This was ſung by the other ſide of the choir, who took up the ſong, repeating the ſenſe of what the company had ſaid. See *Pat.* and *Le Clerc.*

By the direction of the law-giver,] i. e. Of Moſes.

Digged it—with their ſtaves,] i. e. The water ſprung up with ſuch eaſe and ſpeed, that the princes no ſooner directed us with their *ſtaves* where to dig, but our labours were ſucceſsful. Or the ſenſe may be, The princes, and thoſe who wear ſtaves, the badges of dignity, joined with the multitude in digging it. An. ante C. 1452.

To Mattanah,] This Le Clerc takes to be the ſame place that is called *Vaheb*, *ver.* 14. for *Vaheb* in Arabic ſignifies *a gift*, as *Matthan* does in Hebrew. So the Hebrews, he thinks, called that place *Mattanah* to which the Arabians gave the name of *Vaheb*.

20 *To the top of Piſgah,*] Rather, *To the beginning of Piſgah*, as *Roſch* may be interpreted; or as Le Clerc renders it, *Under the top of Piſgah*; for a valley can only be at the bottom of a mountain. Piſgah was a part of the mountains of Abarim, *Deut.* xxxii. 49. and xxxiv. 1.

Which looketh towards Jeſhimon,] Rather, *Towards the wilderneſs*, as it is in moſt of the ancient verſions, and as the word ſignifies, *Deut.* xxxii. 10. *Pſ.* lxviii. 7. viz. the wilderneſs of *Kedemoth*, a city in the borders of the country of the Amorites, from whence they ſent meſſengers to Sihon their king, *Deut.* ii. 26. *Joſ.* xiii. 18. See *Le Clerc*, and *Pat.*

21 And Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying, 22 Let me paſs through thy land; we will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: *but* we will go along by the kings *high*-way, until we be paſt thy borders. 23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz, and fought againſt Iſrael. 24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong. 25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the * villages thereof. 26 For Heſhbon *was* the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon. 27 Wherefore they that ſpeak in proverbs ſay, Come into Heſhbon, let the city of Sihon be built and prepared. 28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon. 29 Wo to thee, Moab; thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorites. 30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba.

* Heb. *daughters.*

EXPOSITION.

21 *Iſrael ſent meſſengers unto Sihon*] Moſes deſigning now to turn weſtward, through part of the Amorites country, to the fords of Jordan, and ſo to Canaan, ſends the ſame civil meſſage to the Amorite prince that he did before to the king of Edom, *ch.* xx. 17.

22 *Let me paſs through thy land,*] Tho' God had permitted the Iſraelites to diſpoſſeſs all the ſeven nations of Canaan, on either ſide of Jordan, yet Moſes had a mind firſt to take poſſeſſion of the country on the other ſide of Jordan between the Mediterranean ſea and that river, which is properly called the *promiſed land.* See *Deut.* xxxiv. 4. Therefore if Sihon and the other kings of the Amorites had granted the Iſraelites free paſſage through their country, they had remained at this time unmoleſted. See *Le Clerc.*

23 *And he came to Jahaz,*] A city either in the country of Moab, or near it, as appears from *Iſ.* xv. 4. and *Jer.* xlviii. 21.

And fought againſt Iſrael,] Thus it appears that theſe people were the firſt aggreſſors; for they fell upon the Iſraelites, when they had given them no provocation. So that the juſt ground of the war was not their denying the Iſraelites a paſſage through their country, as Grotius thinks, (ſee on *ch.* xx. 21.) but becauſe they fell upon the Iſraelites unjuſtly, and were of the ſeven nations condemned by God to deſtruction. See *Pat.*

24 *And Iſrael ſmote him with the edge of the ſword,*] They deſtroyed all the inhabitants, men, women and children, *Deut.* ii. 33, 34. For having now *filled up the meaſure of their iniquity*, and become irreclaimably wicked, the Almighty was pleaſed to give them up to national deſtruction, and to plant the profeſſors of his true religion in their room, according to his promiſe to Abraham, *Gen.* xv. 16. Not that this choſen race was more partially dealt with than other people; for as the Amorites and other nations of Canaan had been ſpared for many generations, till

An. ante C. 1452.

till they had arrived at that pitch of degeneracy, which in the awful conduct of providence ripens people for deſtruction; ſo the Jews having in like manner *filled up the meaſure of their iniquity*, were with the ſame ſeverity delivered over to national judgments.

And poſſeſſed his land,] Theſe Amorites were the firſt of the ſeven nations whoſe land God gave them the poſſeſſion of. See *Deut.* ii. 31.

From Arnon unto Jabbok, even the children of Ammon,] This is a brief deſcription of the extent of Sihon's country, which reached from the river Arnon, the bound of the Moabite's country on the ſouth, *ch.* xxii. 36. unto the river Jabbok, which was the bound of the Ammonite's country on the north, *Deut.* iii. 16. *Joſ.* xii. 2. and xiii. 10.

For the border of the children of Ammon was ſtrong.] This is mentioned as one reaſon why the children of Iſrael did not ſet upon their country; and we are told further, that they were forbidden to meddle with them, becauſe they were the deſcendants of Lot, *Deut.* ii. 19. See *Calmet.* But others think theſe words are not brought in as a reaſon why the Iſraelites carried their victory no farther, for the country of the Ammonites was no part of their promiſed land; on the contrary, they were forbid to invade it; but as the reaſon why Sihon had not gained upon the country of Ammon, as he had upon that of Moab. See *Kidder*, *Pat.* and *Wells.* In order to make out this ſenſe, we muſt ſuppoſe a conſiderable ellipſis thus: Iſrael ſmote him—even unto the children of Ammon, *whom Sihon did not conquer*, for the border of the children of Ammon was ſtrong. It was *ſtrong* by a ridge of mountains which parted them from the kingdom of Sihon.

25 *In Heſhbon*,] Which was the capital city of the Ammonites, and their king's ſeat. See *ver.* 28.

And in all the villages thereof,] Heb. *All the daughters thereof*, becauſe Heſhbon was the metropolis or mother-city.

26 *Of Sihon king of the Amorites*,] *Sihon* is thought to be the name common to all the kings of the Amorites, as Pharaoh was of the kings of Egypt. So the meaning is, that one of the kings of the Amorites made an inroad into the country of the Moabites, and took from them Heſhbon, &c. Moſes here remarks, that when the Iſraelites conquer'd thoſe lands, they were not in the poſſeſſion of the Moabites, but of the Amorites; and conſequently that their title to them was good, notwithſtanding the prohibition, *Deut.* ii. 9, 19. not to meddle with the lands of the Moabites and Ammonites. And this precaution appears to have been very neceſſary, for we find a conteſt aroſe afterwards on this very head, between the Iſraelites and the Ammonites, *Jud.* xi. 13. See *Calmet.*

The former king of Moab,] Or, *a former king*: for it is not certain, that it was that king of Moab who reigned immediately before *Sihon.*

27 *They that ſpeak in proverbs*,] And upon occaſion of that very conqueſt of the Amorites over the Moabites, was that famous poem, or ſong of rejoicing, compoſed by the Amorites, and in their mouths to this day. The Hebrew word *moſchelim* ſignifies, *allegoriſts*, *proverbialiſts*, or, in general, thoſe who write or ſpeak in a figurative ſtile, like that of Balaam, *ch.* xxiii. 7, 18. xxiv. 3, 15, 20, 23. And ſo it fitly denotes *poets* who write in a high, figurative ſtile, ſuch as this appears to be, being the compoſition of ſome ancient poetical writer of the Amorites. See *Le Clerc*, *Say*,] Or, *have this ſong in their mouths.* Which ſeems to have been compoſed upon Sihon's victory over the Moabites, particularly upon the taking of Heſhbon. This quotation is inſerted into the ſacred hiſtory, to ſhew that this country belonged to the Amorites, and not to the Moabites, when Iſrael ſubdued it.

Come into Heſhbon,] Here the poet repreſents the Amorites calling to each other, in ſuch triumphant ſtrains as uſed to be ſung after victories.

Let the city of Sihon be built,] Rather *be repaired or rebuilt.* Let Heſhbon, which is now become the city of Sihon, be repaired from the ruins of the war, and made fit to be his royal ſeat.

28 *For there is a fire gone out of Heſhbon*,] Here the poet riſes into raptures, and prophecies the conqueſt of the whole country, by the *deſolating army* of Sihon marching out of Heſhbon. For by *fire* is meant deſolating war, to which it is moſt fitly compared: So alſo in *Jud.* ix. 20. *Iſ.* xxix. 6. *Amos* i. 4, 7, 10, 12, 14. ii. 5. And the ſame compariſon is uſed by other authors:

Quis Trojæ neſciat urbem—& tanti incendia belli? VIRGIL.

It hath conſumed Ar of Moab,] In his poetic fury he ſpeaks of it as preſent to his view, and already accompliſhed, tho' it never came to paſs; for *Ar* remained in the poſſeſſion of Moab in Moſes's time, *Deut.* ii. 9, 18, 29. This city was ſituated on the ſouth-ſide of the river Arnon, and became the capital of Moab, otherwiſe called *Rabbah*, or *Rabbah-Moba*; i. e. the great city of Moab. It is thought to be the ſame that went by the name of *Areopolis* in latter ages. See *Bochart's Preface to his Phaleg.*

And the lords of the high places of Arnon,] What we render *high-places*, others take to be the name of a city or village, viz. *Bamoth*, which is mentioned ver. 20. as in the country of Moab. According to our verſion it ſignifies, *the princes of Moab who dwell in the ſtrongeſt forts of their country, lying on the river Arnon.* See *Wells.* The Arabic underſtands it of *the Gods of thoſe high places.*

29 *O people of Chemoſh*,] Here in the poetical ſtrain he apoſtrophizes the Moabites who worſhiped the god *Chemoſh*, and are therefore called the people of Chemoſh, *Jud.* xi. 24. 1 *Kings* xi. 7. *Jer.* xlviii. 7, 13. For every nation had peculiar Gods, which were deemed their guardians and protectors, and worſhipped by them with peculiar honours. Chemoſh is thought by ſome to be another name for Baal-peor, whom the Iſraelites were afterwards enticed to worſhip in Shittim with obſcene rites. Hence thoſe lines in Milton, *P. L.* 1.

Next Chemos, th' obſcene dread of Moab's ſons,
Peor his other name, when he entic'd
Iſrael in Shittim on their march from Nile,
To do him wanton rites, which coſt them woe.

Le Clerc takes *Chemoſh* for the Sun, the great God of the idolatrous nations: For *chamaſcha* in Arabic ſignifies *to be ſwift.* Dr. Hyde, again, derives it from the Arabic *Khamuſh*, which ſignifies *gnats*, ſuppoſing it to have been an aſtrological taliſman in the figure of a gnat, made to drive away thoſe inſects. *De Rel. vet Perſ. c.* 5. *p.* 131.

He hath given his ſons that eſcaped, &c.] *He*, i. e. *Chemoſh*, their God, hath abandoned his ſons

ſons or votaries, who were under his protection, and left them to be taken captive. Thus he inſults not only over the people but over their gods. Here the Moabites are called the ſons of *Chemoſh*; juſt as the worſhippers of the true God are ſtiled the ſons of the living God, *Hoſ.* i. 10. This paſſage the prophet Jeremiah ſeems to have had in his eye, *ch.* xlviii. 45. as the reader may judge by comparing them together. See *Le Clerc.*

30 *We have ſhot at them, &c.*] Heb. *Vaniram abad.* Le Clerc and others render it, *And their light is periſhed from Heſhbon even unto Dibon.* An. ante C. 1452. *Their light*, i. e. Their valiant youth, who are the *lumina reipublicæ*, the lights and ornaments of a ſtate; or who are the *light*; i. e. The joy of their parents, dear to them as the *light of their eyes.* See 1 *Kin.* xi. 36. xv. 4. and 2 *Sam.* xiv. 7. Others render it. *their yoke*, i. e. their oppreſſive power, *is periſhed.* But the words will well enough bear the ſenſe of our verſion: *We have ſhot at them*, or rather, *we have overthrown them with our arrows.*

31 Thus Iſrael dwelt in the land of the Amorites. 32 And Moſes ſent to ſpy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there. 33 And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people to the battle at Edrei. 34 And the LORD ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon. 35 So they ſmote him and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

EXPOSITION.

32 *And Moſes ſent to ſpy out Jaazer,*] Another city belonging to Moab, but now in the poſſeſſion of the Amorites, which the Iſraelites did not take at firſt. It would ſeem from *ch.* xxxii. 1. 2 *Sam.* xxiv. 5, 6. and 1 *Chro.* xxvi. 31. to have been ſituated not far from mount Gilead. St. Jerom places it at about fifteen miles diſtance from Heſhbon. After the captivity of the ten tribes, it fell again into the hands of the Moabites, as appears from *Jer.* xlviii. 32.

32 *And went up by the way of Baſhan,*] A famous mountain, *Pſ.* lxviii. 15. lying more northerly than the country of Sihon, and belonging alſo to the Amorites. For both Sihon and Og are ſaid to be kings of the Amorites, *Deut.* iii. 8. It is celebrated in ſcripture for its rich paſture and excellent breed of cattle, *Deut.* xxxii. 14. *Pſ.* xxii. 12. and for its ſtately oaks, *Ezek.* xxvii. 6. It gave name to that whole country where Og reigned, and which was called by the Syrians and Arabians *Bathana*, and by the Greeks *Batanea.* It lay about the brook Jabbok. See *Le Clerc.*

33 *And Og the King of Baſhan,*] This Og was of the remnant of the Giants or *Rephaim*, who were a mighty people in that country of Baſhan or Batanea. Compare *Gen.* xiv, 5. with *Joſ.* xii. 4 and xiii. 12.

Went out againſt them, he and all his people,] It would ſeem that this people too, as well as the Amorites, were the aggreſſors of the Iſraelites, and ſo brought their overthrow upon themſelves; unleſs we will ſay that the Iſraelites attempting to march their army through Baſhan without aſking the king's permiſſion, was equivalent to declaring war upon the Baſhanites; for we don't find that they aſked leave to paſs through their territories, as they did with reſpect to Edom and Sihon.

34 *And the Lord ſaid unto Moſes, &c.*] This hiſtory is recorded more at large, *Deut.* iii. 1, 2, 3, &c.

35 *Smote him, and his ſons, and all his people,*] Some of them held out longer than the reſt, but at length they were wholly ſubdued by Jair the ſon of Manaſſeh, who had all the region of Argob for his pains. See *ch.* xxxii. 41. and *Deut.* iii. 14.

They ſmote him—until there was none left alive,] As this military execution was inflicted upon thoſe incorrigible idolaters by the expreſs command of God, *ver.* 34. *Deut.* iii. 2. it becomes us to be ſilent.

CHAP. XXII.

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho. 2 And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites. 3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed, becauſe of the children of Iſrael. 4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time. 5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the * face of the earth, and they abide over againſt me. 6 Come now therefore, I pray thee, curſe me this people, for they *are* too mighty

* Heb. *eye.*

An. ante C. 1452. for me: peradventure I ſhall prevail, *that* we may ſmite them, and that I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed. 7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak.

EXPOSITION.

1 *And the children of Iſrael ſet forward*] After the entire conqueſt of the kingdom of Baſhan, the Iſraelites marched back to the ſouthward, and then bent their courſe toward the land of Canaan.

In the plains of Moab,] Plains which had formerly belonged to Moab, but were now in the poſſeſſion of the Amorites, over-againſt the fords of Jordan, that river lying between them and the town of Jericho.

On this ſide Jordan,] i. e. On the eaſt ſide of Jordan, from *Beth-Jeſimoth* unto *Abel-Shittim*, as we read *ch.* xxxiii. 49. Here they ſtaid, till under the conduct of Joſhua they came to Jordan and paſſed over it, *Joſ.* iii. 1.

By Jericho,] In the original it is, *At Jericho the ford of Jordan.* That ford, it ſeems, being called Jericho from the neighbouring city of that name, which ſtood on the other ſide of the river.

3 *And Moab was ſore afraid,*] As Moſes had foretold, *Ex.* xv. 15. They were afraid leſt the Iſraelites ſhould expel them out of their country, as they had done the Amorites; for they knew nothing of God's command, prohibiting them to diſturb the Moabites in their poſſeſſions.

4 *And Moab ſaid unto the elders of Midian,*] *To the elders*, i. e. to their kings and princes, as they are called, *ch.* xxxi. 8. *Joſ.* xiii. 21. See *ver.* 7, 8. *He ſaid*, by meſſengers whom he ſent to them, as being his neighbours and confederates, beſeeching them to join with him againſt the Iſraelites, whom he repreſented as their common enemy. See *Pat.* Theſe Midianites are not the ſame with thoſe deſcended from Abraham by Keturah, of whom we read *Gen.* xxv. 1. for they were ſettled on the eaſtern coaſt of the Red-ſea, on the borders of Arabia Felix, whereas theſe here appear to have been in the neighbourhood of the Moabites. See *Le Clerc.* Their capital city is placed by St. Jerom on the banks of the Arnon, not far from Ar of the Moabites, and their country is thought to have extended itſelf along the eaſt ſide of the Dead-ſea. See *Calmet.* They appear to have been in ſubjection to the Amorites, for the five kings of Midian who combined with Moab, and periſhed in their enterprize, are called Dukes of Sihon, i. e. Governors whom he ſet over them, *Num.* xxxi. 8. with *Joſ.* xiii. 21. So that inſtead of being offended at the overthrow of the Amorites, they ought to have been thankful to Iſrael for freeing them from Sihon's tyrannical yoke. See *Ainſw.*

As the ox licketh up the graſs of the field,] Heb. *As the ox licketh up the green of the field*; i. e. not only *graſs*, but leaves of trees, which are likewiſe food for oxen. See *Iſ.* xxvii. 10. A lively metaphor to ſignify the facility with which the Iſraelites ſhould conquer them, without a timely oppoſition, and likewiſe what an univerſal deſolation they ſhould make.

5 *He ſent meſſengers therefore,*] The reſult of the treaty was, that with joint conſent they ſhould ſend ambaſſadors of each nation with the following meſſages to Balaam, *ver.* 7. For ancient hiſtory informs us, that it was a general cuſtom among moſt of the heathen nations, before they took up arms, to conſult their gods by oracles and other methods of divination, about the event of the war. So theſe people were deſirous, before they engaged in this war, to know the event, and to try to intereſt the gods in their cauſe, and turn their power againſt their enemies.

Unto Balaam,] He is called a *ſoothſayer* or *diviner*, Joſ. xiii. 22. becauſe he uſed inchantments, *Num.* xxiv. 1. And it is the opinion of the generality of the Fathers, and of numbers of commentators, that he was a mere magician, a falſe prophet and idolater. But that he was a true prophet, or one who had revelations from the true God, is plain from 2 *Pet.* ii. 16. compared with *Num.* xxii. 8, 9, 10, 12, 13, and xxiv. 1. And indeed no prophet in Iſrael could ſpeak of God more reverently, and yet in more familiar terms, *ver.* 18. *If Balak would give me his houſe full of gold and ſilver, I cannot go beyond the word of the Lord my God.* But the hiſtory ſhews that his covetouſneſs and ambition got the better of his piety, (2 *Pet.* ii. 15. *Jud.* 11.) and ſo far debauched his ſenſe of moral honeſty, as for the rewards ſet before him, to make him ſeek by ſeveral indirect and ſiniſter means to obtain leave from God to curſe the people of Iſrael, even after God had aſſured him that they ſhould be bleſſed and made proſperous in their enterprize. Neither ought any Chriſtian be ſurprized at God's having communicated to a man of Balaam's character, ſome extraordinary revelations; the ſcripture all along ſuppoſes that very bad men may have the gift of prophecy. See *Deut.* xiii. 1. *Mat.* vii. 22, 23. and 1 *Cor.* xiii. 2. Therefore St. Auguſtin ſcruples not to rank Balaam among thoſe who ſhall ſay, at the day of judgment, *Lord, Lord, have we not prophecy'd in thy name?* whom yet the judge ſhall diſown. The truth is, prophecy, like other gifts of knowledge, enlightened the minds of the prophets, but did not always ſanctify their hearts, *Mic.* iii. 11. See on *ch.* xxiv. 2. His character ſhall be further explained in the following verſes. The tradition of the Jews in St. Jerom's time was, that Balaam was a deſcendant of Buz the ſon of Nahor, Abraham's brother, *Gen.* xxii. 21. and that he was the ſame as Elihu, one of Job's friends, who is called Buzite, *Job* xxxii. 2, 6. See *Calmet.* He is here called *the ſon of Beor*, which *Beor* is thought to be the ſame with him who was father to *Bela* the firſt king of Edom, *Gen.* xlvi. 31. Conſequently Balaam was brother to Bela the firſt king of Edom.

Which is by the river of the land of the children of his people,] i. e. Which is near the Euphrates, commonly called the *River*, *Gen.* xv. 18. *Joſ.* xxiv. 2, 15. and muſt be meant here, as appears from *Num.* xxiii. 7. with *Deut.* xxiii. 4. The Samaritan and vulgar verſions, inſtead of *the children of his people*, render it, *the children of Ammon*, having read *Ammon* inſtead of *ammo*: but it is not likely that the Ammonites had cities in Meſopotamia. We follow the LXX, the Chaldaic, and Arabic verſions.

6 *Come now therefore I pray thee,*] They were

to ſpeak in the name of the king of Moab, whoſe words theſe are ſaid to be, *ver.* 7.

Curſe me this people,] Agreeably to a ſuperſtitious opinion which prevailed in ancient times, that ſome men were ſo much in favour with the gods, that by prayers or imprecations they were able to proſper or blaſt the deſigns not only of particular perſons, but of whole armies. Amongſt the worſhippers of the true God, the bleſſings or imprecations of the inſpired prophets were indeed very juſtly to be regarded, as being proper predictions of proſperity or diſaſter. See *Gen.* xlix. 1, 2. and 2 *Kin.* ii. 24. But it is plain that falſe prophets, or the worſhippers of idols, having no intercourſe with God, who preſides over futurity, but relying only upon deluſive and diabolical arts, were mere pretenders to that privilege which the truly inſpired prophets enjoyed. (A)

He whom thou bleſſeſt, &c.] i. e. He on whom thou conferreſt thy benediction, is proſpered in his deſigns; and he who is the object of thy imprecation or malediction, is unfortunate. See *Le Clerc.* This ſhews in how great reputation Balaam was among them. But the *curſe cauſeleſs ſhall not come*; and if Balaam had curſed Iſrael without warrant from God, it had availed as little as Goliah's curſing David by his gods, 1 *Sam.* xvii. 43. See *Ainſw.* But ſuch low apprehenſions had the Heathens of their gods, as to imagine it was in the power of their ſoothſayers or magicians, by uſing certain herbs, and uncouth rites, to procure a meeting with the gods (*evocare deos*) when they had a mind, and draw them to their purpoſe. See on *ch.* xxiv. 1. An. ante C. 1452.

7 *Departed with the rewards of divination,*] It was cuſtomary for thoſe who came to conſult the prophets to bring them gifts and gratuities to reward them for their trouble, 1 *Sam.* ix. 7.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the LORD ſhall ſpeak unto me: And the princes of Moab abode with Balaam. 9 And God came unto Balaam, and ſaid, What men *are* theſe with thee? 10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*, 11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure * I ſhall be able to overcome them, and drive them out. 12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they are bleſſed. 13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the LORD refuſeth to give me leave to go with you. 14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

* Heb. *I ſhall prevail in fighting againſt him.*

EXPOSITION.

8 *I will bring you word again as the Lord ſhall ſpeak unto me.*] Though he was mercenary, and addicted to ſuperſtitious rites, yet he might ſtill have revelations from the true God; even as Laban had communication with Jehovah, though he uſed *teraphim* or idol-gods, *Gen.* xxxi. 24, 30. See *Pat.* Thus, though a ſooth-ſayer, he here acknowledges the true God; and with that profeſſion he both joined enchantments, *ch.* xxiv. 1. and added ſacrifices on the high places of Baal, *ver.* 41. with *ch.* xxiii. 2. *Kidder.*

9 *God came unto Balaam,*] God manifeſted himſelf unto Balaam by an angel, as appears from *ver.* 23.

What men are theſe,] This is only to introduce what follows, and does not imply that God or the angel did not know who they were. See on *Gen.* iv. 9, 10.

12 *Thou ſhalt not curſe the people, for they are bleſſed,*] They are conducted under the banner of heaven, and no imprecations can hinder their progreſs. Though Balaam's curſing the Iſraelites ſignified nothing of itſelf, yet God would not permit it; becauſe the Moabites would have paid

NOTES.

(A) As Balak ſought to turn from Iſrael the favour of Jehovah, whom he conſidered as their tutelary God, and to bring his curſe upon them by Balaam's means; ſo other nations, before they warred againſt any people, were wont to endeavour by prayers, ſacrifices and inchantments, to turn the favour of their tutelary deities from them. Thus before the Romans beſieged any city, their prieſts called out the god under whoſe tutelage the city was, and promiſed him more ample honour among them, *Plin. Hiſt. l.* xxviii. *c.* 2. The ſame is alſo teſtified by others, and the manner of doing it is recorded to be firſt with a ſupplication to the gods, and to that god eſpecially who had taken upon him the defence of the city, that he would forſake the people, the city, the temples, and holy things; and having ſtruck that people and city with terror and forgetfulneſs, would come to Rome, vouchſafe to accept of the Romans, their city, temples, holy things, to preſide over them, their people and ſoldiers, vowing if he would do ſo, to honour him with temples and games. Which being done, they offered ſacrifices, and uſed divination by conſulting the entrails of the ſlain beaſts. Having thus called out the gods, the dictator or emperor devoted the enemy's city and army, that they might be filled with flight, conſternation and terror; and that whoſoever of them carried arms againſt their legions, might themſelves, their countries, fields, cities, &c. be deprived of light from above, and deemed accurſed, *Macrob. Saturn. l.* iii. *c.* 9. Therefore their poets, when countries were conquered, aſcribed it to the departure of their gods from them, as in Virgil, *Æn.* ii.

Exceſſere omnes adytis, arisque relictis,
Di quibus imperium hoc ſteterat.

In which ſuperſtitious opinions and practices, there may ſome footſteps be ſeen of the ancient true religion; for when God would deliver up Jeruſalem into the hands of the Chaldeans, he firſt by a ſign to his prophet ſignified his departure from, and forſaking of his temple that ſtood herein, *Ezek.* x. 1, 4, 18, 19. xi. 22, 23. So when Caleb and Joſhua would encourage the people to war againſt the Canaanites, they uſed this argument, *They are but bread for us, their ſhadow* (meaning God their defence) *is departed from them, and Jehovah is with us, fear them not*, Num. xiv. 9. *Ainſworth.*

An. ante C. 1452.

so great a regard to what he had promised, that they would thereupon have attacked the Israelites, in hopes of being able to *overcome and drive them out*, *ver.* 11. and so this would have brought on a war between the Israelites and Moabites, which God did not design at this time to permit, *Deut.* ii. 9. See *Shuckford's Connect. vol.* iii. *b.* 12.

13 *And Balaam—said—get you into your land,*] Thus far Balaam acts an honest part. It is thought, however, that he ought to have said more than barely *the Lord refuseth to give me leave to go with you*; for God had strictly forbid him to curse this people, and assured him that they were blessed, which declaration was sufficient to have prevented any farther message from Balak, and to have restrained Balaam from any farther inquiry in this matter. *Kidder.*

14 *Balaam refuseth to come with us,*] They ought to have said, the Lord refuseth to give him leave, in order to prevent any farther message.

15 And Balak sent yet again princes, more, and more honourable than they. 16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, * Let nothing, I pray thee, hinder thee from coming unto me: 17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. 18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. 19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. 20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

* Heb. *he not thou letted from*, &c.

EXPOSITION.

15 *And Balak sent yet again princes, &c.*] Balak, without giving himself the trouble to enquire into the true cause of Balaam's refusal, took it for granted that the matter stuck only for want of larger presents and promises to the prophet. So a second embassy was sent by his chief ministers, who backed their message with very tempting promises.

17 *I will promote thee unto very great honour,*] The word *chabod*, *honour*, signifies not only *honour* but *riches*, as *Gen.* xxxi. 1. In like manner τιμη in Greek, and *honorarium* in Latin, signify a gift bestowed as a mark of honour. See *Le Clerc.*

18 *If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God.*] He declares, that for all the treasures in Balak's possession he durst not counter-act the command and authority of Jehovah, whose minister he was. Thus far his piety and regard to the command of God appear to have had the ascendant over his covetousness and ambition; but the next words shew that those passions were far from being entirely subdued in his soul. He would fain have gratified them, if he could by any means have made up matters with his conscience.

19 *Tarry—here this night, that I may know what the Lord will say unto me more.*] Here the iniquity of his heart begins to disclose itself. A thorough honest man would, without hesitation, have repeated his former answer, That he could not be guilty of so infamous a prostitution of the sacred character with which he was invested, as in the name of a prophet to curse those whom he knew to be blessed. But instead of this, which was the only honest part in these circumstances that lay before him, he desires the princes of Moab to tarry that night with him also; and for the sake of the reward deliberates, whether by some means or other he might not be able to obtain leave to curse Israel; to do that, which had been before revealed to him to be contrary to the will of God, which yet he resolves not to do without that permission. See *Sermons at the Rolls-Chapel, by Dr. Butler, the present Bishop of Bristol, serm.* vii. He well knew that it was the determined purpose of the Almighty to bless the Israelites; but still having an avaritious eye to the tempting rewards, he insinuates to the messengers as if there was some hope, that at his intercession the counsels of heaven could be altered, and the unchangeable Being moved to recede from his first decree. This was a very impious tempting of God, and it fatally recoiled upon his own head. See *Jun. & Tremel.*

20 *And God—said unto him—rise up, and go with them,*] Upon this next application to God, he was taken up short, and only told that he might follow his own inclinations, and try if it was in his power to please both God and men, in a case of so contradictory a nature. See *Pyle.* As when this nation afterwards rejected God from reigning over them, *he gave them a king in his anger*; in the same way, as appears from other parts of the narration, he gives *Balaam* the permission he desired. This is the most natural sense of the words. See Dr. *Butler, ibid.* Accordingly Patrick thus paraphrases them: *Since thou hast such a mind to go, follow thy inclinations.* Thus for not hearkening to the voice of God, he was left to perish in his own devices; for he was slain by the sword of Israel, together with the princes of Midian, *Jos.* xiii. 22.

But yet the word which I shall say unto thee, that shalt thou do,] See on *ver.* 35. This answer is somewhat ambiguous, but the meaning seems to be, that he might go with Balak's messengers, provided he could reconcile it with his duty, and that they required him to do nothing that was contrary to the command of God before revealed to him. A man of downright honesty would have understood this to imply a prohibition, since he had been before forbid to go in order to curse Israel, and he knew that Balak had sent for him with this and no other intention. But he, willing to reconcile his duty with his mercenary interest, interprets this answer from God as an absolute permission to go with Balak, provided he did nothing contrary to what God

should

ſhould afterwards reveal to him. See *Le Clerc*. Others take the ſenſe to be thus: Notwithſtanding thou art permitted to go, ſince it is ſo agreeable to thy inclination, yet thou ſhalt obey my word, even in ſpite of thy ſelf. Thy intention to curſe Iſrael ſhall be over-ruled into an actual bleſſing of them. See on *Deut.* xxiii. 5. An. ante C. 1452.

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab. 22 And Gods anger was kindled, becauſe he went: and the angel of the LORD ſtood in the way for an adverſary againſt him: Now he was riding upon his aſs, and his two ſervants *were* with him. 23 And the aſs ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs to turn her into the way. 24 But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide. 25 And when the aſs ſaw the angel of the LORD, ſhe thruſt herſelf unto the wall, and cruſht Balaams foot againſt the wall: and he ſmote her again. 26 And the angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left. 27 And when the aſs ſaw the angel of the LORD, ſhe fell down under Balaam: and Balaams anger was kindled, and he ſmote the aſs with a ſtaff. 28 And the LORD opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times? 29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee. 30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, * upon which thou haſt ridden † ever ſince *I was* thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay. 31 Then the LORD opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and ‡ fell flat on his face. 32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out ‖ to withſtand thee, becauſe *thy* way is perverſe before me. 33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive. 34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it † diſpleaſe thee, I will get me back again. 35 And the angel of the LORD ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

* Heb. *who haſt ridden upon me.*
† Or, *ever ſince thou waſt, &c.*
‡ Or, *bowed himſelf.*
‖ Or, *be an adverſary unto thee.*
† Heb. *be evil in thine eyes.*

EXPOSITION.

21 *And Balaam ſaddled his aſs,*] Or commanded his aſs to be made ready, for he had ſervants to wait upon him, *ver.* 22. And great perſons in thoſe countries were wont to ride upon aſſes, of which we find examples in Abraham, *Gen.* xxii. 3. and in Moſes, *Ex.* iv. 20. See alſo *Jud.* v. 10. x. 4. and xii. 14.

22 *And God's anger was kindled, becauſe he went,*] This, at firſt ſight, may ſeem ſtrange, that God ſhould be offended with him for going, even when he had a permiſſion to go, *ver.* 20. But the meaning is, that God was diſpleaſed with him for going with an inclination to curſe Iſrael, and with hopes that he might, ſome way or other, compaſs that wicked end, though he knew that it was contrary to the will of God that they ſhould be curſed. This is plainly ſignified by the angel's words, *ver.* 32. *I went out to withſtand thee, becauſe thy way is perverſe before me.* See alſo *ver.* 35. and *Deut.* xxiii. 5. Beſides it has been already obſerved, that God's permitting him to go, was, according to the ſcripture expreſſion, *in his anger.* This may be illuſtrated by a paſſage of the ſacred hiſtory, 2 *Ki.* ii. 16, 17. When the young prophets of Jericho would have leave to ſend men to ſeek Elijah's body, Eliſha forbad them: but upon their repeated importunity he ſaid, *ſend.* Accordingly they ſent, and ſought in vain: then Eliſha gave them this reproof, *Did I not ſay unto you, go not.* As they ought to have reſted in the prophet's firſt word, ſo ſhould Balaam in the firſt anſwer of God; and for not doing it, wrath from God was upon him. See *Ainſw.* But the words may, perhaps, admit of an eaſier explication, by being rendered, *God was angry becauſe he went of himſelf*, as the words will bear; i. e. he went without ſtaying till he was called by Balak's meſſengers, as God ordered him, *ver.* 20. He did not preſerve a due indifference to the journey, but preſſed into it with a covetous and ambitious heart; and God's anger was kindled at his going in this manner. See *Shuckford's Connect. Vol.* III. *b.* xi. *p.* 115.

He was riding upon his aſs, and his two ſervants were with him.] He was ſeparated from the reſt of the company with whom he ſet out, *ver.* 21. having only his own two ſervants with him.

23 *The aſs ſaw the angel,*] Whom Balaam himſelf did not ſee, whether it was that he was ſtruck with blindneſs, or had turned his eyes another

An. ante C. 1452.

another way, or his mind was intent upon ſomething elſe, that he did not advert to what was before his eyes. See *Le Clerc*.

24 *But the angel—ſtood in the path of the vineyards*,] In a narrow road between two vineyards, walled on each ſide.

28 *Opened the mouth of the aſs*,] i. e. The angel of the Lord ſo moved her tongue as to make her utter human accents. Maimonides takes all this that happened to Balaam for a prophetic viſion, not being able, it ſeems, to reconcile the literal ſenſe to reaſon. See *More Nev. p.* ii. *c.* 49. But there is no occaſion for having recourſe to that hypotheſis; neither is there any thing abſurd or incredible in underſtanding it literally; for if the Heathens believed their deities powerful enough to give ſpeech to brute animals, as appears from the ſtory of Achilles's horſe in Homer, and of Phryxus's ram in Apollonius; how much more may Jews or Chriſtians believe the ſame to have been effected upon an extraordinary occaſion, by the ſpecial interpoſition of the Almighty or one of his angels. See *Pat.* This miracle of making the aſs ſpeak to Balaam, ſerved to convince him demonſtrably how vain it would be for him to endeavour to ſpeak otherwiſe than God ſhould order him; ſince the ſame power that here cauſed even a dumb animal to move its tongue very differently from what it was naturally capable of, would certainly over-rule even his tongue, and make him ſay juſt what, and no more than what was dictated to him. See *Shuckford's Connect. vol.* iii. *p.* 12.

29 *And Balaam ſaid unto the aſs*,] Inſtead of being ſtruck dumb at ſo unuſual a prodigy, Balaam makes a calm reply to the animal, as if they had been wont frequently to converſe together. This, it is thought, might be partly owing to his being a magician, and ſo uſed to uncouth appearances, and to things which to others would have been very aſtoniſhing. Perhaps he was of that ſect of philoſophers who believed the tranſmigration of ſouls, and ſo might have been bred up in an opinion that brutes ſometimes ſpoke. See *Le Clerc*. But why might not Balaam be ſurprized at the aſs's ſpeaking, though Moſes has not mentioned it? The ancient Jewiſh writers imagined he was ſo, and accordingly Joſephus (*Ant. l.* iv. *c.* 6.) repreſents him to have been greatly aſtoniſhed at it. But as Moſes's narration is exceeding conciſe, he may have omitted this and other particulars of Balaam's ſtory, as of no great moment to be told. See *Shuckford's Connect. vol.* iii.

30 *And the aſs ſaid unto Balaam, am I not thine aſs?*] This does not prove that the aſs underſtood what Balaam ſaid, and thereupon returned this pertinent anſwer, as ſome doting interpreters have abſurdly dreamed; but that the ſame power which made the aſs ſpeak, at firſt, continued to form ſuch an anſwer, as might convince Balaam of his error. See *Pat.*

Upon which thou haſt ridden, ever ſince I was thine.] Heb. *Ever ſince thou waſt*; i. e. ever ſince thou waſt a rider. Pliny tells us that aſſes will live to thirty years, and this is confirmed by experience.

Was I ever wont to do ſo unto thee?] As much as to ſay, Thou ſhouldſt have thought ſome extraordinary cauſe had forced me to do what I never did before.

31 *Then the Lord opened the eyes of Balaam*,] i. e. He preſented the angel to his view, to whom he had hitherto been inviſible. Or as others interpret it, he awakens his attention, and makes him take notice of the angel, whom he had not before obſerved. In which ſenſe the ſame expreſſion occurs, *Gen.* xxi. 19. But it may as well ſignify the removing of that which obſtructed his ſight of the angel, as the word is uſed 2 *Kin.* vi. 17.

He bowed down his head, and fell flat on his face,] He alighted from his aſs, and fell flat on his face upon the ground, a poſture of the moſt profound reverence, and ſuitable to the preſent extaſy and aſtoniſhment of his mind. See on *ch.* xxiv. 4.

Becauſe thy way is perverſe before me.] Bochart interprets the Hebrew word, *perplexed* and *intricate*; i. e. thou art double and diſhoneſt in thy intentions, pretending to obey God, and yet deſigning, if poſſible, to ſerve Balak. But Le Clerc, following the Arabic verſion, underſtands the words thus: *Thy way was indeed ſhut up or obſtructed by me, and the aſs ſaw me, &c.*

33 *Unleſs ſhe had turned from me, ſurely I had killed thee*,] The angel could eaſily have overtaken and killed Balaam, notwithſtanding the aſs's turning aſide, nay, though he had fled upon the wings of the wind. But by thus ſhewing him the drawn ſword pointed at his breaſt, ſo that if he advanced a few ſteps farther he had met his own death, the angel lets him ſee at once his folly and danger, in perſiſting in a deſign which was ſo oppoſite to the will of God. See *Le Clerc.*

And ſaved her alive,] See an inſtance to this purpoſe 1 *Ki.* xiii. 24. where the prophet is killed, and his aſs ſaved.

34 *I have ſinned, for I knew not.*] He confeſſes his paſſion and thoughtleſſneſs in his ill treatment of the aſs, and excuſes himſelf for ſo wilfully perſiſting in his journey, from his ignorance of the angel's ſtanding in the way to oppoſe him: but he makes no confeſſion of his covetouſneſs, which was the diſhoneſt principle that ſet him forward.

35 *Go with the men*,] It could not but be of uſe to convince the Moabites how much Iſrael was under the divine protection, ſince Balaam, covetous as he was, and even after ſuch great rewards were ſet before him, durſt not imprecate evil againſt that people. Therefore the angel having now ſufficiently warned the prophet againſt gratifying the Moabites in their unlawful deſire, gives him free permiſſion to go. See *Le Clerc.*

Only the word that I ſhall ſpeak unto thee,] Theſe words may likewiſe be underſtood as a prediction, as well as a command, importing that he ſhould find himſelf able to pronounce neither more nor leſs, about the Iſraelitiſh nation, than what God would put into his mouth. For it appears upon the whole, that all that Balaam did or ſaid, at this time about the Iſraelites, was not ſo much of free choice, as of reſtraint from the divine influence upon him; the moſt that Balaam could do being to attempt or deſire to ſpeak otherwiſe than he was directed. *Pyle.* This interpretation agrees beſt with what we read *ch.* xxiii. 12. and *Deut.* xxiii. 4, 5.

36 And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt. 37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour? 38 And Balaam ſaid unto Balak, Lo, I am

am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak. 39 And Balaam went with Balak, and they came unto * Kirjath-huzoth. 40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him. 41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

An. ante C. 1452.

* Or, *a city of ſtreets.*

EXPOSITION.

36 *Balak—went out to meet him, unto a city—in the utmoſt coaſt.*] He did him the honour to meet him in perſon upon the very borders of his country, which, as was before obſerved, reached to the river Arnon, *ch.* xxi. 15, 16.

38 *The word that God putteth in my mouth, that ſhall I ſpeak,*] He lets him know he was under the over-ruling power of God, whoſe commands he could not gainſay.

39 *Unto Kirjath-huzoth,*] Heb. *The city of ſtreets*; i. e. a large city with many ſtreets. It was probably the capital city, otherwiſe called *Ar*, *ch.* xxi. 28.

40 *And Balak offered oxen and ſheep,*] He offered *peace-offerings* in gratitude to his gods, for ſending Balaam to aſſiſt him againſt his enemies.

And ſent to Balaam, &c.] Either to invite them to partake of the feaſt upon the ſacrifice, or having ſacrificed, he ſent portions of the ſacred banquet to him and the princes, as ſometimes the manner was. The Jews had the ſame uſage in their peace-offerings, 1 *Sam.* ix. 22, 23. *Lev.* vii. 15. Balaam, a worſhipper of the true God, was blame-worthy in partaking of meats offered to idols. Compare *Ex.* xxxiv. 15. with *Num.* xxv. 2. See *Le Clerc.*

41 *Balak—brought him up into the high-places of Baal,*] *Baal* was the god of this country. The name ſignifies *Lord*, and ſo was given to ſeveral gods, both male and female. *Selden de Diis. Syr. Synt.* 2. *c.* 1. Some think their god *Chemoſh* is here meant, others, ſome other god, called *Baal-peor.* This god, like thoſe of other nations, was worſhipped in high-places, which were generally planted with groves, whoſe ſolemn gloom ſerved to inſpire the worſhippers with religious thoughts. To ſeveral of theſe *high places* Balak brought Balaam, that he might ſee where he could take the fulleſt view of the Iſraelites.

That there he might ſee the utmoſt part *of the people,*] In thoſe ſolemn imprecations it was judged neceſſary to have the perſons devoted preſent to the view of him who pronounced the malediction. For which reaſon Balak conducted Balaam to one of theſe high places, where he might deſcry the camp of Iſrael. See *ch.* xxiii. 13. and *Calmet.*

CHAP. XXIII.

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams. 2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram. 3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go; peradventure the LORD will come to meet me: and whatſoever he ſheweth me, I will tell thee. And * he went to an high place. 4 And God met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram. 5 And the LORD put a word in Balaams mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak. 6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab. 7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defy Iſrael. 8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the LORD hath not defied? 9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations. 10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let † me die the death of the righteous, and let my laſt end be like his. 11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and, behold, thou haſt bleſſed *them* altogether. 12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

* Or, *he went ſolitary.*

† Heb. *my ſoul*, or, *my life.*

EXPOSITION.

1 *Seven altars, and ſeven oxen,*] As in honour of that God, who had, in a manner, conſecrated the number *ſeven*, by ceaſing from his works of creation on the *ſeventh* day. See *Le Clerc*, and the note on *Ex.* xxix. 30. That he deſigned in this ſacrifice, to obſerve the religious rites obſerved in worſhipping the God of Iſrael, appears from ver. 4. where he ſays to the angel, *I have prepared ſeven altars, and I have offered upon every altar a bullock and a ram*, which were the cuſtomary ſacrifices of the Iſraelites. But he was to blame that he would have altars erected in the high places of Baal, where he now was, *ch.* xxii. 41. Such were they who *feared Jehovah*, and

yet

An. ante C. 1452.

yet had their ſacrifices in *the houſes of the high places*. They are ſaid to fear the Lord, and ſerve their own Gods, 2 *Kings* xvii. 32, 33. Add to this, that tho' his number of ſacrifices was not reprovable, See *Job* xlii. 8. 1 *Chro.* xv. 26. 2 *Chro.* xxix. 21. yet the multiplying of altars implies an offering to more divinities than one, and therefore has a bad name in ſcripture, *Hoſ.* viii. 11. *Kidder*. A learned author well obſerves, on this occaſion, that as Saul, tho' he had put away thoſe that had familiar ſpirits, and the wizards out of the land, was yet induced, when the Lord anſwered him not, neither by dreams, nor by Urim, nor by prophets, to go to a woman that had a familiar ſpirit, and enquire of her, 1 *Sam.* xxviii. 3, 6, 7. So Balaam finding nothing but a full diſappointment of all his views, in the ſeveral revelations which God was pleaſed to make to him, and being warmly inclined to purchaſe the advancement which Balak had offered him, was tempted to try what might be the event, if he uſed ſome of the arts which the moſt learned nations eſteemed to be of the greateſt efficacy. *Shuckford's Connect. ver.* 3. *B.* xii.

2 *And Balak and Balaam offered,*] Kings, in ancient times, were prieſts alſo, as is obſerved in the note upon Melchiſedeck's prieſthood, *Gen.* xiv. 18. Thus Balak might be prieſt of the the Moabites as well as king, and ſo officiate with Balaam in the ſacerdotal functions. But perhaps he did no more than barely preſent the ſacrifices to be offered by Balaam for him and his people. See *Pat.*

3 *Stand by thy burnt-offering,*] This looks as if one of thoſe ſeven burnt-offerings had been offered particularly for *Balak*, which is therefore called *his burnt-offering*.

Peradventure the Lord will come to meet me,] From this paſſage it is inferred, that in thoſe early times, it was cuſtomary for prophets, and other pious perſons, after performing the ſacred rites, to retire into ſome ſolitary place, there to wait for an anſwer to their prayers from God, who was wont ſometimes to ſend an angel to deliver to them his oracles. And therefore Balaam ſpeaks of God's *meeting with him*, or communicating his mind to him, as a thing which might now probably happen to him, as it ſeems to have done upon other occaſions. See *Le Clerc*.

And he went to an high place,] He was already in an *high place*; therefore others tranſlate it, he went *into a valley*, or, as in our margin, *he went ſolitary*; i. e. into the moſt retired part of the *grove*, which thoſe high places ſeldom were without, and where he expected to receive the oracle from God. Had Balaam been a prophet of a truly religious character, and of virtue, proof againſt being tempted, by a mean bribe, to do a thing in itſelf diſhoneſt, he would have anſwered Balak's meſſengers as the Athenian prieſteſs is ſaid to have done, when ſhe was urged by the people to curſe Alcibiades: *I am*, ſays ſhe, *a prieſteſs of bleſſings, not of execrations.* Επηιδη Αθηναιων ἡ ἱερεια μη θελησασα καταρασθαι τω Αλκιβιαδη, τε δημε κελευοντος· εφη γαρ ευχης ὁ καταρας ἱερεια γεγονεναι. Le Clerc.

4 *And God met Balaam,*] An angel in God's name, as is probable, from *ch.* xxii. 31.

5 *And the Lord put a word in Balaam's mouth,*] Heb. *Jehovah put a word*, which plainly demonſtrates, that Balaam was a prophet of the true God. The word, or prophecy, imparted to him at this time is recorded, *ver.* 7, 8, &c.

7 *His parable,*] Or prophetical ſpeech, which is delivered in high figurative expreſſions.

Balak hath brought me from Aram, out of the mountains of the eaſt,] i. e. He hath done me the honour to chuſe me, as the ableſt to blaſt the power of his enemies. The country of *Aram*, i. e. *Aram-Naharaim*, of the rivers, or Meſopotamia, *Deut.* xxiii. 4. lay eaſtward of Moab; and the t part of it towards Arabia was ſtrong and mount ainous, as Bochart ſhews in his *Phaleg*, *L.* II. *c.* 6.

8 *How ſhall I curſe, &c.*] How can I, or dare I, pronounce a curſe, where God hath decre d a bleſſing; and how fruitleſs muſt be the art ifices of the wiſeſt men againſt a people taken in to the ſpecial protection of heaven!

9 *From the hills I behold him,*] From the hills upon which he then ſtood. This and the former expreſſion may relate not only to the preſent view he had of the camp of Iſrael, but to their future ſettlement in Canaan; wherein they were repreſented to the eye of his mind, as dwelling ſecurely under the protection of the Almighty.

The people ſhall dwell alone,] Separated from other nations by peculiar laws, religion and manners. See on *Ex.* xix. 5. *Lev.* xx. 24, 25, 26. *Ex.* iii. 8. By which means they had ſo little communication with the Gentiles, that they were called an unſociable people, and thought to have an enmity to the reſt of the world, as we read in Diodorus Siculus, Tacitus, and others.

10 *Who can count the duſt of Jacob?*] The LXX has, *Who can count the ſeed of Jacob?* Or, which comes to the ſame ſenſe, who can count a people which is like the duſt of the earth for number? Perhaps it was a neceſſary part of the ceremony in ſuch ſolemn imprecations, to count over, ſo as to ſpecify exactly, the ſeveral individuals that were to be devoted. If ſo, this will ſuggeſt a reaſon why Balak invites Balaam to another place, where he might ſee only the ſkirts of the Iſraelitiſh camp, that ſo, if he could not count them all at once, he might at leaſt count a part of them, in order to their being devoted one part after another. See *ver.* 13.

The number of the fourth part of Iſrael,] This refers to the diviſion of Iſrael into the four camps, which lay now in his view. So the meaning is, how vaſt is the number of this people, when one of their camps is ſo numerous as to be almoſt paſt reckoning: whereby was confirmed God's promiſe to Abraham, *Gen.* xiii. 16. and to Jacob, *Gen. ch.* xxviii. 14.

Let me die the death of the righteous,] By the *righteous* here is meant the *Iſraelites*, who were a *righteous* people, in compariſon of the reſt of the world; being free from idolatry and polytheiſm, the great national ſins of thoſe days. On which account he deems them ſo happy, that he wiſhes he could live a member of their ſociety, privileg'd with the covenant of God; that after having enjoy'd that long life and proſperity which was promiſed to them in that covenant, he might die, like them, in the favour of God, and in hope of that future reward which is reſerved for the righteous in the other world. Thus ſome of the Jewiſh writers, not without reaſon, alledge this place, as a proof that a future ſtate was generally believed in thoſe ancient times. See *Pat.*

And let my laſt end be like his.] The word which we render *laſt end*, often ſignifies *poſterity*, as *Pſ.* cix. 13. *Dan.* xi. 4. So it may be tranſlated, *Let my poſterity be like his*; as in the LXX. Le Clerc, who follows our verſion, explains it with a reference to ſome intimation which Balaam had from heaven, of his being to die

die an untimely violent death, as we are told he did, *ch.* xxxi. 8. Thus all mankind have a deſire after happineſs, and the rewards of virtue; but few have reſolution enough to withſtand the temptations of vice, and maintain their integrity againſt the allurements of worldly honours, or riches, or ſenſual pleaſures. Juſt ſo, ſays Epictetus, many would be conquerors at the Olympic games, many philoſophers like Socrates, though they have no mind to ſubmit to the previous ſteps. An. ante C. 1452.

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence. 14 And he brought him into the field of Zophim, to the top of * Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar. 15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder. 16 And the LORD met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus. 17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken? 18 And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor: 19 God *is* not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good? 20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it. 21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the LORD his God *is* with him, and the ſhout of a king *is* among them. 22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn. 23 Surely *there is* no enchantment † againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought! 24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.

* Or, *the hill.*

† Or, *in.*

EXPOSITION.

13 *And Balak ſaid—come—with me unto another place.*] The deſign of his taking him to another place was, that he might not ſee ſo great a number of the Iſraelites, as it follows.

Thou ſhalt ſee but the utmoſt part of them,] It appears from this that they conceived it neceſſary to have ſome part, at leaſt, of the devoted people in view, in order to give effect to their imprecations. See *Le Clerc.* As to the reaſon why Balak would have him to ſee only a part of their camp, ſee the conjecture offered *ver.* 10. Some think Balak did it from a notion that the ſight of their whole multitude had given Balaam ſo high an idea of them, that he could ſpeak of them only in ſtrains of praiſe and benediction, not being able to conceive any hope that his imprecations would ſucceed againſt a people ſo numerous and powerful.

14 *To the field of Zophim,*] Or, *The field of the watchmen,* as the word ſignifies. It ſeems to have been a plain on the top of the mountain, where watchmen were placed in order to give a ſignal upon the approach of enemies, or free-booters who were wont to infeſt the country. See *Iſ.* xxi. 11. lii. 8. *Le Clerc.*

To the top of Piſgah,] A very high mountain in the country of Moab, from ſome parts of which one might ſee almoſt the whole extent of Canaan, *Deut.* iii. 27. But Balak, it ſeems, brought him to that ſide of it where he could not ſee much of the camp of Iſrael.

18 *And ſaid, riſe up, Balak, and hear,*] i. e. *Raiſe up thy ſelf,* ſtir up thy thoughts, and liſten to what I ſay. Or, if he was ſitting, Balaam might deſire him *to riſe up* to hear the word of God with reverence, as afterwards Eglon king of Moab did, *Jud.* iii. 20.

19 *God is not a man, that he ſhould lie, &c.*] Let not the king imagine the great God to be ſubject to the uncertain humours and fluctuating paſſions of weak mortals; or that he can by ſacrifices or prayers, or other means, be induced to break his word, or alter his purpoſe. No, his decrees being laid in abſolute wiſdom and rectitude, are irreverſible; and therefore it is in vain for me any longer to importune him to curſe Iſrael, when he hath ſaid he will bleſs them. See *Pat.* and *Pyle.* Tho' the ſcripture ſpeaks ſometimes of God's *repenting,* as in *Am.* vii. 3, 6. *Jer.* xviii. 8. yet that is ſpoken only according to vulgar conception, becauſe he changes the courſe of his providence, according as he ſees a change in the tempers and diſpoſitions of his creatures. See on *Gen.* vi. 6.

21 *He hath not beheld iniquity in Jacob, &c.*] By iniquity and perverſeneſs here is meant national idolatry, which in ſcripture is often called *iniquity* or *perverſeneſs* by way of emphaſis. Accordingly it is thus paraphraſed in the Chaldaic: I ſee there are none who worſhip idols in the houſe of Jacob, nor any ſervants of falſhood (i. e. of falſe Gods) in Iſrael. And the Vulgate thus: *There is no idol in Jacob, nor is there any image ſeen in Iſrael.* For the word which we render *iniquity,* is obſerved to ſignify an *idol* in other places, 1 *Sam.* xv. 23. *Iſ.* lxvi. 3. So the meaning is, "That however the Iſraelites might "be guilty of ſeveral tranſgreſſions of the divine "laws, yet ſo long as they kept themſelves "from epidemical wickedneſs, particularly that "of

An. ante C. 1452. "of idolatry, God would not give them over to "be ſcourged by the ſword of other nations, but "carry them on under his almighty conduct, "with victory and triumph." See *Pyle*. Le Clerc, with the LXX, renders it thus: *No one ſees trouble in Jacob, nor diſtreſs in Iſrael*; i. e. They are and ſhall be a proſperous and happy people. Some have weakly inferred from theſe words, that God ſees no ſin in his own people; which is in itſelf abſurd, and contrary to repeated declarations of ſcripture. See *Ex.* xxxii. 9. *Deut.* ix. 13, 14. The moſt perfect Being ſees every thing as it is, and cannot poſſibly approve iniquity or folly in men or angels, however dear they may be to him. And ſo far is it from being true that God winks at, or paſſes with impunity the ſins of his peculiar people, that he has declared he will puniſh them with more ſignal ſeverity, as indeed their ſins are more aggravated, as being committed againſt greater knowledge and higher advantages. See *Amos* iii. 2. *Mat.* xi. 22.

The Lord his God is with him,] Heb. *Jehovah his God.* i. e. They worſhip the true God alone, and are therefore under his ſpecial protection.

The ſhout of a king is among them.] i. e. They are and ſhall always be triumphant over their enemies; alluding to the *ſhouts* which are made when a king returns victorious, or to thoſe acclamations of joy which hail him and his retinue. That God was the peculiar king of the Iſraelites, appears from *Ex.* xix. 5, 6. from the words of Gideon, *Jud.* viii. 23. and of God himſelf, 1 *Sam.* viii. 7.

22 *God brought them out of Egypt,*] The meaning is, that as God brought them out of Egypt in ſpite of the Egyptians, ſo he will make them victorious over all their other enemies.

He hath the ſtrength of an unicorn.] Rather, He hath the *height*, as the Hebrew word ſignifies. *He*, i. e. *Iſrael*, as the ſame phraſe is plainly underſtood, *ch.* xxiv. 8. For though Balaam ſpeaks of them before in the plural number, yet the Hebrew often varies the number, even when the ſame perſon is ſpoken of. The only difficulty is, what creature is here meant by *reem*, which we tranſlate *unicorn*; a creature which the moſt knowing among the moderns look upon as fabulous; for what goes under the name of the unicorn's horn, is the tooth of a fiſh of the whale kind, called *narwal.* Beſides, it could not be the unicorn, for that animal is one-horned, whereas the reem is ſuppoſed to have two horns, as appears from *Deut.* xxxiii. 17. *Pſ.* xxii. 21. Therefore Bochart, who is followed by Le Clerc, Patrick, and others, is of opinion that the *reem* is a kind of mountain-goat or wild-goat, of a very tall ſize, well known in Arabia. So that Balaam foretels the Iſraelites ſhould carry their heads high, and be as eminent among other people, as the *reem* was among other goats. See his *Hieroz. P.* I. *l.* iii. *c.* 27.

23 *There is no inchantment againſt Jacob, &c.*] So may every good man ſay in the words of Epictetus, *The ravens have no influence over virtue.* What can omens, what can divinations, what can the imprecations of a falſe prophet, or the attempts of the moſt powerful enemies, avail againſt that man or that nation which is under the protection of heaven. Others tranſlate the words thus: *There is no inchantment in Jacob*, as in our margin and the Vulgate verſion. i. e. There are no inchantments or divinations uſed among them; from theſe they are as free as from idolatry, and therefore they are not to be curſed. Le Clerc renders the whole verſe thus: *There is no augury or ſoothſaying in Jacob, nor any divination in Iſrael: What God is about to do, is made known to Iſrael in due time.* Intimating that they had no occaſion to have recourſe to the means of knowing futurity uſed by other nations, for that God revealed what was to befal them by his ſervants the prophets. See *Amos* iii. 7. compared with *Deut.* xviii. 10, *&c.* But though this may be true, it was more proper for one of Balaam's character to expreſs himſelf in the words of our verſion, *There is no divination againſt Iſrael.*

24 *The people ſhall riſe up as a great lion, &c.*] This verſe ſignifies the entire victory the Iſraelites ſhould obtain over their enemies; and the prophecy hath a peculiar reſpect to the conqueſt of the Canaanites.

He ſhall not lie down until he eat of the prey, and drink the blood of the ſlain.] i. e. He ſhall not lay down his arms until he have made an entire conqueſt of his enemies; juſt as the lion, riſen up to purſue his prey, doth not uſually lie down till he have taken and eat of the prey, and drunk of the blood of the beaſts he has *ſlain.* See *Wells.* This was the condition of Iſrael at preſent, but, alas, they ſoon fell by their own follies; they whom no power or malice of their enemies could have hurt, were enfeebled by their own wickedneſs, and became an eaſy prey to their enemies. See on *ch.* xxv. There is no truth plainer and more inconteſtible than this, that religion and virtue are both the glory and ſtrength of a nation; on the other hand, profaneneſs and vice are the ſaddeſt preſages of the ruin of any people.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all. 26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the LORD ſpeaketh, that muſt I do? 27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence. 28 And Balak brought Balaam unto the top of mount Peor, that looketh toward Jeſhimon. 29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams. 30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

EXPOSITION.

25 *And Balak ſaid—neither curſe them at all, nor bleſs them.*] Balak could hold no longer, but demands of Balaam, to be at leaſt ſo civil to him as not to prophecy *bleſſings* upon the very people he came on purpoſe to *curſe*; and ſince he could not do the one, to be ſo kind as to forbear the other, which tended to diſcourage his ſubjects and his allies. *Pyle.*

26 *But Balaam anſwered, &c.*] Balaam told the king there was no room for civility in the preſent caſe, and he ought to take nothing ill at his hands, ſince he had given him fair notice before-

fore-hand, that he found his tongue was not his own, but was guided by a ſuperior and uncontroulable Power.

27 *I will bring thee unto another place,*] See on *ver.* 10 and 13. As the Syrians imagined that ſome gods were powerful in the hills, who could do nothing in the plains, 1 *Kin.* xx. 23, 28. ſo it ſeems there was ſuch a conceit at this time in theſe countries, that ſome gods had more power in one hill than in another. Thus Balak might imagine that his gods had hitherto been with-held by the God of Iſrael from granting his deſire, but might be more powerful in another high place. What childiſh low conceptions of the Deity did thoſe idolaters entertain! An. ante C. 1452.

28 *Balak brought Balaam unto the top of Peor,*] This was the moſt famous high-place in all the country of Moab; where, as Selden conjectures, Baal had a temple, and was thence called *Baal-Peor*, juſt as Jupiter worſhipped at Olympus was called *Jupiter-Olympius*. See *Selden de Diis Syr. Synt.* i. *c.* 5.

Towards Jeſhimon.] i. e. The deſart or wilderneſs. See on *ch.* xxi. 20.

CHAP. XXIV.

AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at other times, * to ſeek for enchantments, but he ſet his face toward the wilderneſs. 2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents*, according to their tribes, and the ſpirit of God came upon him. 3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man † whoſe eyes are open, hath ſaid: 4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open: 5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael! 6 As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes which the LORD hath planted, *and* as cedar-trees beſide the waters. 7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted. 8 God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows. 9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

* Heb. *to the meeting of enchantments.*

† Heb. *who had his eyes ſhut,* but now open.

EXPOSITION.

1 *He went not, as at other times, to ſeek enchantments,*] This implies, that he had hitherto uſed ſome unwarrantable arts to compaſs his ends. See on *ch.* xxiii. 1. But whether he had uſed particular enchantments, and what thoſe *enchantments were*, is a queſtion not eaſily reſolved. It might be by muttering ſome ſuperſtitious form of words, by directing his face towards ſome particular quarter of the heavens, by uſing ſome ſtrange geſticulations and poſtures of body, or various other means which were in uſe amongſt the diviners of the nations. But whatever they were, finding them of no avail to procure the leaſt evil ſentence againſt the Iſraelites, he left them all off at his next ſacrifice. See *Pat.* Le Clerc explains it briefly thus: *He judged it ſuperfluous to enquire further into the mind of God, ſince God ſufficiently declared his purpoſe to bleſs the Iſraelites.* Mr. Shuckford is of opinion that the words, as in our verſion, are wrong tranſlated. For whereas our tranſlation would induce one to imagine, that Balaam's going away from Balak to meet the Lord was his going to ſeek *inchantments*; the Hebrew text, he ſays, ſuggeſts no ſuch thing, but might be literally tranſlated thus: *Et non ambulavit ſecundum vicem in vice, &c.* i. e. *He did not move in ſet ſteps backwards and forwards round about the altar, in order to procure vaticinations, &c.* For one of the heathen rites made uſe of to procure ſucceſs to their ſacrifices, was to perform theſe ambulations about their altars. Firſt, they moved from eaſt to weſt, ſinging a ſacred hymn; then they returned from weſt to eaſt. And ſuch turns or *vices* as theſe, he imagines Balaam had practiſed at Balak's ſacrifices, before and round the altars. See *Connect. V.* III. *B.* xii. *p.* 282.

But he ſet his face towards the wilderneſs,] i. e. Towards that part of the plains of Moab, where the Iſraelites lay encamped, *ch.* xxii. 1. That this is the meaning appears from *ver.* 2.

2 *The ſpirit of God came upon him,*] i. e. A prophetic influence from God, whereby his mind was inſpired to ſee and foretel future events. Philo and others conſider Balaam as merely paſſive in this affair, and that God moved his organs much in the ſame manner as he did thoſe of his aſs. But the ſtate of his mind may perhaps be better underſtood, by ſaying, in Homer's phraſes at he uttered theſe predictions ἰκων αειχοντι δε θυμω, i. e. that he was a voluntary agent, but was over-ruled to ſpeak contrary to his inclination. For he would gladly have gratified Balak in curſing the Iſraelites, but he durſt not counter-act the divine authority, which enjoined him to bleſs them. The opinion of Philo and other Jews, which conſiders Balaam as a mere machine in this affair, ſeems to have ariſen from partiality to themſelves, as if none but thoſe of their nation had been worſhippers of the true God, or favoured with divine revelations. But the contrary appears from the hiſtory of Laban. Neither is it any juſt exception againſt Balaam's being a true prophet, that he was a bad man; for the prophets of God were far from being always men of unexceptionable characters. We have examples to the contrary in two of them, mentioned 1 *Kings* xiii. 17. of whom one was guilty

of

An. ante C. 1452.

of uttering a downright falſhood in the name of God, another of flatly diſobeying the divine command. In ſhort, the caſe of Balaam is the ſame with that of the Jewiſh prophets, when they denounced calamities againſt their countrymen in the name of God; they would gladly have prophecy'd to them proſperity, but were neceſſitated to obey the commands of God. See *Le Clerc*.

3 *And he took up his parable,*] See on *ch.* xxiii. 7.

Balaam the ſon of Peor hath ſaid,] B. Patrick conſiders this pompous introduction as a mark of vanity in Balaam, and as a proof that the temper of his mind was far from being alter'd; which is farther confirm'd by what we read afterwards, that he gave Balak that pernicious counſel how to ruin the Iſraelites, by ſeducing them to whoredom and idolatry, *ch.* xxv. 1, 2. with xxxi. 16. But tho' it appears true, that the temper of Balaam's mind was not thoroughly altered, yet it is not ſo certain that this expreſſion of his implies vanity, ſince it is no more than the common ſtile of other prophets. See *Iſ.* i. 1. *Jer.* i. 1, 2. *Ezek.* i. 3, &c.

The man whoſe eyes are open hath ſaid,] This alſo B. Patrick conſiders as an expreſſion of vanity. That whereas God appeared to men commonly in a dream, Balaam received this revelation in a viſion, when awake, which was an extraordinary favour, and he boaſts of it accordingly. See *Pat.* But Le Clerc and Calmet, after the Vulgate, render it, *the man whoſe eyes were ſhut*; for he obſerves the word has that ſignification, *Lam.* iii. 8. And ſo he refers it to the former part of the hiſtory, wherein we are told, that tho' the aſs ſaw the angel, Balaam ſaw him not till the *Lord opened his eyes*, *ch.* xxii. 31. As if he had ſaid: The man who is now enlightened, tho' he was once ſtupid and blind. See *ver.* 1. and *ch.* xxii. 34.

4 *Falling into a trance,*] In the Hebrew it is only *falling*; our tranſlators ſupply *into a trance*, ſuppoſing him to have been in a rapture or ecſtacy, when he had this viſion; becauſe it is added, *having his eyes open*; i. e. his mind being poſſeſſed with a clear apprehenſion of things, which God revealed to him, when his ſenſes were lock'd up. See *Pat.* Or thus: Falling into a trance, but having now his eyes open, or all his outward ſenſes unlock'd again, and reſtored to their ſeveral uſes. But Le Clerc takes this expreſſion, as well as the former, to have a reference to what befel him by the way, *when having his eyes opened to* ſee the angel, *he bowed his head, and fell flat on his face*, *ch.* xxii. 31. However, if we conſider, that *falling on his face* ſeems to have been an effect of the ſudden ſhock and aſtoniſhment which ſeized him at ſeeing the viſion; as Daniel, in the ſame ſituation, was *afraid, and fell on his face*, and was *in a deep ſleep on his face toward the ground*, *Dan.* viii. 17, 18. So Ezekiel is ſaid to have fallen upon his face before the appearance of the divine glory, *Ezek.* i. 28. And in like manner John *fell* at the feet of the divine perſon, who appeared to him as dead, *Rev.* i. 17. Theſe conſiderations, I ſay, make it not improbable, that by *falling* here is meant Balaam's being *intranced in viſion*.

5 *How goodly are thy tents, O Jacob, &c.*] Having ſeen them pitched in the plains of Moab, ver. 2. he thus breaks forth into admiration of their beautiful order, as they lay ranged under their ſeveral ſtandards.

6 *As the valleys are they ſpread forth,*] It may alſo be rendered, *As ſtreams of water are they extended.* The tents of Iſrael extending themſelves in rows beyond rows, he compares to ſpacious valleys ſtretching out to a great length, or to the courſe of a river that extends itſelf ſtill farther and farther. The order, again, and regularity of their encampment, he compares to gardens beautifully laid out along the banks of a river, and to rows of goodly cedars ſhading all the plains.

As the trees of lign-aloes.] There were two ſorts of aloes; one an odoriferous tree, growing in India and Arabia, called by Pliny Ξυλαλοης, the *lign* or *wood-aloes* here ſpoken of. This is that which is often joined with *myrrhe* in ſcripture, and was burnt as a perfume. The other is a purgative plant. See *Pat.* Le Clerc interprets it *coſtus*, a tree which grows in Arabia, alledging the *aloes* cannot be meant, becauſe that tree is of an offenſive ſmell, whereas this tree is of an agreeable ſmell, as appears from *Pſ.* xlv. 8. and *Prov.* vii. 17. But it is well known that there is a kind of wood called *aloes*, which is of a fragrant ſmell, and is uſed in the Eaſt as a perfume.

Which the Lord hath planted,] i. e. Which grew naturally of themſelves, *ſolo Dei nutu*, as Bochart expreſſes it; even in a ſoil that is moſt adapted to them by nature, and wherein conſequently they thrive beſt. Of theſe ſorts of trees Virgil ſpeaks, *Geor.* ii. 47.

Sponte ſua quæ ſe tollunt in luminis auras
Infæcunda quidem, ſed læta & fortia ſurgunt;
Quippe ſolo natura adeſt.

Thus *Pſ.* civ. 16. The cedars of Lebanon are ſaid to be planted by God, becauſe they there grew moſt ſtately without the art of man; *nullis hominum cogentibus*, as Virgil ſpeaks. Theſe in common ſpeech we call the productions of nature. But what we vulgarly aſcribe to nature, the pious ſcripture-language with more truth and propriety aſcribes to God. For the productions of nature are nothing elſe but the effects of the divine power and energy operating either immediately, or by the mediation of inferior agents, in a certain uniform order which he himſelf has eſtabliſhed. See *Le Clerc*.

And as cedar trees beſide the waters,] The cedar was one of the goodlieſt trees in thoſe countries, upon many accounts, particularly for its fragrancy. By all theſe metaphors, Balaam ſets forth the preſent and future proſperity of the Iſraelites, and their ſpreading fame, repreſented eſpecially by the ſweet odours here mentioned. See *Pat.*

7 *He ſhall pour the water out of his buckets,*] We follow the Vulgate verſion. But Le Clerc thinks *middaleo* may be rendered *from his boughs*, for a word of the ſame letters occurs in that ſignification *Ezek.* xvii. 23. So he takes the ſenſe to be, that the country of the Iſraelites ſhould be watered not only with plenty of ſtreams below, as is implied in the former verſe, but with the dews and rains of heaven from above: *From his boughs the water ſhall diſtil.* It ſeems moſt agreeable to ſcripture-ſtile to conſider the words metaphorically, as a prophecy of the great encreaſe of Iſrael; for encreaſe of poſterity is repreſented in ſcripture by the flowing out of waters, *Iſ.* xlviii. 1. *Prov.* v. 15, 16, 17, 18. And *many waters* are put for many people, *Jer.* xlvii. 2. and *Rev.* xvii. 15.

His ſeed ſhall be in many waters,] Rather, *by many waters*; i. e. It ſhall be ſown in a ground well watered, and conſequently bring forth a plentiful crop. See *Iſ.* xxxii. 20. and *Pat.* Or as Le Clerc renders it: *His ſeed ſhall fall on many*

many waters; i. e. on a ſoil watered with much moiſture. Whereby is ſignified either the fertility of the country, or, metaphorically, the great increaſe of the Hebrew nation. See *Le Clerc*.

His king ſhall be higher than Agag,] Agag appears to have been the general name of the kings of the Amalekites, for we read of one of their kings of that name, long after this time, 1 *Sam.* xv. 8, 9. And at this time the Amalekites appear to have been in very great reputation. See *ver.* 20. So Balaam foretels, that the king of Iſrael ſhould be the greateſt of kings, for he knew none greater than Agag. Some think it hath a peculiar reſpect to their firſt king Saul, who ſubdued the Amalekites, and took Agag captive. The Jews themſelves think it hath its full completion in the Meſſiah. See *Pat.* and *Le Clerc*.

8. *God brought him forth out of Egypt; he hath as it were the ſtrength of an unicorn*,] See *ch.* xxiii. 22. An. ante C. 1452.

He ſhall eat up the nations—and ſhall break their bones,] i. e. He ſhall utterly deſtroy the ſeven nations of Canaan, that they ſhall never recover their ſtrength. *Pat.* See *Iſ.* xxxviii. 13. and *Lam.* iii. 4.

9 *He couched, he lay down*,] He propheciés, that the Iſraelites having conquered the Canaanites, ſhould ſettle in their land, and live therein ſecurely.

As a lion—who ſhall ſtir him up,] This imports, that all attempts to diſturb their ſettlement in Canaan will be the ſame, as for the weaker beaſt to rouze the lion out of his den.

Bleſſed is he, &c.] See on *Gen.* xxvii 29.

10 And Balaks anger was kindled againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and, behold, thou haſt altogether bleſſed *them* theſe three times. 11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but, lo, the LORD hath kept thee back from honour.

EXPOSITION.

10 *And Balak's anger was kindled*,] When the king found that the whole ſtrain of Balaam's prophecy was in favour of thoſe very enemies whom he hired him to curſe, he could contain no longer, but in great wrath interrupted him, with a charge to make the beſt of his way out of his dominions.

And he ſmote his hands together,] A token of vehement anger and indignation, *Job* xxvii. 23. *Ezek.* xxi. 17.

11 *The Lord hath kept thee back from honour*,] It is not to be imagined that he would have been in this paſſion againſt Balaam, had he really believed that he acted under the influence of the Supreme God, the Creator and Sovereign of the univerſe. But it is probable that he conſidered *Jehovah* only as a national god, the tutelary deity of the Jews. So it might be better rendered, *Jehovah hath kept thee back from honour*: which carries a vile inſinuation that he had acted in colluſion with the Iſraelites, and been more careful to pleaſe their God *Jehovah*, than *Baal-Peor* or the other Gods of the Moabites. Therefore Pyle has paraphraſed it very well, *The God* you ſeem to be ſo great withal, has deprived you of the beſt poſt in my court, for the ſervice you have done him.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying, 13 If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD ſaith, that will I ſpeak? 14 And now, behold, I go unto my people: come *therefore, and* I will advertiſe thee, what this people ſhall do to thy people in the latter days. 15 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid: 16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open: 17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a ſtar out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall * ſmite the corners of Moab, and deſtroy all the children of Sheth. 18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly. 19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city. 20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* † the firſt of the nations, but his latter end ‡ *ſhall be* that he periſh for ever. 21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock. 22 Nevertheleſs, ‖ the Kenite ſhall be waſted § until Aſhur ſhall carry thee away captive. 23 And he took up his parable, and ſaid, Alas, who ſhall live when God doth this! 24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever. 25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

* Or, *ſmite through the princes of Moab.*

† *the firſt of the nations that warred againſt Iſrael*, Exod. 17.

‡ Or, ſhall be *even to deſtruction.*

‖ Heb. *Kain.*

§ Or, *how long* ſhall it be ere *Aſſur carry thee away captive.*

An. ante C. 1452.

EXPOSITION.

13 *If Balak would give me, &c.*] See on *ch.* xxii. 18.

To do either good or bad,] i. e. To do any thing. See on *Gen.* iii. 5.

14 *Come, and I will advertiſe thee,*] Here, it would ſeem, the wicked counſel mentioned *ch.* xxxi. 16. which Balaam gave to Balak, ought to come in; and accordingly it is here inſerted in the Chaldaic, the Jeruſalem, and Jonathan's paraphraſe. And ſo it is underſtood by the Vulgate, which renders it thus: *Dabo conſilium quod populus tuus faciat populo huic extremo tempore:* i. e. I will counſel thee what thy people may do to this people, as their laſt reſource. That Balaam was indeed the author of that wicked counſel, is plain, from comparing that paſſage, *ch.* xxxi. 16. with *Rev.* ii. 14. But whether it was given at this time or afterwards, is uncertain. (A)

15 *And he took up, &c.*] See on *ch.* xxiii. 7.

16 *The knowledge of the Moſt High—the viſion of the Almighty,*] Notwithſtanding of Balaam's mentioning God in terms of ſuch high reſpect, it may be queſtioned whether he conſidered him as the ſupreme God of the univerſe. See on *ch.* xxxi. 16.

17 *I ſhall ſee him,*] Rather, *I ſee him*; for the future in Hebrew is often put for the preſent. The plain meaning is, that he ſaw the perſon, of whom he was going to ſpeak, repreſented to him in a viſion. See *Le Clerc* and *Pat.*

But not now] Not *now* in being, but to come in future times.

I ſhall behold him, but not nigh.] Rather, *I behold him, but not nigh*, as in the former.

There ſhall come a ſtar out of Jacob,] *A ſtar* denotes an illuſtrious perſon; according to a notion which prevailed among the Orientals, that the appearance of a ſtar, eſpecially of a comet, denoted the birth of ſome great king, or the revolution of ſome great empire. Of which opinion we have a teſtimony in the words of the Magi concerning Chriſt, *Mat.* ii. 2. *Where is he that is born king of the Jews, for we have ſeen his ſtar?* See *Le Clerc.* Both Jewiſh and Chriſtian interpreters apply this to the Meſſiah, who may very fitly be compared to a ſtar, as in *Rev.* xxii. 16. But it is a queſtion, how far what is prophecy'd of this ſtar, *that he ſhould ſmite the corners of Moab, and deſtroy the children of Sheth,* can with any tolerable propriety be applied to the Chriſtian Meſſiah; I ſay, to the Chriſtian Meſſiah; for it is indeed obviouſly applicable to the Jewiſh Meſſiah, or to ſome temporal prince, ſuch as the Jews expected their Meſſiah to be. Therefore others, with more reaſon, apply it in its primary literal meaning to David, who ſubdued the Moabites entirely, 2 *Sam.* viii. 2. compared with *Pſ.* lx. 8. and cviii. 9. And if it is to be underſtood of Chriſt at all, it is only in a ſpiritual ſenſe, as David was an eminent type of the Meſſiah, *Jer.* xxx. 9. *Ezek.* xxxiv. 23.

A ſceptre ſhall riſe out of Iſrael,] i. e. In the literal ſenſe, *the kingdom of David*; and in a ſpiritual ſenſe, that of the Meſſiah, to whom all power is given in heaven and in earth. See *Le Clerc.* A ſceptre being the enſign of a ruler, is here put for the perſon who ſways it.

Shall ſmite the corners of Moab,] i. e. Shall ſmite them with total deſolation, as the phraſe ſignifies, *Ezek.* vii. 2. As much as to ſay, to the utmoſt corners. The LXX, and ſome other ancient verſions, render it, *The princes of Moab*; which tranſlation is juſtified by Le Clerc. This in the ſpiritual meaning of the words, denotes the victories which Chriſt gained over the Gentiles, not by deſtroying their bodies, as David did, but by captivating their minds to the love of truth and goodneſs, and ſubduing their affections to the ſervice of the true God. See *Le Clerc* and *Fagius.*

And deſtroy all the children of Sheth.] Caſtalio and others render it, *He ſhall ſubdue or rule over all the children of Sheth.* i. e. He ſhall ſubdue or rule over all mankind, who are equally deſcended from Seth by Noah. And ſo they think it a remarkable prophecy of the Meſſiah, under whoſe government all the ſons of Seth, or all mankind, both Jews and Gentiles, without diſtinction, are united, and who vanquiſhed the ſuperſtition and idolatry that had overſpread the world. Thoſe, again, who interpret it of David, take Sheth to have been ſome great perſon among the poſterity of Moab, or ſome place of great note, the inhabitants whereof are here threatened to be deſtroyed. See *Pat.* But it is moſt probable that the laſt part of the verſe expreſſes the ſame ſenſe with the former, as is uſual in the ſcripture ſtile; and conſequently that by the *children of Seth* are meant the Moabites, who out of oſtentation (for they were a very proud people, *Jer.* xlviii. 29.) or perhaps to conceal their inceſtuous original, might call themſelves the children of Seth. See *Calvin.* Grotius thinks *Seth* was the name of one of their famous kings, from whom they were denominated *the children or people of Seth.* But as the perſon of the Meſſiah was typified by David, ſo the advancement of his kingdom might be figured by his conqueſts over Moab and Edom, &c.

18 *And Edom ſhall be a poſſeſſion—for his enemies.*] So it was in David's days, 2 *Sam.* viii. 14.

Seir alſo ſhall be a poſſeſſion] Seir was a famous mount in the country of Edom, *Gen.* xxxvi. 8. and being the ſtrongeſt part of the country, may ſignify that no place ſhould be able to hold out, though never ſo ſtrongly fortified by nature and art; as accordingly happened in David's days, 1 *Chro.* xviii. 13. See *Pat.*

NOTES.

(A) The particulars of that evil counſel are thus repreſented by Joſephus, *Ant.* iv. 6. To the end (ſays Balaam) that king Balak and you the princes of Midian, may know the great deſire I have to pleaſe you, though in ſome ſort againſt the will of God, I have bethought myſelf of an expedient that may, perhaps, be for your ſervice. Do not flatter yourſelves that the Hebrews are ever to be deſtroyed by war, &c. Now if the gaining of ſome ſmall and ſhort-liv'd advantage over them may give you any ſatisfaction, hearken to my advice. Send to their camp a proceſſion of the loveliеſt virgins you can pick out; dreſs them out with all the advantages of art to aſſiſt nature. Give them their leſſons how to behave upon all occaſions of courtſhip and amour. If the young men of the Hebrews ſhall make love, and proceed to any wanton importunities, let them threaten immediately and peremptorily to be gone, unleſs they will actually renounce their country's laws, and the honour of that God who preſcribed them; and finally engage themſelves to worſhip after the manner of the Midianites and Moabites. This, ſays he, will provoke God, and draw a vengeance upon their heads.

Iſrael ſhall do valiantly,] Shall by dint of valour ſubdue and prove victorious over all their enemies.

19 *Out of Jacob ſhall come he that ſhall have dominion,*] This was literally fulfilled in David; and has its ſpiritual accompliſhment in Chriſt, whoſe univerſal dominion is thus deſcribed, *Pſ.* lxxii. 8. *He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth.* See *Pat.*

And ſhall deſtroy him that remaineth of the city.] This Calmet, after Origen, applies in a ſpiritual ſenſe to the Meſſiah, who by a happy conqueſt of the paſſions, weans his ſervants from an immoderate attachment to *the city* of this world. But it is eaſy for a lively fancy thus to ſpiritualize any thing. Thoſe who interpret ſcripture more naturally, underſtand it of David, who was ſo entirely to ſubdue the Edomites before-mentioned, as even to turn his ſword againſt, and quite deſtroy thoſe of them who eſcaped out of the cities of Idumea. See 1 *Ki.* xi. 15.

20 *Amalek was the firſt of the nations,*] Or one of the moſt ancient, noble, and eminent of all the neighbouring nations. As a proof of their great antiquity, we find them in poſſeſſion of thoſe parts they were now in before the times of Abraham and Lot. See *Gen.* xiv. 7. This expreſſion of Amalek's being *the firſt of the nations*, our verſion turns otherwiſe in the margin, *the firſt of the nations that warred againſt Iſrael.* Much the ſame turn does Onkelos give it. But if we compare what is ſaid of Agag, *ver.* 7. we ſhall not be at a loſs for the right, or, at leaſt, natural explication of the paſſage. In Le Clerc's verſion they are ſtiled the *firſt-fruits of the nations*, by which he underſtands them to have been the moſt ancient and potent nation, and to have been before any of thoſe which proceeded from the loins of Abraham and Lot. This account of the Amalekites agrees with what the Arabian hiſtorians have related concerning them, as that they conquered Egypt, and poſſeſſed the throne of that kingdom for many generations. See *Univ. Hiſt. vol.* i. *p.* 320.

But his latter end ſhall be, that he periſh for ever.] Which prediction was fulfilled by Saul, 1 *Sam.* xv. 8. according to the doom paſſed upon them, after the baſe attack they made upon Iſrael. *Ex.* xvii. 14, 16. compared with *Deut.* xxv. 17, &c.

21 *And he looked on the Kenites,*] By Kenites here Le Clerc underſtands that nation which inhabited a part of Canaan, *Gen.* xv. 19. They were too far off to be ſeen by Balaam's bodily eyes, but he ſpeaks of them as repreſented to him in viſion. *He looked on them*, i. e. he fixed on them the eye of his mind. See *Le Clerc.* Others think they were a branch of the Midianites, ſome of Jethro's poſterity, (for they too are called Kenites, *Jud.* i. 16.) who adjoined ſo cloſe to the country of the Amalekites, that they are ſaid to dwell among them, 1 *Sam.* xv. 6. And indeed it ſeems probable, that by *Kenites* here he means the Midianites beforementioned, who were joined in confederacy with the Moabites, *ch.* xxii. 4. the Kenites being a part of that people.

Strong is thy dwelling-place,] It ſeems they dwelt upon ſteep mountains, as it follows: *Thou putteſt thy neſt in a rock*; i. e. thy dwelling is in craggy mountains, and in that ſituation thou lookeſt upon thyſelf as very ſafe and ſecure.

22 *Nevertheleſs the Kenite ſhall be waſted until Aſhur ſhall carry thee away captive,*] Theſe words are variouſly rendered; but our tranſlation is at leaſt as well ſupported as any, and the ſenſe in ſhort is this: The Kenites ſhall be inſenſibly weakened and diminiſhed, till at laſt you be all carried away captive by the Aſſyrians. Which was accompliſhed when Salmaneſer king of the Aſſyrians over ran all Syria, and carried the ten tribes into captivity, and together with them the Kenites, though the ſacred hiſtory makes no mention of that particular circumſtance. See 2 *Kin.* xvii. As there is no mention of the Kenites in ſcripture after Saul's time, it is probable that they were incorporated with the Edomites and Arabians, ſo that we muſt look for the accompliſhment of the prophecy in what befel thoſe people under Sennacherib, Nebuchadnezzar, Holofernes, and other kings of Aſſyria. See *Calmet.* An. ante C. 1452.

23 *And—he ſaid, alas, who ſhall live when God doth this!*] Having pauſed a while on this cataſtrophe of nations, he breaks forth into a pathetic exclamation: Alas! who ſhall eſcape the ravage of the Aſſyrians, when God ſhall give them permiſſion to over run a great part of the world! See *Pat.* Le Clerc and others give another ſenſe to the words, namely, *Who ſhall live when God ſhall do this?* viz. what follows, when the ſhips of Chittim ſhall afflict Aſhur, &c. i. e. Who ſhall live to ſee Aſhur deſtroyed in his turn? Intimating that the Aſſyrian empire too ſhould have its cataſtrophe, but that its period was very remote, and that none ſhould ſee it who were now alive. But the former ſenſe ſeems moſt natural.

24 *Ships ſhall come from the coaſt of Chittim, and ſhall afflict Aſhur.*] By *Chittim* is meant Greece, for Chittim was the ſon of Javan, who peopled Greece, *Gen.* x. 4. Particularly Macedonia is called Chittim, 1 *Mac.* i 1. and viii. 5. See on *Gen.* x. 4. And therefore it ſeems to be a prophecy of the overthrow of the Perſian empire, which included the Chaldeans and Aſſyrians, by Alexander the Great. And this is the opinion followed by moſt interpreters. But Bochart (*Phaleg.* iii. 5.) will needs have *Chittim* to mean Italy, and ſo takes it for a prediction of the Roman triumphs over the people of Syria, Meſopotamia, and other provinces of the Eaſt.

And ſhall afflict Eber.] By *Eber* or *Heber* is meant either the Hebrews, who were of *Heber's* line, and in whom the prediction was verified, by their being in ſubjection to Alexander and his ſucceſſors, and particularly by ſuffering a ſevere perſecution under Antiochus Epiphanes; or, in general it may ſignify the people *beyond the river*, i. e. the people inhabiting on the farther ſide of the Euphrates; which includes not only the Hebrews, ſo called from Abraham their founder, who was from *beyond that river*, but likewiſe other eaſtern nations who were ſubdued by the ſame powers. In this laſt ſenſe it is underſtood by Onkelos, Fagius, Grotius, Le Clerc, and eſpecially the famous Hyde, in his book *De Rel. vet. Perſ. p.* 56. who inſtead of *ſhips ſhall come*, propoſes to amend our tranſlation by reading it thus, as it is in the Samaritan MS. in the Bodleian library: "And they ſhall go forth from the coaſt of Chittim, and ſhall afflict Aſhur, and ſhall afflict the other ſide of the river." See on *Gen.* x. 21. For how, ſays he, could European ſhips afflict Eber, and much leſs Aſſyria, an inland and far diſtant country. Beſides, he thinks it not at all credible that God ſhould curſe the Hebrew nation by Balaam's mouth, a thing which Balak ſo earneſtly deſired, but could not obtain, for that would be inconſiſtent with his former bleſſing of them.

And he alſo ſhall periſh for ever,] This doth not refer to *Eber*, i. e. the Hebrews, and other eaſtern nations; but to thoſe that afflicted them, viz.

An. ante C. 1452.

viz. the Greeks and Romans, who, he prophecies, ſhould at laſt be utterly deſtroyed. *Pat.*

25 *And Balaam—returned to his place,*] He ſet out in order to return into his own country, Meſopotamia, but he appears to have been detained in his way thither by the Midianites, among whom he was ſlain, *ch.* xxxi. 8. Or perhaps after he had gone home, he returned to the Midianites.

CHAP. XXV.

AND Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Iſrael joyned himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael. 4 And the LORD ſaid unto Moſes, Take all the heads of the people, and hang them up before the LORD againſt the ſun, that the fierce anger of the LORD may be turned away from Iſrael. 5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one his men, that were joyned unto Baal-peor.

EXPOSITION.

1 *And Iſrael abode in Shittim,*] A place in the plains of Moab, where they were before encamped, *ch.* xxii. 1. It is called, *ch.* xxxiii. 49. *Abel-Shittim, the mourning of Shittim,* probably on account of the *mourning* for the four and twenty thouſand who died here of the plague, *ver.* 9. This ſtation was the laſt which the Iſraelites made, while they remained in the wilderneſs, *Num.* xxxiii. 49. See *Calmet* and *Pat.* And from thence Joſhua removed them, after Moſes's death, to Jordan, where they paſſed over to Gilgal, *Joſ.* ii. 1. iii. 1. iv. 19. Wherefore they are admoniſhed to remember what Balak conſulted, and what Balaam anſwered him, *from Shittim to Gilgal,* that they might know the righteouſneſs of the Lord, *Mic.* vi. 5. i. e. That they might know the goodneſs of God towards them, in turning Balaam's intended curſe into a bleſſing. See *Ainſw.*

The people began to commit whoredom with the daughters of Moab,] And of Midian alſo, as appears from *ver.* 6, 17, 18. Theſe women expoſed themſelves to the luſt of the Iſraelites, and enticed them to idolatry, by the counſel of Balaam, who having learned that the proſperity of Iſrael depended upon their obſervance of the divine laws, and that there was no way to bring a curſe upon them but by ſeducing them from their duty, bethought him of this low ſtratagem to accompliſh his wicked purpoſe, *ch.* xxxi. 16. *Rev.* ii. 14.

2 *Called the people unto the ſacrifices of their gods,*] Theſe feaſts upon ſacrifices were generally accompanied with muſic and dancing, and ſometimes with pompous proceſſions which inticed youthful minds to partake of them, and had a tendency to inflame their carnal appetites, which the women would not let them ſatisfy unleſs they conſented to worſhip their idols. Perhaps they told them it was not lawful for them to gratify their deſire, unleſs they would be of their religion.

And the people did eat,] Which was an implicit act of idolatry, whereby they owned themſelves the ſervants of the gods of Moab, and is therefore expreſsly prohibited, *Ex.* xxxiv. 15.

3 *And Iſrael joined himſelf unto Baal-Peor,*] Whoſe worſhip, according to Maimonides, conſiſted in revealing their ſecret parts before him; ſo that he was no better than a Priapus. This opinion they endeavour to ſupport by the etymology of the name, and fancy ſome filthineſs is implied therein. For they derive *Peor* from *Paar* to *open* or *ſtretch,* becauſe they uſed an indecent poſture before the idol, (*diſtendebant coram eo foramen podicis*) and offered him dung, which the Jews pretend was the worſhip proper to this idol. See *Solom. Yarhi* on this verſe, and *Maimon. More Nev. p.* iii. *c.* 46. Others take *Baal-Peor* for the ſun, who was called Baal-Peor from a temple which he had upon mount Peor, mentioned *ch.* xxiii. 28. Selden (*Syn. l.* i. *c.* 5.) conjectures that Peor was the name of ſome great prince among them, whom they deified and worſhipped under the name of *Baal-Peor,* or the god Peor. Which conjecture ſeems favoured by *Pſ.* cvi. 28. where the pſalmiſt ſays, *They joined themſelves to Baal-Peor, and ate the ſacrifices of the dead:* which ſeems to import, that in him they worſhipped ſome dead man. See *Pat.*

4 *Take all the heads of the people, and hang them up.*] Others interpret it thus: *Take unto thee,* i. e. to thy aſſiſtance, *the heads,* or judges, *of the people, and hang them up*; i. e. hang up ſuch as have joined themſelves to Baal-Peor. Which interpretation is juſtified by the next verſe, where Moſes directs the judges to do their duty by puniſhing the offenders.

Before the Lord,] i. e. Before the ſanctuary, as men who had forſaken the worſhip of God, and were by his ſentence adjudged to die. See *Pat.*

Againſt the ſun,] Openly, that all the people might ſee, and fear to ſin. It was alſo provided by the Jewiſh law, that the bodies of malefactors ſhould hang no longer than till the evening of that day, *Deut.* xxi. 22, 23.

5 *And Moſes ſaid unto the judges—ſlay ye every one his men.*] Moſes having in conjunction with the chief magiſtrates ſearched out ſuch as had been guilty of this lewdneſs and idolatry, allots to every judge his number of malefactors for execution, that they might either put them to death with their own hand, as Phinehas did, *ver.* 7. or by the proper officers. See *Pat.* It would ſeem that the judges were dilatory in executing this order, ſince God himſelf thought fit to viſit the heads of the idolaters with exemplary puniſhment, *ver.* 8. See *Le Clerc.*

6 And

6 And, behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation. 7 And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand; 8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael. 9 And thoſe that died in the plague, were twenty and four thouſand. An. ante C 1452.

EXPOSITION.

6 *Brought—a Midianitiſh woman in the ſight of Moſes,*] This argues Zimri to have been very impudently wicked, and to have had a high contempt both of Moſes's authority, and of God's, whoſe ſervant he was; and as a farther aggravation of his ſin, it is added that he did it before the face of all the people, and that, when they were mourning for their ſin, lamenting the common calamity, and imploring the pardoning mercy of God.

7 *When Phinehas—the prieſt, &c.*] He was a man of great authority, being next to the high-prieſt, whom he ſucceeded in office, as Joſhua did in the government.

Took a javelin in his hand,] The Pſalmiſt ſays, *He ſtood up and executed judgment*; which ſeems to import, that he acted as a judge; but in a crime ſo preſumptuous, and ſo openly committed, it ſeems he thought it not neceſſary to wait for a judicial proceſs againſt the offenders, but cut them off directly with his own hand. 'Tis thought too, not without reaſon, that the number and dignity of the offenders intimidated the judges from executing their office: ſo that unleſs Phinehas, by this ſeaſonable zeal for God, and the intereſts of the public, had ſupported the authority of the laws, either a total anarchy had enſued, or the whole body of the people been expoſed to the ſevereſt judgments from God. Upon this fact the Jews ground what they call *the judgment of zeal*, which authorized them to puniſh blaſphemers and profaners of the temple, in the preſence of ten men of Iſrael, without a formal proceſs againſt them. Thus Matthias killed a Jew who ſacrificed after the manner of the heathens, 1 *Mac.* ii. 24. But this *judgment of zeal*, as they call it, is not well grounded on this fact. For during their abode in the wilderneſs, Moſes preſided with an extraordinary power, and Phinehas no doubt acted by his conſent: nor was the commonwealth ſo perfectly eſtabliſhed as afterwards, as is intimated by Moſes himſelf, *Deut.* xii. 8. And therefore this being an extraordinary caſe, cannot be drawn into precedent by private men, in circumſtances widely different. See *Pat.* and *Le Clerc.*

8 *He went after the man into his tent,*] The Hebrew word, which we render *tent*, imports a private place like a cave. The Vulgate, and ſome other verſions render it *Lupanar*. The ſenſe of the place ſhews that it was into ſome ſecret or retired place of his tent where he led the woman.

Through her belly,] The Vulgate hath, *through her ſecret parts, in locis genitalibus.* But that is not the meaning of the original words, *el cobathah.* Our tranſlation takes it to be the ſame as *el heba*, through the belly. But Le Clerc thinks it anſwers to the Arabic word *alcobah*, which ſignifies a place arched over with a covering of leather; what we call an *alcove:* So he renders it *in the bed-chamber.*

9 *Thoſe that died in the plague were twenty and four thouſand,*] St. Paul mentions only *twenty and three thouſand*, who, he ſays, *fell in one day*, 1 *Cor.* x. 8. But it ſeems that one thouſand was ſlain by the judges, *ver.* 5. and twenty three thouſand by the hand of God. See *Ainſw. Kidder. Pyle*, &c. For what we render *plague* does not ſignify *peſtilence* only, but any other ſudden ſtroke. Thus did the people fall by their own wickedneſs, whom Balaam and Balak could never have harmed any other way.

10 And the LORD ſpake unto Moſes, ſaying, 11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy. 12 Wherefore ſay, Behold, I give unto him my covenant of peace. 13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

EXPOSITION.

11 *He was zealous for my ſake,*] Or, *He was jealous with my jealouſy:* For it is the ſame word which we render *jealouſy* at the end of the verſe. The meaning is, that in the ardour of his pious zeal for the honour of God, and the national intereſt, he was as incapable of bearing with that notorious breach of allegiance to God in the Iſraelites, as the jealous huſband is of bearing with an open breach of the marriage covenant in his wife. See *Le Clerc.*

That I conſumed not the children of Iſrael in my jealouſy,] Jealouſy and the like paſſions are aſcribed to God in ſcripture, only in conformity to vulgar apprehenſion. And the meaning is, that public good, which is the great end of the divine government, makes it neceſſary for providence to proceed with the ſame ſeverity againſt ſome particular crimes, as men do when they are prompted by jealouſy and other angry paſſions. Thus in the paſſage before us, we are aſſured that if it had not been for Phinehas and a few more good men who remained among the

An. ante C. 1452.

Iſraelites, and whoſe zeal for God preſerved them ſtedfaſt amidſt the general defection, and animated them to vindicate the honour of the divine laws, the *jealouſy* of God, i. e. his wiſe, benevolent, and juſt concern for the moſt extenſive and laſting intereſts of mankind, had made it neceſſary for him entirely to deſtroy a nation ſo totally wicked and degenerate, and ſo to make them a dreadful example of his implacable averſion to ſin, eſpecially to the perfidious breach of national covenant.

12 *I give unto him my covenant of peace,*] *Peace*, in Hebrew comprehends all manner of Proſperity. So *my covenant of peace* ſignifies my promiſe of proſperity to him and his deſcendants. Or we may refer it to the prieſthood in the following words, called a covenant of peace, becauſe the prieſts were the mediators or peace-makers between God and men; the end of all their ſacrifices, incenſe, and prayers, which they offered, being to procure God's peace and favour to Iſrael. See *Calmet* and *Kidder*.

13 *Even the covenant of an everlaſting prieſthood,*] i. e. A promiſe that the prieſthood ſhall be perpetuated in his family. See *Eccluſ.* xlv. 24. 1 *Mac.* ii. 54. The prieſthood was indeed interrupted for ſome time in the family of Phinehas, probably for ſome crime committed by ſome of his poſterity, in conſequence of which it was transferred to the family of Eli, who was deſcended from Ithamar Aaron's youngeſt ſon; but upon the miſbehaviour of Eli's ſons, the prieſthood was reſtored, in the days of Solomon, to the poſterity of Phinehas, with whom it continued as long as the Levitical prieſthood laſted. See *Pat.* and *Le Clerc.* Compare 1 *Chro.* vi. from *ver.* 4 to 15, with *Ezra* vii. 1—6. Where we find this promiſe made good: for both the prieſts before the captivity, and *Ezra*, who was prieſt after the captivity, were of Phinehas's line. And we have no reaſon to doubt of its continuance afterwards. Mr. Shuckford propoſes another explication, which ſome may perhaps think more ſatisfactory: namely, if we ſuppoſe the prieſthood to be here called *everlaſting*; not as expreſſing a deſign of a perpetual continuance of it to Phinehas's deſcendants, but as limiting it to the family of Aaron throughout their generations. Accordingly it might be rightly tranſlated thus: It ſhall be to him, and to his ſeed after him, a covenant (or grant) of the everlaſting prieſthood. Intimating, that God had given to Phinehas, and his ſeed after him, a grant of the prieſthood, which was limited to Aaron and his deſcendants, to all generations, and is therefore called the everlaſting prieſthood, *Ex.* xl. 15. Which promiſe was not in vain; for Phinehas might have died before Eleazar, and ſo never have enjoyed Aaron's prieſthood. See *Shuckford's Connect. V.* III. *B.* XII. *p.* 294.

Becauſe he was zealous for his God,] God, who ſearches the heart, ſaw that this emotion proceeded not from private paſſion, but from juſt indignation againſt ſuch infamous lewdneſs, a truly pious zeal for the honour of God and the public weal.

And made an atonement for the children of Iſreal,] Procured a pardon and atonement for them from God. See on *ch.* viii. 19.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a * chief houſe among the Simeonites. 15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian. 16 And the LORD ſpake unto Moſes, ſaying, 17 Vex the Midianites, and ſmite them: 18 For they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peors ſake.

* Heb. *houſe of a father.*

EXPOSITION.

Zimri the ſon of Salu, a prince, &c.] This is mentioned to do honour to Phinehas, who in this brave act feared not the dignity of a man of ſo great intereſt in his tribe.

15 *The daughter of Zur, he was head over a people,*] Therefore he is reckoned among the kings of Midian, *ch.* xxxi. 8.

17 *Vex the Midianites,—for they vex you with their wiles,*] The Moabites are not named. See *Deut.* ii. 9. 'Tis probable, from *ver.* 6. compared with *ch.* xxxi. 16. that the Midianites had the principal hand in ſeducing the Iſraelites into this ſhameful revolt from the worſhip of God, into the vile ſacrifices of Baal-peor, and in cauſing this open and impudent affront to be put upon the profeſſors of the true religion in the matter of Zimri, to whom they proſtituted a daughter of one of their moſt honourable families, to procure the diſgrace and deſtruction of the Iſraelites; therefore, in juſt retribution for their wickedneſs, God commands Moſes to be ready, at a time he ſhould appoint, to attack their country with his whole force, and gave them a fatal overthrow, *ch.* xxxi. See *Pyle* and *Kidder*.

CHAP. XXVI.

AND it came to paſs after the plague, that the LORD ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying, 2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael. 3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying, 4 *Take the ſum of the people,* from twenty

twenty years old and upward; as the LORD commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt. An. ante C. 1452.

EXPOSITION.

1, 2 *And it came to paſs, &c.*] After the foremention'd plague, (*ch.* xxv. 9.) which had cut off all the remains of that murmuring and ungrateful generation that firſt came out of Egypt, as appears from *ver.* 64. and the Iſraelites, their deſcendants, being now ſhortly to enter into the land of Canaan, God orders Moſes and Eleazar the high-prieſt, to cauſe a third poll or regiſter of the males of the whole nation to be taken, from the age of twenty and upwards, in the ſame manner as is preſcribed, *Ex.* xxx. ii. and as was done before the building of the tabernacle, *Ex.* xxxviii. 25. And again, when they were to be encamped in the ſecond month of the ſecond year, *Num.* i. 1, &c. Thereby to demonſtrate the divine faithfulneſs, both in fulfilling the threats pronounced againſt the diſobedience of their predeceſſors, and in making good the promiſe of multiplying the ſeed of Abraham; and to render the diviſion of the country they were going to poſſeſs, the more eaſy and regular. See *Pyle.*

2 *From twenty years old, &c.*] See on *Num.* i. 3.

3 *By Jordan near Jericho,*] See on *ch.* xxii. 1.

4 *Take the ſum of the people,*] Tho' theſe words are not in the original, yet the ſenſe ſhews that they are to be underſtood. See examples of the like omiſſions, *ch.* ix. 20. xiii. 30. and elſewhere.

As the Lord commanded Moſes, &c.] He bids the proper officers of every tribe proceed according to the directions God had formerly given to Moſes, *Num.* i. 1.

5 Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites: 6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites. 7 Theſe *are* the families of the Reubenites: and they that were numbred of them, were forty and three thouſand and ſeven hundred and thirty. 8 And the ſons of Pallu; Eliab. 9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the company of Korah, when they ſtrove againſt the LORD: 10 And the earth opened her mouth, and ſwallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign. 11 Notwithſtanding the children of Korah died not.

EXPOSITION.

5, 6 *The children of Reuben, Hanoch, &c.*] Theſe four ſons of Reuben, whoſe families here follow, are mentioned both in *Gen.* xlvi. 9. and in *Ex.* vi. 14.

7 *Theſe are the families,*] Rather nations (*gentes*) or kindreds, as we tranſlate the ſame word, *Pſ.* xxii. 27.

They that were numbred of them were forty and three thouſand, &c.] Conſequently this tribe was leſs than it was eight and thirty years ago, by near three thouſand men, *Num.* i. 21. For ſome whole houſholds had been deſtroyed, as *ver.* 9.

8 *And the ſons of Pallu, Eliab*] *Sons* is here put for *ſon*; it being uſual in Hebrew, to put the plural for the ſingular. See *Gen.* xix. 29. xxi. 7. xlvi. 7. and in this ſame chapter, *ver.* 42. See *Pat.*

9 *Dathan and Abiram,*] See on *ch.* xvi. 1.

When they ſtrove againſt the Lord,] See on *ch.* xvi. 9.

10 *And the earth—ſwallowed them up together with Korah, &c.*] Theſe words ſeem to import, that Korah was ſwallowed up with *Dathan* and *Abiram.* But it being more probable, as is obſerved on *ch.* xvi. 32. that Korah was conſumed by *the fire of God*, with thoſe who offered incenſe unbidden; the words may be otherwiſe tranſlated thus: *The earth ſwallowed them* up; viz. Dathan and Abiram: *and as for Korah, he died with that company, what time the fire devoured, &c.* Accordingly the Samaritan renders it: *And the earth ſwallowed them up, what time that company died, and the fire devoured Korah with the two hundred and fifty men who became a ſign.* And in *Jun. & Temel. The earth—ſwallowed them up, and what things pertained to Korah.*

What time the fire devoured two hundred and fifty,] See on *ch.* xvi. 35.

And they became a ſign,] A monument of divine vengeance againſt rebellious ſinners. The Vulgate connects theſe words with the following thus: *And lo a ſign or miracle was wrought; for whereas Korah himſelf periſhed, his ſons periſhed not.* And the Jews have a tradition, that while Korah's ſons were in their father's tent, ſolliciting him to deſiſt from his rebellion, on a ſudden the earth ſwallowed up Korah, and left his ſons unhurt. See *Calmet.*

11 *Notwithſtanding the children of Korah died not*] Tho' Korah and his aſſociates then periſhed, yet ſeveral, if not all of his ſons, either joined not with, or forſook him in that wicked attempt; and ſo lived to become a conſiderable branch of the Levitical family; for they were famous in David's time. See *Pyle.*

12 The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: 13 Of Zerah, the family of the Zarhites: of Shaul, the family

An. ante C. 1452. mily of the Shaulites. 14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

EXPOSITION.

12 *The sons of Simeon, &c.*] They are reckoned up here as in *Gen.* xlvi. 10. *Ex.* vi. 15. only Ohad is omitted, his family being perhaps extinct, and *Nemuel* is there called *Jemuel*, and *Jachin*, in 1 *Chro.* iv. 24, is called *Jarib*. See *Pat.*

14 *The families of the Simeonites, twenty and two thousand, and two hundred,*] Instead of *fifty and nine thousand and three hundred*, which was their number at the last poll, *ch.* i. 23. So that they were decreased 37,100 a considerable part of which decrease seems to have been owing to the plague and slaughter in this tribe, occasioned by Zimri, one of the princes of the Simeonites, who probably drew over many of his brethren to imitate his example, *ch.* xxv. 9, 14.

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: 16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites: 17 Of Arod the family of the Arodites: of Areli, the family of the Arelites. 18 These *are* the families of the children of Gad according to those that were numbred of them, forty thousand and five hundred.

EXPOSITION.

15, 16, 17 *The children of Gad, &c.*] They are reckoned up in the same manner, *Gen.* xlvi. 16. only the names are written somewhat differently.

18. *Those that were numbred of them, forty thousand and five hundred,*] Decreased 5150 since the last poll. See on *ch.* i. 25.

19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan. 20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites: 21 And the sons of Pharez were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites. 22 These *are* the families of Judah according to those that were numbred of them, threescore and sixteen thousand and five hundred.

EXPOSITION.

19 *Er and Onan died,*] They died before the settlement of the Israelites in Egypt. See *Gen.* xxxviii. 7, 10.

20 *Shelah, &c.*] The sons of Judah, who made families, were three, as we read also, *Gen.* xlvi. 12.

The sons of Judah after their families,] By families here are meant not single households, but as families are used in heraldry, for a lineage or kindred descending from a common ancestor. See *Jos.* vii. 16, 17, 18.

21 *And the sons of Pharez were, &c.*] The two grandsons of Judah by Pharez, *viz.* Hezron and Hamul became the fathers of a numerous posterity, who, considered as a nation or Clan, were all stiled Pharzites or Pharezites; but, according to their families, were distinguished by the names of their respective founders, into Hesronites and Hamulites.

22 *Those that were numbred of them, threescore and sixteen thousand and five hundred,*] Increased since the last poll 1900. See on *ch.* i. 27. Thus we see Judah out-stripped his brethren, according to his father's prediction, *Gen.* xlix. 8.

23 Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites: 24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. 25 These *are* the families of Issachar according to those that were numbred of them, threescore and four thousand and three hundred.

EXPOSITION.

23 *Of the sons of Issachar, &c.*] Compare *Gen.* xlvi. 13.

25 *Threescore and four thousand and three hundred,*] Issachar was now also found to be a very fruitful tribe, being increased 9900. See *ch.* i. 29,

26 Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. 27 These *are* the families of the Zebulunites according to those that were numbred of them, threescore thousand and five hundred.

An. ante C. 1452.

EXPOSITION.

26 *Of the ſons of Zebulun, &c.*] Their names are the ſame, without any alteration, as in *Gen.* xlvi. 14. This tribe, as alſo that of Iſſachar, was under the ſtandard of *Judah*, *ch.* ii. 5, 6, 7.

27 *Threeſcore thouſand and five hundred,*] Increaſed 3100. See *ch.* i. 31.

28 The ſons of Joſeph after their families, *were* Manaſſeh and Ephraim. 29 Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites. 30 Theſe *are* the ſons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: 31 And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites: 32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites. 33 And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah. 34 Theſe *are* the families of Manaſſeh, and thoſe that were numbred of them, fifty and two thouſand and ſeven hundred.

EXPOSITION.

28 *The ſons of Joſeph,*] See on *Gen.* xlvi. 20.

29 *Of the ſons of Manaſſeh; of Machir,*] This was his only ſon, but thoſe deſcended from him are called Manaſſeh's ſons. See *Joſ.* xvii. 1, 2.

30 *Theſe are the ſons of Gilead; of Jeezer,*] Called Abiezer, *Joſ.* xvii. 2.

33 *Zelophehad had no ſons,*] It is remarkable, that in ſo many heads of families, there was only one to whom no ſons were born. To what other cauſe can this be aſcribed but to a peculiar providence, whereby many more males than females were born, for the ſtrength and increaſe of the Jewiſh nation? See *Le Clerc.*

34 *Fifty and two thouſand and ſeven hundred,*] Manaſſeh likewiſe found the promiſe made to Joſeph's poſterity, *Gen.* xlix. 22. greatly fulfilled, by growing into a moſt populous tribe, being increaſed 29500, *ch.* i. 35.

35 Theſe *are* the ſons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. 36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites. 37 Theſe *are* the families of the ſons of Ephraim, according to thoſe that were numbred of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

EXPOSITION.

35 *Of Shuthelah, &c.*] Theſe ſons of Ephraim are mentioned with ſome variation, 1 *Chro.* vii. 20.

37 *Thirty and two thouſand and five hundred,*] Ephraim, tho' in future times a tribe flouriſhing far beyond that of its brother tribe Manaſſeh, *Deut.* xxxiii. 17. was now, for whatever reaſon, upon the declenſion; their poll being decreaſed 8000. See on *ch.* i. 33.

38 The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites: 39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. 40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites. 41 Theſe *are* the ſons of Benjamin after their families: and they that were numbred of them, *were* forty and five thouſand and ſix hundred.

EXPOSITION.

38 *The ſons of Benjamin, &c.*] When they went into Egypt, the ſons of Benjamin were no leſs than ten, *Gen.* xlvi. 21. Half of whom, it ſeems, had no children, or were all extinct before this time; for here are only five named. In amends for the reſt, two of his grand-children by the eldeſt Bela, viz. *Ard* and *Naaman*, became heads of very large families.

Of Bela, &c.] Compare *Gen.* xlvi. 21. and 1 *Chro.* viii. 1.

41 *Forty and five thouſand and ſix hundred*] Increaſed ſince the laſt poll 10200, *ch.* i. 37.

42 Theſe *are* the ſons of Dan after their families: of Shuham, the family of the Shuhamites. Theſe *are* the families of Dan after their families. 43 All the families of the Shuhamites according to thoſe that were numbred of them, *were* threeſcore and four thouſand and four hundred.

An. ante C. 1452.

EXPOSITION.

42 *These are the sons of Dan,*] Thus he speaks, though he had but one. See on *ver.* 8. Under the name of *sons* his descendants are included. This tribe increased into very great divisions and subdivisions of families, all derived from Shuham the only son of that patriarch.

Of Shuham,] Called *Hushim*, by a transposition of letters, *Gen.* xlvi. 23.

Threescore and four thousand and four hundred] Increased 1700, *ch.* i. 39.

44 Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. 45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. 46 And the name of the daughter of Asher *was* Sarah. 47 These *are* the families of the sons of Asher according to those that were numbred of them; *who were* fifty and three thousand and four hundred.

EXPOSITION.

44 *Of the children of Asher, &c.*] Compare *Gen.* xlvi. 17. One of his sons there mentioned is here omitted; his family, probably, being extinct, and the loss thereof recompensed by a daughter.

47 *Fifty and three thousand and four hundred.*] Increased 11900. See *ch.* i. 41.

48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. 50 These *are* the families of Naphtali according to their families: and they that were numbred of them, *were* forty and five thousand and four hundred.

EXPOSITION.

48 *Of the sons of Naphtali,*] Compare *Gen.* xlvi. 24.

50 *These are the families of Naphtali according to their families,*] Reckoning the tribes 12, exclusive of the tribe of Levi, which was not to be settled as a tribe, there will be 12 tribes and 58 families in all, which make 70; whence some conjecture that the number of seventy elders was taken from the number of the princes of tribes and heads of families. The princes of tribes led each tribe, and had the administration of their public affairs. The office of the heads of families, was to assemble the families of which they were governors. They may be represented as lords lieutenants of a county, and their deputy-lieutenants, or as generals and lieutenant-generals. See *Lowman's Dissertation, &c. p.* 76.

Forty and five thousand and four hundred,] Decreased 8000. See *Num.* i. 43.

51 These *were* the numbred of the children of Israel, six hundred thousand and a thousand seven hundred and thirty. 52 And the LORD spake unto Moses, saying, 53 Unto these the land shall be divided for an inheritance, according to the number of names. 54 To many thou shalt * give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him. 55 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. 56 According to the lot shall the possession thereof be divided, between many and few.

* Heb. *multiply his inheritance.*
† Heb. *diminish his inheritance.*

EXPOSITION.

51 *Six hundred thousand and a thousand seven hundred and thirty,*] Thus, notwithstanding the accidents that befel them in the desart, &c. the plagues justly inflicted upon the foregoing generation, the Israelites, upon a balance of increase and decrease of all the full-grown males since the last register, appeared to be but *eighteen hundred and twenty persons* less than they were then. See *ch.* i. 46. It is be to observed, however, that in this poll some odd numbers appear to be omited; for it is not likely that in so many tribes there were precisely so many round hundreds, and not so much as one over. And yet this is the case as to all of them but Reuben, which reckons thirty over the hundreds.

52, 53 *And the Lord spake unto Moses, &c.*] The several *tribes*, and families of each *tribe*, being thus again registered and methodically distinguished, God gave Moses to understand, his will was, that the partition of the land of Canaan they were now about to enter upon, should be made to the Israelites, after the same regular method.

54 *To every one shall his inheritance be given,*] This equal division of property, under God, was the great bulwark and strength of the Hebrew commonwealth. For property is the natural foundation of power; hence the natural foundation of every government is laid in the distribution of the lands or territory belonging to the

the ſeveral members of it. If the prince is proprietor of the lands, as in ſome eaſtern governments, the prince will be abſolute; for all who hold the lands, holding them of the prince, and enjoying them at his will and pleaſure, are ſo ſubject to his will, that they are in the condition of ſlaves, not of free ſubjects. If the property is divided among a few, the reſt holding of them, and under them as vaſſals, the power and authority of government will be in the hands of thoſe few; but if the property be divided near equally among all the members of the ſociety, the true power and authority of ſuch government will naturally be in all the members of that ſociety, whatever form of union they may have, for the better direction of the whole as a political body. (A)

55 *Notwithſtanding the land ſhall be divided by lot,*] Since the land was to be divided among the tribes in proportion to their numbers, to many, a greater portion of land, and to few, a ſmaller; the queſtion is, what occaſion there was for dividing it likewiſe by lot? The anſwer is, that the lot ſeems to reſpect only the quarter, the particular coaſt or province in which every tribe was to be ſituated, but not the extent of land. For inſtance, it was firſt determined by lot which of the twelve tribes were to inherit in the ſouth, which in the north, &c. Then in that quarter where their lot fell, a larger or ſmaller portion of land was divided to them, according to the goodneſs of the ſoil, and in proportion as they were more or leſs numerous. By this means all ground of quarrel among the ſeveral tribes was removed, and each acquieſced in his ſettlement, as allotted to him by God himſelf, to whom the appeal was made by lot, *Joſ.* xviii. 6, 8, 10. *Prov.* xvi. 33. and xviii. 18. The ſame cuſtom was obſerved by other nations in the diviſion of vacant or conquered lands. Hence the word *Lot* ſignifies *an inheritance* in Greek and Latin, as well as in Hebrew, *Jud.* i. 3. 1 *Pet.* v. 3. *Eph.* i. 14, 18. See *Le Clerc* and *Ainſw.* An. ante C. 1452.

56 *According to the lot ſhall the poſſeſſion thereof be divided,*] This diviſion was accordingly made by Joſhua: for, after Gad, Reuben, and the half tribe of Manaſſeh had received the lot of their inheritance beyond Jordan, to the eaſtern boundaries; and when they, who had been ſent out on purpoſe to deſcribe the land, had deſcribed it by cities, and were returned to Joſhua with the deſcription in a book, Joſhua caſt lots for them in *Shiloh*, before the Lord, and there he divided the land unto the tribes who had not received their inheritance eaſtward of Jordan. See *Joſ.* xviii. 10.

57 And theſe *are* they that were numbred of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. 58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: and Kohath begat Amram. 59 And the name of Amrams wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and Moſes, and Miriam their ſiſter. 60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar. 61 And Nadab and Abihu died, when they offered ſtrange fire before the LORD. 62 And thoſe that were numbred of them, were twenty and three thouſand, all males, from a month old and upward: for they were not numbred among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

EXPOSITION.

57 *And theſe are they that were numbred of the Levites, &c.*] For the ſame reaſons upon which the other tribes were regiſtred, it was fit that this of Levi ſhould be regiſtred in like manner, under the three chief branches of that ſacred order, as before diſtinguiſhed, *ch.* iii. 17, 18. But then,

NOTES.

(A) Here it may be proper to make a computation of the extent of the Hebrew territory, that we may ſee what proviſion of land was made for the whole number of Iſraelites who were to be ſettled in it. The loweſt computation is that of Hecatæus in Joſephus, (*Contra Ap. B.* I.) who makes it to contain only three millions of acres. Upon this computation, reckoning the whole people in the twelve tribes at ſix hundred and two thouſand, which is more than, in the latter poll, they came to, *Num.* xxvi. 51, the land of Canaan would have afforded unto every man four acres, with a handſome remainder for the princes of tribes, heads of families, Levitical cities, and other public uſes. But thoſe who have been more exact in the computation, find the extent of this territory much larger. The bounds are fixed from mount Lebanon north to the mountains of Sin, or part of Arabia Petræa ſouth; and from the Mediterranean ſea weſtward, to the mountains of Abarim, and the deſart of Arabia, eaſt. And according to the beſt maps, this country is ſituated from 31 to 34 degrees north latitude. So that the meaſured diſtance will be about 180 miles. As to the breadth from eaſt to weſt, taking the diſtances from Joſippa to Arabia, the middle diſtance between the ſhorteſt and the longeſt, it is from 53 deg. 34 min. to 56 deg. 20 min. or about 3 degrees of longitude; which, at that latitude, will be about fifty miles to a degree; in the whole one hundred and fifty miles. The computed diſtance, according to Reland, is but one hundred and thirty. And that we may not ſeem to exaggerate, we ſhall hold to this. Now one hundred and eighty miles by one hundred and thirty, amounts to fourteen millions nine hundred and ſeventy ſix thouſand acres. Which quantity of land will divide to ſix hundred thouſand men above twenty one acres and an half in property, with a remainder of one million nine hundred and ſeventy ſix thouſand acres for the aforeſaid public uſes; above five times as much as the common computation from Hecatæus. So that here was a proviſion ſufficient to enable each perſon, with all the advantages of that country and climate, to live as well as men can do in ours upon an eſtate of fifty or ſixty pounds a year. See *Lowman's diſſertation, &c. ch.* II. and III.

An. ante C. 1452.

as they were not to inherit with the other tribes, they are numbred by themſelves.

Of Gerſhon, &c.] Compare *Gen.* xlvi. 11. *Ex.* vi. 16, *&c.*

59 *And the name of Amram's wife was Jochebed, the daughter of Levi,*] See on *Ex.* vi. 20.

61 *And Nadab and Abihu died, &c.*] *Lev.* x. 2.

62 *Thoſe that were numbred of them, were twenty and three thouſand, &c.*] Increaſed 1000 ſince the laſt poll, *ch.* iii. 39.

There was no inheritance given them among the children of Iſrael,] See on *ch.* xviii. 20.

63 Theſe *are* they that were numbred by Moſes and Eleazar the prieſt, who numbred the children of Iſrael in the plains of Moab, by Jordan *near* Jericho. 64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbred, when they numbred the children of Iſrael in the wilderneſs of Sinai. 65 For the LORD had ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

EXPOSITION.

64 *Among theſe there was not a man,*] i. e. Among the tribes to whom the land was to be divided by lot. See on *ver.* 65.

65 *For the Lord had ſaid of them, they ſhall ſurely die, &c.*] See on *ch.* xiv. 23, 28, 29. Compared with *Deut.* ii. 14, 15.

Save Caleb—and Joſhua,] Whom God promiſed to ſpare in reward of their ſteady virtue, *ch.* xiv. 24, 30, 38. Some of the Levites too ſeem to be excepted, for not to mention Moſes himſelf, who was of that tribe, it is certain that Eleazar, at leaſt, was born in Egypt, *Ex.* vi. 23. See *Le Clerc.*

CHAP. XXVII.

THEN the daughters of Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. 2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, ſaying, 3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the LORD in the company of Korah; but died in his own ſin, and had no ſons. 4 Why ſhould the name of our father be * done away from among his family, becauſe he hath no ſon? Give unto us *therefore* a poſſeſſion among the brethren of our father. 5 And Moſes brought their cauſe before the LORD. 6 And the LORD ſpake unto Moſes, ſaying, 7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their fathers brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them. 8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter. 9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren. 10 And if he have no brethren, then ye ſhall give his inheritance unto his fathers brethren. 11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment, as the LORD commanded Moſes.

* Heb. *diminiſhed.*

EXPOSITION.

1 *Then came the daughters of Zelophehad, &c.*] In the laſt regiſter of the Iſraelitiſh families, notice was taken of Zelophehad, ſon of Hepher, in the tribe of Manaſſeh, who died without male iſſue, and left five daughters for his only heirs, *ch.* xxvi. 33. Theſe women hearing Moſes declare, the land of Canaan was to be divided among the heads of tribes and families mentioned in that regiſter, which conſiſted only of males, immediately apprehended, they being females were to be excluded from all ſettled inheritance in the lands and eſtates of that country; and conſequently, that the name and family of the Hepharites would become utterly extinguiſhed. Whereupon they drew up a repreſentation of their caſe, which they preſented to Moſes, in a full court of the high-prieſt and judges, aſſembled with him at the tabernacle. See *Pyle.*

2 *Before Moſes, and—Eleazar the prieſt, and—the princes, and all the congregation,*] Theſe made up their greateſt court of judicature. By *princes* are meant the heads of the tribes, or the

higheſt of the judges appointed *Ex.* xviii. 25. called there the *heads of the people*. And by *all the congregation* is meant the ſeventy elders, or repreſentatives of the people, *ch.* xi. 24. At the head of all theſe ſat Moſes, and next to him the high-prieſt. See *Pat.*

By the door of the tabernacle,] That Moſes might upon occaſion conſult the oracle of God in any difficult matter.

3 *Saying, our father died in the wilderneſs, &c.*] This is the matter of their petition, and it is artificially enough drawn up.

He was not in the company of Korah,] Which is thought to import, that if he had been engaged in that rebellion, his children would have forfeited their title to an inheritance in Canaan, according to the laws of other nations. But as there is no law to that effect in Moſes's writings, Le Clerc thinks theſe young women mention their father's innocence of that crime, only as an argument to make Moſes and the reſt of the judges the more favourable to them.

But died in his own ſin,] i. e. A ſin which affected only himſelf, meaning that incredulity for which all that generation was ſentenced to die in the wilderneſs. For tho' with reſpect to the reſt of the people that was not merely *his own ſin*, ſince they were all alike guilty; yet with reſpect to his children it was *his own ſin*, a perſonal guilt, which God himſelf had declared ſhould not affect the children, *ch.* xiv. 31. See *Pat.* Or it may ſignify, that he died not as a ringleader of rebellion, in which he had aſſociated others to ſin with him, but as a common and ordinary ſinner, to whom yet death is due. See *Kidder.* An. ante C. 1452.

4 *Why ſhould the name of our father be done away, &c.*] For upon any ones family being extinct, his name was razed out of the genealogical tables. Hence we may obſerve in the above regiſter, *ch.* xxvi. the names of ſeveral families are omitted, whereof there is mention in the former regiſter. See *Le Clerc.*

7 *Thou ſhalt cauſe the inheritance of their father to paſs unto them,*] They were to enjoy what would have fallen to their father's ſhare had he been alive; becauſe they ſtood in his place, and repreſented his perſon. Accordingly they had their portion in the land, *Joſ.* xvii. 1, 3, &c.

8 *And thou ſhalt ſpeak, &c.*] Upon this occaſion, their ſpecial caſe is paſſed into a general law, to be hereafter obſerved.

9 *Ye ſhall give his inheritance unto his brethren,*] The Jewiſh doctors think this is to be underſtood only, *in caſe the father was dead*; for they alledge, that in failure of children, the father, if alive, was to inherit his ſon's eſtate, before the brethren. See *Le Clerc.* And this interpretation is ſupported by *ver.* 10, and 11. where it is provided, that the inheritance ſhould paſs to him that is next of the family of him who is deceaſed. See *Selden de Succeſs. C.* XI.

11 *And it ſhall be unto the children of Iſrael a ſtatute of judgment,*] i. e. A ſtanding law, whereby to judge of ſucceſſion into inheritances, in all future times.

12 And the LORD ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael. 13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered. 14 For ye rebelled againſt my commandment (in the deſart of Zin, in the ſtrife of the congregation) to ſanctify me at the water, before their eyes: that *is* the water of Meribah in Kadeſh, in the wilderneſs of Zin. 15 And Moſes ſpake unto the LORD, ſaying, 16 Let the LORD, the God of the ſpirits of all fleſh, ſet a man over the congregation, 17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as ſheep which have no ſhepherd. 18 And the LORD ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him. 19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight. 20 And thou ſhalt put *ſome* of thine honour upon him, that all the congregation of the children of Iſrael may be obedient. 21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him, after the judgment of Urim before the LORD: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation. 22 And Moſes did as the LORD commanded him: and he took Joſhua and ſet him before Eleazar the prieſt, and before all the congregation. 23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moſes.

EXPOSITION.

12 *And the Lord ſaid unto Moſes, get thee up into this mount Abarim,*] In this laſt ſtation God gave Moſes afreſh to underſtand he ſhould die, before the Iſraelites made their paſſage into the promiſed land, and accordingly ordered him at ſuch a time, which he would hereafter appoint him, to repair to one of the neighbouring mountains called Abarim. Abarim was a long ridge of mountains, between the river Arnon and the river Jordan. One part of theſe mountains was diſtinguiſhed by the name of mount *Nebo*, *Deut.* xxxii. 49. compared with *Num.* xxxiii. 47, 48. And from *Deut.* xxxiv. 1. it appears that *Nebo* and *Piſgah* were one and the ſame mountain, and if there was any diſtinction between them, it was that the top of the mountain was more peculiarly called *Piſgah*. See *Wells's Geog. vol.* ii. It appears from *Deut.* xxxii. 49. that theſe words were ſpoken after all that follows here and in the book of *Deuteronomy.*

An. ante C. 1452.

13 *Shall be gathered--as Aaron thy brother was,*] See on *ch.* xx. 24.

14 *For ye rebelled againſt my commandment, &c.*] See on *ch.* xx. 1, 12, 24.

15 *And Moſes ſpake unto the Lord, ſaying,*] Having firſt deſired he might be permitted to go over Jordan and ſee the promiſed land, *Deut.* iii. 24, &c.

16 *Let the Lord—ſet a man over the congregation,*] This ſhews Moſes to have been of a very generous public ſpirit, who, as ſoon as he found it was not the will of God that he ſhould conduct the people into Canaan, was concerned for nothing, but to ſee an able perſon appointed to ſucceed him in his office, under whoſe prudent conduct the Iſraelites might be proſperouſly governed and directed in all their affairs. See *Pat.*

The God of the ſpirits of all fleſh ſet a man] Thou who haſt not only made the ſouls of all men, but knoweſt their diſpoſitions, underſtandeſt beſt who are fit for this weighty employment.

17 *Which may go out before them, &c.*] The phraſe primarily ſignifies *a leader in war*, one who went before the army to battle, in which limited ſenſe it occurs 1 *Sam.* xviii. 13, 16. And becauſe this was one principal part of the buſineſs of kings and chief rulers in ancient times, hence it came to ſignify, as here, a ruler in general, one who is both the leader of his people in war and their judge in peace. So *Deut.* xxxi. 2. See *Le Clerc.* In this laſt ſenſe it ſeems to have an alluſion to a ſhepherd leading his flock to paſture, and guarding them from harms.

That the congregation be not as ſheep which have no ſhepherd.] A proverbial way of ſpeaking, denoting the miſerable condition a people are in, when they have none to govern and take care of them. See 1 *Kin.* xxii. 17. *Zech.* x. 2. xiii. 7. and *Mat.* ix. 36.

18 *Take thee Joſhua the ſon of Nun,*] From this account it appears, that this high office of *judge of Iſrael* was not to be an hereditary office; nor did the policy of Moſes take one ſtep to perpetuate this magiſtracy in his own poſterity or family. It was neceſſary that it ſhould be diſcharged by perſons of the moſt eminent qualifications, therefore God appoints Joſhua the ſon of Nun, who was of another family and another tribe, viz. of Ephraim. See *Lowman's Diſſertat. p.* 181.

A man in whom is the ſpirit,] By the ſpirit here is to be underſtood ſpiritual endowments, becauſe it is by the influence of the ſpirit of God that all good gifts are derived to the ſons of men. See on *Ex.* xxviii. 3. It particularly means a ſpirit of courage and prudence, and the fear of God, with other gifts neceſſary in a well-qualified governor. Hence Joſhua is ſaid to have been full of the *ſpirit of wiſdom*, Deut. xxxiv. 9.

And lay thine hand upon him,] This ceremony denoted Moſes's transferring the public truſt, which was delegated to him from God, from himſelf upon Joſhua. See on *Ex.* xxix. 10. The ceremony was accompanied with ſolemn prayer for the influences of the divine ſpirit to qualify the party for his office, and when performed by men endued with a prophetic ſpirit, as Moſes and the apoſtles, it was a ſign and atteſtation of thoſe moral endowments which God was pleaſed to convey to him who was thus inveſted in an office. See *Deut.* xxxiv. 9. 1 *Tim.* iv. 14. 2 *Tim.* i. 6. *Le Clerc.*

19 *And gave him a charge in their ſight,*] See the words of this charge, *Deut.* xxxi. 7, 8.

20 *Put ſome of thy honour upon him,*] i. e. Communicate ſome of thy authority to him at preſent, and make him thy aſſociate in the government. In order to gain Joſhua a higher reſpect from the nation, Moſes is ordered to treat him no longer as a ſervant and aſſiſtant unto him, but to take him in ſome meaſure into partnerſhip with him in the government now, as he was in a ſhort time to ſucceed him in the whole. See *Pyle* and *Kidder.*

21 *He ſhall ſtand before Eleazar the prieſt, &c.*] It is the opinion of both Jewiſh and Chriſtian interpreters, that none but perſons of the firſt dignity were allowed to conſult the oracle of God in this manner. So that this privilege ſpeaks Joſhua's great pre-eminence above other Iſraelites. See *Le Clerc.* For though he was not to be admitted to ſo near intercourſe with God as Moſes had been, yet he is here aſſured that he ſhould never want direction from the Oracle in any doubt, by conſulting the high-prieſt, who was to receive the anſwer in the manner preſcribed *Ex.* xxviii. 30. See *Pyle.* The Jewiſh doctors obſerve, that the kings of Iſrael never *ſtood before*, or in the preſence of the high-prieſt, but when he was to conſult the Oracle; in all other occaſions the high-prieſt ſtood before the king, that it might appear the honour was paid not to the prieſt but to God. See *Pat.* From this paſſage it appears that the authority of the *judge* or chief magiſtrate in Iſrael, however great, was not arbitrary, ſince in great emergencies he was obliged to have recourſe to the high-prieſt, who was to aſk counſel for him at the oracle. And ſome weighty matters were propoſed to the congregation and princes, or ſenate of Iſrael, for their conſent or deciſion. See *Ex.* xix. 3, 4, 5, 6, 7, 8. 1 *Sam.* x. 24. xi. 14, 15. xiv. 43, 44, 45. *Num.* xxxv. 24, 25. and xxvii. 1, 2, 3.

After the judgment of Urim,] It appears from ſeveral paſſages, particularly 1 *Sam.* xiv. 18. xxiii. 2. xxviii. 6. xxx. 7. 2 *Sam.* v. 19. that the high-prieſt, in conſulting the oracle, was cloathed with the ephod, or the ſacerdotal veſtment, to which belonged the breaſt-plate, and the Urim and Thummim. Thus when David wants to conſult the oracle, he ſays to the prieſt, *bring hither the ephod.* See *ch.* xxx. 7. In this and other places God is ſaid to have anſwered him, but in what manner we are not told. Only it appears to have been by a voice, 1 *Sam.* xxx. 8. But who utter'd that voice is the queſtion. Spencer is of opinion, that it was God himſelf, or an angel acting by commiſſion from God. Le Clerc again contends, that it was the high-prieſt himſelf that pronounced the words, but that he ſpake by divine inſpiration. See on *Ex.* xxviii. 30.

Before the Lord,] The high-prieſt, when he conſulted the oracle, ſtood before the ark, where the Shechinah was, therefore called *before the Lord.*

At his word ſhall they go out, &c.] i. e. At the word of the Lord delivered by the mouth of the prieſt. This ſhews the nature of the Jewiſh government, and that it is not without reaſon called a *Theocracy*, or divine government; ſince no enterprize of moment was to be undertaken, without firſt conſulting the oracle of God by the prieſt. See *Calmet.* However this is to be underſtood principally of their *going out*, or not going out, to war; upon which occaſion chiefly the oracle was conſulted, eſpecially to know the event of it. See *Judges* i. 1. xx. 18. and 1 *Sam.* xiv. 18. xxviii. 6. We may obſerve, that tho' Joſhua was greatly inferior to Moſes in this reſpect, that he generally conſulted God by the high-prieſt; whereas Moſes had immediate acceſs

ceſs to God himſelf, and ſpake with him *face to face*, *Deut.* xxxiv. 10. Yet God ſometimes vouchſafed the ſame honour to Joſhua, and ſpake to him without the mediation of the prieſt. See *Joſ.* iii. 7. iv. 1, 15. v. 13. and *Pat.*

22 *And Moſes did as the Lord commanded him,*] This is a proof of Moſes's ſelf-denial and diſintereſtedneſs, that he readily ſubmitted to have the government of Iſrael transferred from his own family and tribe, unto another who was of the tribe of Ephraim, while his own children were not ſo much as prieſts, but mere Levites. This ſhews him to have been acted by a principle, which raiſed him above all other lawgivers, who always took care to advance their own families. See *Pat.* An. ante C. 1452.

CHAP. XXVIII.

AND the LORD ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* * a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon. 3 And thou ſhalt ſay unto them, This *is* the offering made by fire which ye ſhall offer unto the LORD; two lambs of the firſt year without ſpot † day by day, *for* a continual burnt-offering. 4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer ‡ at even; 5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oyl. 6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD. 7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong wine to be poured unto the LORD *for* a drink-offering. 8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a ſacrifice made by fire of a ſweet ſavour unto the LORD.

* Heb. *a ſavour of my reſt.*

† Heb. *in a day.*

‡ Heb. *between the two evenings.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying,*] The ſtated ſacrifices and ſervices of the tabernacle having now, for many years, by reaſon of the frequent and tedious travels of the Iſraelites, been omitted, or at leaſt very much interrupted: And this new generation not having heard the ordinances relating to them at their firſt inſtitution, and being now ſhortly to take their reſidence in the promiſed land, where they were obliged to the moſt punctual obſervance of them: God commands Moſes to repeat them to them, in the following order of daily, weekly, monthly, and anniverſary ſacrifices. See *Pyle.*

2 *My offering, and my bread,*] Heb. *My offering, my bread.* The ſacrifices which were conſumed on the altar, being conſidered as the *meat*, or *food of God.* See on *Lev.* iii. 11. xxi. 6.

For a ſweet ſavour unto me,] See on *Gen.* viii. 21. *Lev.* i. 9.

3 *Two lambs of the firſt year, &c.*] The firſt national ſacrifice was to be offered every day, morning and evening throughout the whole year. See on *Ex.* xii. 5. xxix. 38, &c.

5 *The tenth part of an ephah,*] That is an omer. See on *Ex.* xvi. 36.

For a meat-offering,] See on *Lev.* ii. 1.

The fourth part of an Hin,] See on *Ex.* xxix. 40.

6 *Which was ordained in mount Sinai,*] This ſhews, that he ſpeaks to thoſe who were ſo young at the firſt inſtitution of theſe laws, that they gave little heed to them, or had forgotten them. Beſides, 'tis inferred from *Deut.* xii. 8. that ſacrifices had either been wholly omitted, or at leaſt very much interrupted during the laſt eight and thirty years.

7 *The drink offering,*] See on *Ex.* xxix. 40.

In the holy place,] Upon the altar of burnt-offerings, which ſtood near the door of the tabernacle, *Ex.* xxix. 42. and was with reſpect to thoſe places of the camp that were more remote from the tabernacle, *the holy place.*

The ſtrong wine to be poured unto the Lord,] The original word ſignifies any ſtrong drink; it was not neceſſary it ſhould be wine of grapes, it might be made of dates or other fruits. But it behoved to be the beſt of the kind; it being but reaſonable that the beſt ſhould be offered to God. (A)

9 And on the ſabbath-day, two lambs of the firſt year without ſpot, and two tenth-deals of flour *for* a meat-offering mingled with oyl, and the drink-

NOTES.

(A) The ſame reverence for religion taught the heathens to offer to their gods the moſt excellent wine they had; which is intimated in thoſe words we meet with ſo often in Homer, both in the Iliad and Odyſſey, of mens pouring out upon their ſacrifices αιθοπα οινον, *black wine*, or of the deepeſt colour, red as blood; which was the richeſt of all other. And Herodian, *L.* V. deſcribing the ſacrifices of Heliogabalus, ſays, *He poured out many flagons of the oldeſt and moſt excellent wine on the altars.* Οινῳ τε τῳ παλαιοτατῳ και καλλιστῳ πολλης αμφοριας προχεων, &c. In like manner Virgil mentioning a libation of wine offered to the gods, calls it *honorem latiçum*, *The honour*, or *prime of the liquor.*

offering

An. ante C. 1452. offering thereof. 10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering.

EXPOSITION.

9 *And on the ſabbath day, two lambs, &c.*] The ſecond ſtated and national ſacrifice was weekly. On this day the burnt-offerings and meat-offerings are ordered to be double, as an pears from *ver.* 10.

A meat-offering,] See on *Lev.* ii. 1.

11 And in the beginnings of your months ye ſhall offer a burnt-offering unto the LORD; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot, 12 And three tenth-deals of flour *for* a meat-offering mingled with oyl, for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oyl, for one ram, 13 And a ſeveral tenth-deal of flour mingled with oyl, *for* a meat-offering, unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD. 14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth part of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year. 15 And one kid of the goats for a ſin-offering unto the LORD ſhall be offered, beſides the continual burnt-offering, and his drink-offering.

EXPOSITION.

11 *And in the beginning of your months ye ſhall offer, &c.*] The third ſtated ſacrifice was monthly, to be offered upon the firſt day of every month. This ſacrifice to God is thought to have been ordained, in oppoſition to the idolatry of the Gentiles who were wont to worſhip the new moon with great rejoicings. See *Spencer de Leg. Heb. L.* III. *Diſſ.* iv. But as one of the moſt natural diviſions of time is by the periodical revolutions of the moon, which in the more ſerene climates could be eaſily obſerved by all; ſo 'tis not improbable that the ſolemn celebration of the new moon, in honour of the true God, was in uſe even before the riſe of idolatry, and might make a part of the patriarchal religion. Conſequently this law of Moſes may be conſidered only as the revival of a primitive ſacred inſtitution, which idolatry had abuſed to ſuperſtition. Beſides, the celebration of the new moons by ſacrifices, and the ſound of trumpets, *ch.* x. 10. the Jews were wont upon theſe days to aſſemble for receiving inſtruction from their prophets, 2 *Kings* iv. 23. to feaſt and make merry together, 1 *Sam.* xx. 5, 6, 18, 19. And it was cuſtomary on thoſe days to ſhut up ſhop, and abſtain from ordinary ſervile labour, as is hinted, *Amos* viii. 5. See *Le Clerc.*

12 *And three tenth deals of flour,*] The ſame as three tenth parts of an ephah, *ver.* 5. This is the proportion of flour appointed for each bullock, *ch.* xv. 9.

And two tenth deals of flour—for one ram,] As preſcribed, *ch.* xv. 6.

13 *A ſeveral tenth-deal—unto one lamb,*] As appointed, *ch.* xv. 4.

14 *Their drink-offering, &c.*] See on *Num.* xv. 5, 7, 10.

15 *One kid—for a ſin-offering,*] See on *Num.* xv. 24.

Unto the Lord,] And not to the moon, as was the practice among the Egyptians, and other neighbouring nations. See *Maimon. More Nev. B.* III. *c.* 46.

16 And in the fourteenth day of the firſt month *is* the paſſover of the LORD. 17 And in the fifteenth day of this month *is* the feaſt: ſeven days ſhall unleavened bread be eaten. 18 In the firſt day *ſhall be* an holy convocation; ye ſhall do no manner of ſervile work *therein.* 19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh. 20 And their meat-offering *ſhall be of* flour mingled with oyl: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram, 21 A ſeveral tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs: 22 And one goat *for* a ſin-offering, to make an atonement for you. 23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering. 24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the LORD: it ſhall be offered beſide the continual burnt-offering, and his drink-offering. 25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.

EXPOSITION.

16 *In the fourteenth day—is the paſſover,*] The fourth ſtated and national ſacrifice was annual, viz. the great paſſover feſtival, with the feaſt of unleavened bread annexed to it. See on *Ex.* xii. 5, 6, &c.

17 *And in the fifteenth day—is the feaſt,*] On the

the fourteenth day at even the paſſover was kept; and on the fifteenth began *the feaſt of unleavened bread*, *Lev.* xxiii. 6, *&c.*

19 *Two young bullocks, &c.*] The ſame ſacrifices that are appointed to be offered upon every firſt day of the month, *ver.* 11. Offerings in general are preſcribed to be made ſeven days, *Lev.* xxiii. 8. but the particular ſacrifices not ſet down till now.

23 *Ye ſhall offer theſe beſide the burnt-offering in the morning,*] They were to be offered in the morning after the daily morning ſacrifice; for the daily ſacrifice was to he excluded by none of them, but to introduce them all. The morning ſacrifice is only named, becauſe then the ſolemnity began; but neither was the evening ſacrifice to be omitted, as appears from *ver.* 3 and 4. An. ante C. 1452.

24 *After this manner ye ſhall offer daily, throughout the ſeven days,*] This ſolemn feſtival was deſigned as an acknowledgment of God's goodneſs in bringing them out of Egypt, and making them a free people; which was the foundation of all their future happineſs. See *Pat.*

25 *And in the ſeventh day ye ſhall have an holy convocation,*] See on *Lev.* xxiii. 8.

26 Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work. 27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the LORD; two young bullocks, one ram, ſeven lambs of the firſt year: 28 And their meat-offering of flour mingled with oyl, three tenth-deals unto one bullock, two tenth-deals unto one ram, 29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs: 30 *And* one kid of the goats, to make an atonement for you. 31 Ye ſhall offer *them* beſides the continual burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

EXPOSITION.

26 *In the day of the firſt-fruits,*] The fifth ſtated and national ſacrifice is alſo annual, *viz.* at the harveſt feſtival, when the firſt-fruits of corn were to be offered up. See on *Ex.* xxiii. 16. This feſtival was two-fold, firſt, the barley harveſt firſt-fruit, beginning at the paſſover; and then, at ſeven weeks end, the wheat-harveſt feſtival, called the feaſt of weeks, or Pentecoſt, *Lev.* xxiii. 15, 16.

When ye bring a new meat-offering,] See on *Lev.* xxiii. 16. The meaning is, *When ye bring a new bread-offering*, i. e. Two loaves made of the firſt wheat-corn, as the firſt-fruits of the ſaid wheat harveſt.

27 *Two young bullocks, &c.*] The ſame as in the new moon, *ver.* 11. The reader may obſerve, that here are two bullocks, one ram, and ſeven lambs required to be offered at this feaſt of *Pentecoſt*, or *Weeks:* whereas in *Lev.* xxiii. 18. only one bullock, and two rams, and ſeven lambs are required. Which difference is thus reconciled: Theſe ſacrifices here ſpecified, of two bullocks, a ram, and ſeven lambs, with their *meat* and *drink-offerings*, together with the kid of atonement, being preciſely the ſame that are preſcribed on the monthly feſtivals, *ver.* 11, 12, 13, 14, 15, and on the days of unleavened bread, *ver.* 18, 19, 20, 21, 22, are thought to be additional ſacrifices, over and above thoſe that were before appointed to be offered with the two loaves of bread in *Lev.* xxiii. 18. See *Pat. Kidder*, and *Pool's Synopſis.*

CHAP. XXIX.

AND in the ſeventh month, on the firſt day of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work: it is a day of blowing the trumpets unto you. 2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the LORD, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh: 3 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals for a bullock, *and* two tenth-deals for a ram, 4 And one tenth-deal for one lamb, throughout the ſeven lambs: 5 And one kid of the goats *for* a ſin-offering, to make an atonement for you: 6 Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

EXPOSITION.

1 *And in the ſeventh month, &c.*] The ſixth national and annual ſacrifice is to be perform'd on the feſtival of trumpets, upon the firſt day of the ſeventh month of the eccleſiaſtical year, being the firſt month of the civil year, anſwering to our September. It was to be kept in the manner of a ſabbath, with great rejoicings, ſolemn worſhip, and abſtinence from all common labour, in order to uſher in the new year. See on *Lev.* xxiii. 24.

On the firſt day of the month ye ſhall have an holy convocation,] See on *Lev.* xxiii. 24.

A day of blowing the trumpets,] See on *Lev.* ibid. and *Num.* x. 5.

2 *One young bullock, one ram, &c.*] As this was a double feſtival, it was to be ſolemnized with theſe

An. ante C. 1452.

these additional sacrifices, besides the sacrifices appointed on the foregoing festivals, *ch.* xxviii. 19, 27. which were also to be offered upon this day, on account of its being the beginning of the month, *ver.* 6.

3 *And their meat-offering,*] Rather, *bread-offering*, Lev. ii. 1. See also *Num.* xv. 6, 9.

6 *According unto their manner,*] Or, in the order which God appointed; which was this: first, the daily morning sacrifice was offered; then the sacrifices for the first day of every month; then those additional sacrifices appointed for this first day of the seventh month.

7 And ye shall have on the tenth *day* of this seventh month an holy convocation: and ye shall afflict your souls: ye shall not do any work *therein.* 8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour, one young bullock, one ram, *and* seven lambs of the first year, they shall be unto you without blemish: 9 And their meat-offering *shall be of* flour mingled with oyl, three tenth-deals to a bullock, *and* two tenth-deals to one ram, 10 A several tenth-deal for one lamb, throughout the seven lambs: 11 One kid of the goats *for* a sin-offering, beside the sin offering of atonement, and the continual burnt-offering, and the meat offering of it, and their drink-offerings.

EXPOSITION.

7 *And—on the tenth day—an holy convocation,*] The seventh national and annual sacrifice was upon the great day of atonement, a day of special humiliation, fasting and prayer, the particular ceremonies whereof, with the end and design of its institution, see on *Lev.* xvi. 29. and xxiii. 27.

8 *Ye shall offer—one young bullock, &c.*] The same that were appointed on the foregoing solemnity, *ver.* 2.

11 *Beside the sin-offering of atonement,*] The foregoing sacrifice is appointed to be offered on this festival, beside the *bullock* and *goat*, whose blood was to be carried by the high-priest into the *holy of holies*, and sprinkled on the mercy-seat by way of atonement for the sins of the priest and people. See on *Lev.* xvi. 14, 15.

And the continual burnt-offering, &c.] These were no more to be omitted on this day, than on any other. With this continual burnt-offering the service of the day was to begin; then followed the burnt-offering appointed *ver.* 8. and the sin-offering here prescribed; all which were preparatory to the sacrifice of national atonement, which was offered last, in the manner ordained *Lev.* xvi.

12 And on the fifteenth day of the seventh month, ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days. 13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year, they shall be without blemish: 14 And their meat-offering *shall be of* flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams. 15 And a several tenth-deal to each lamb of the fourteen lambs: 16 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering. 17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot: 18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: 19 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings. 20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish: 21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: 22 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering. 23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish: 24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: 25 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering. 26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot: 27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: 28 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering. 29 And on the sixth day eight

bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh: An. ante C. 1452.
30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 31 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering. 32 And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh: 33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 34 And one goat for a ſin-offering, beſide the continual burnt-offeriug, his meat-offering, and his drink-offering. 35 On the eighth day ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein*. 36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; one bullock, one ram, ſeven lambs of the firſt year without blemiſh: 37 Their meat-offering, and their drink-offerings, for the bullock, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 38 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

EXPOSITION.

12 *And on the fifteenth day—ye ſhall keep a feaſt, &c.*] The eighth and laſt of theſe national and annual ſacrifices, is to be at the feaſt of tabernacles, to be obſerved on the fifteenth day of this ſame ſeventh month, in ſolemn commemoration of the travels of the Iſraelites in the *wilderneſs*, and as a thankſgiving for their happy ſettlement in the land of Canaan. See on *Lev.* xxiii. 34.

13 *Thirteen young bullocks, two rams, and fourteen lambs,*] On other feſtivals two bullocks ſufficed, *ch.* xxviii. 11, 19, 27. but here are no leſs than thirteen; and ſo they continued to be offered ſeven days ſucceſſively, with the decreaſe only of one bullock every day, till on the ſeventh day only ſeven bullocks were offered, which in all made ſeventy bullocks. The rams alſo were in a double proportion to what was uſual. This was a vaſt charge, but more eaſy at this time of the year than any other; for this was a time of leiſure and plenty; now their barns were full, their wine-preſſes overflowed, and their hearts were enlarged with joy and thankfulneſs to God for the bleſſings of the harveſt. Yet this troubleſome and expenſive ſervice made their religion a very grievous yoke, under which the beſt men among them groaned, longing for the coming of the Meſſiah, when their own doctors ſay, *no ſacrifices ſhall remain, but thoſe of thankſgiving, praiſe, and prayer.* See *Pat.*

17 *And on the ſecond day—twelve young bullocks,*] See on *ver.* 13.

35 *On the eighth day ye ſhall have a ſolemn aſſembly,*] See on *Lev.* xxiii. 36.

36 *One bullock, one ram, ſeven lambs, &c.*] Tho' this was the laſt day of the feaſt, and kept with peculiar ſolemnity, yet fewer victims are preſcribed to be offered on this day, than upon any of the foregoing. Which ſerved both to render the public worſhip leſs toilſom and expenſive; and to put them in mind, that it was not the multitude of ſacrifices that procured their acceptance with God, but the ſacrifice of the heart. See *Pat.*

38 *And one goat for a ſin-offering, &c.*] This offering for ſin is never omitted upon any feſtival, *ch.* xxviii. 15, 22, 30. xxix. 5, 11, 16, 19, &c. to put them in mind, that they were all guilty before God, and that their beſt ſervices ſtood in need of forgiveneſs. See *Pat.*

39 Theſe *things* ye ſhall * do unto the LORD in your ſet feaſts, beſides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings. 40 And Moſes told the children of Iſrael, according to all that the LORD commanded Moſes.

* Or, *offer*

EXPOSITION.

39 *Beſides your vows, &c.*] Theſe are the particulars of the national and ſtated ſacrifices that were to be found at the public charge, beſides which there were ſeveral other kinds of offerings of particular perſons, by way of *free-will*, vow, or upon ſpecial emergencies, as before deſcribed. See on *Lev.* vii. 11, 16.

And for your meat-offerings, &c.] Of theſe are five ſorts; which were left to every man's freedom, to bring as he pleaſed. See on *Lev.* ii. 1.

And for your peace-offerings,] Of which ſee on *Lev.* iii. 1. Many of theſe, it is likely, were offered voluntarily upon all the forenamed feſtivals, that they might have the means of feaſting with God, and of entertaining their friends and neighbours, as the cuſtom was at ſuch times of public rejoicing. (A)

NOTES.

(A) It appears by this account, that there were every year ſacrificed at the tabernacle and temple, at the ſtated national charge, the following numbers of beaſts, viz.

Lambs	1101
Bullocks	132
Rams	72
Kids	21
Goats	2

Beſides which was a vaſt number of voluntary, vow and treſpaſs offerings, which, could they be computed, would ſwell the account to a much greater degree. See *Pyle.*

CHAP.

An. ante C. 1452.

CHAP. XXX.

AND Moſes ſpake unto the heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded. 2 If a man vow a vow unto the LORD, or ſwear an oath to bind his ſoul with a bond; he ſhall not * break his word, he ſhall do according to all that proceedeth out of his mouth.

* Heb. *profane.*

EXPOSITION.

1 *And Moſes ſpake unto the heads of the tribes,*] The repreſentatives of the people aſſembled together, called *the heads of the people*, *Deut.* xxxiii. 5 *the princes of Iſrael*, 1 *Chro.* xxviii. 1. and the counſel of the princes and elders, *Ex.* iii. 16. *Num.* xxvii. 2.

This is the thing which the Lord hath commanded,] 'Tis very probable there had been ſome caſe propounded to him about vows; concerning which he here gives ſuch rules, as might direct them in time to come. See *Pat.*

2 *If a man vow a vow unto the Lord,*] If a man ſhall voluntarily oblige himſelf, by a ſolemn vow and oath, to any ſpecial act of devotion, as to perform ſacrifice, faſting, &c. or to dedicate any part of his goods to ſacred uſes. Such vows were commonly undertaken by thoſe who were ardently deſirous to obtain ſome bleſſing from God, as we ſee in the caſe of Samuel's mother, who was earneſtly deſirous to have a ſon: and in order to obtain her deſire, ſhe vow'd to conſecrate him to God, 1 *Sam.* i. See *Le Clerc.*

He ſhall do according to all that proceedeth out of his mouth,] Provided the thing be lawful, and in his power to perform; in that caſe the vow ought to be punctually and conſcientiouſly obſerved in manner, time, and kind, as at firſt propoſed, out of reverence to the great God to whom it was made. But in caſe a man vows or takes an oath to do any thing that is in itſelf unlawful; nothing can be plainer than that ſuch vow or oath muſt be void in the very nature of the thing. For promiſes and reſolutions, enforced by the ſtrongeſt oaths, or the moſt ſolemn vows, are but *ſecondary* obligations, and therefore can never abſolve us from our primary and immutable obligation to obey the laws of God and nature; for this would be to ſay, that we could, by an oath, or vow, oblige ourſelves to do what God had before obliged us not to do. To this purpoſe Philo Judæus de Special. Legibus rightly determines: *That he who perpetrates any act of injuſtice, upon account of his oath—adds one crime to another, firſt, by taking an unlawful oath, and then by doing an unlawful action.—Therefore, ſuch a one ought to abſtain from the unjuſt action, and pray God to pardon him for his raſh oath.* An example of this we have in David, who ſpared Nabal, after he had ſwore to put him to death, 1 *Sam.* xxv. 22, 33. The ſame way ought Herod to have acted; inſtead of performing the raſh promiſe which he had ſealed with an oath, he ought to have puniſhed that wicked woman, who inſtigated him to commit murder, under pretence of fulfilling his oath, *Matt.* xiv. 9. See *Grotius de jure Belli, &c. L.* II. *c.* xiii. vi. where he obſerves further, that tho' the thing promiſed be not abſolutely unlawful, yet if it obſtructs ſome greater moral good, ſuch a promiſe, even ſealed with an oath, is not valid. As in the caſe which Philo ſuppoſes, of a man *who ſwears in anger never to admit ſuch a one into his houſe, or do him a good office, or receive any good at his hand.* But there was no occaſion for this diſtinction, for it appears evident, that all theſe, and the like caſes, fall under the general head of unlawful oaths. For, as men and chriſtians, we are bound, unalterably bound, to aim at the higheſt attainments in virtue, to cultivate univerſal benevolence, and to do good to all men, as we have opportunity: conſequently, all ſuch promiſes, or oaths, as would tie up our hands from doing good to this or that particular perſon, muſt be unlawful, and void of courſe. (A)

3 If a woman alſo vow a vow unto the LORD, and bind *her ſelf* by a bond, *being* in her fathers houſe in her youth; 4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand. 5 But if her father diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her, becauſe her father diſallowed her. 6 And if ſhe had at all an huſband when † ſhe vowed,

† Heb. *her vows were upon her.*

NOTES.

(A) Such religious vows were common amongſt almoſt all nations; wherein mankind ſeem to have conſidered God, rather after the manner of men, than ſuitably to his own nature. For when one man deſires any thing from another, which he is unwilling to give gratis, he promiſes him ſome preſent or reward, to engage his compliance. Juſt ſo men acted with God, promiſing to offer a *gift* at his altar, or confer upon him ſome mark of honour, provided he would gratify them in ſome particular requeſt. See *Le Clerc.* We may obſerve, however, that the vows we moſt frequently read of, even in the old teſtament, were only ſolemn reſolutions of univerſal obedience to God, *Gen.* xxviii. 20. 2 *Sam.* xv. 8. *If.* xix. 21. *Pſ.* l. 14. lvi. 12. lxi. 5, 8. *Jonah* i. 16. ii. 9. *Pſ.* cxvi. 13, 14. Of this kind are thoſe ſolemn vows and reſolutions which Chriſtians come under by baptiſm and the Lord's ſupper; and ſuch ſolemn renewing and confirming our reſolutions of obedience to God, is undoubtedly of great and perpetual uſe. But other vows ſerve only for a ſnare; and it is judged more prudent to let them alone.

or

or uttered ought out of her lips, wherewith ſhe bound her ſoul; 7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul, ſhall ſtand. 8 But if her husband diſallow her on the day that he heard *it*; then he ſhall make her vow which he hath vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the LORD ſhall forgive her. An. ante C. 1452.

EXPOSITION.

3 *If a woman alſo vow—being in her father's houſe,*] In the caſe of virgins, and young women not diſpoſed of in marriage, and therefore under their parents diſpoſal; the law orders, that their religious vows be ſo far, and no farther obligatory, than as their parents, who have a right in them, and in all they have, conſented to them at the firſt making thereof. And the ſame holds as to minors or orphans, under the power of a guardian, who is ſuppoſed to be in the place of a father; and of ſervants, who are in ſubjection to their maſters; and therefore could make no vow without their conſent. So that this law flowed from natural reaſon, no body that is ſubject to another, having any right to diſpoſe of thoſe things which are under that other's power. See *Pat.* If it be aſked why ſons are not mentioned as well as daughters, ſince both, in their younger years, are under the power of their parents; the anſwer is, that the caſes are quite different; for the ſons may ſoon have it in their power, when emancipated and become maſters of families, to perform the vow which they had made in their minority; but daughters, who paſs from the father's juriſdiction into the power of a huſband, are perpetually dependent, either upon fathers or huſbands, and ſo have no right to make vows without the conſent either of the one or the other, except in the caſe of widowhood or divorce, which is ſpecified *ver.* 9. See *Le Clerc.*

4 *And her father hear her vow,*] Either when ſhe ſpake the words, or by her acquainting him therewith, as ſhe was bound to do.

And hold his peace,] If he did not declare his diſapprobation, he was ſuppoſed to have conſented to it.

Then all her vows ſhall ſtand] If he did not contradict them at firſt hearing, or after the time he had taken for deliberation; it was not in his power afterwards to diſannul them.

5 *But if her father diſallow her—not any of her vows ſhall ſtand.*] This power was fit to be reſerved to parents, leſt women, in their imprudent years ſhould undo themſelves by vowing more than their fortunes could bear; and leſt the paternal eſtate ſhould be burdened by ſuch vows. See *Patrick* from *Puffendorf.*

6 *And if ſhe had at all an huſband when ſhe vowed,*] And the caſe is the ſame of a wife under the power of a huſband, as of a daughter under the power of her father.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her. 10 And if ſhe vowed in her huſbands houſe, or bound her ſoul by a bond with an oath; 11 And her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand. 12 But if her huſband hath utterly made them void on the day he heard *them*; *then* whatſoever proceedeed out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her huſband hath made them void, and the LORD ſhall forgive her. 13 Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it, or her huſband may make it void. 14 But if her huſband altogether hold his peace at her, from day to day; then he eſtabliſheth all her vows, or all her bonds which are upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them.* 15 But if he ſhall any ways make them void after that he hath heard *them*; then he ſhall bear her iniquity. 16 Theſe *are* the ſtatutes which the LORD commanded Moſes between a man and his wife, between the father and his daughter *being yet* in her youth in her fathers houſe.

EXPOSITION.

9 *But every vow of a widow, and of her that is divorced—ſhall ſtand.*] Becauſe ſuch women were wholly in their own power, being free from their huſbands. It is very probable, that Moſes has an eye chiefly to a widow or divorced woman returned to live with her father, (*Lev.* xxii. 13.) who might be ſuppoſed to recover his ancient power over her to diſannul her vows, as before marriage. In oppoſition to which opinion the law determines, that ſhe, being now her own woman, as we ſpeak, might diſpoſe of herſelf and her goods as ſhe pleaſed, without his conſent. See *Pat.*

10 *And if ſhe vowed in her huſband's houſe,*] i. e. If ſhe who is a widow did make her vow during her huſband's life, or before ſhe was divorced. This ſenſe, which is very natural, diſtinguiſheth this law from that in the ſixth verſe. If ſhe was only betrothed, the Rabbins ſay none could make her vow void, but her father and husband together. See *Ainſw.*

11 *All her vows ſhall ſtand.*] i. e. Thoſe vows which ſhe then made ſhall oblige her in her widowhood.

13 *Every binding oath to afflict the ſoul,*] By faſting, abſtinence, or other acts of mortification

Ann. ate C. 1452.

and ſelf-denial. See on *Lev.* xvi. 29. Perhaps St. Paul had this paſſage in his eye when he ſays, *The wife hath not power over her own body*, 1 Cor. vii. 4. See *Le Clerc.*

14, 15 *But if her huſband hold his peace,*] The plain meaning of theſe two verſes is this; that ſuch tacit or explicit conſent of the husband to the religious vow of the wife, and of the father to the vow of the daughter, once freely given at the firſt making of it, ſhall give it ſanction, and render it irreverſible. Their ſilence, or not contradicting it at the firſt propoſal of it, ſhall be interpreted a conſent; nor ſhall it be in the huſband's or parent's power to retract that conſent, or hinder her from performing her vow in due manner; which if he does, *he ſhall bear her iniquity*, i. e. God will puniſh him, not her, for a breach of ſacred faith. See *Pyle.*

16 *Theſe are the ſtatutes which the Lord commanded Moſes between a man and his wife, between the father and his daughter,*] It is likely ſome differences had ariſen in ſome families about theſe matters, which gave occaſion to the foregoing laws for ſettling the power of husbands over their wives; and of parents over their children, while they were young and continued a part of their family, in order to prevent religious zeal from being injurious to the neceſſary affairs of life, buſineſs and eſtates.

CHAP. XXXI.

AND the LORD ſpake unto Moſes, ſaying, 2 Avenge the children of Iſrael of the Midianites: afterward ſhalt thou be gathered unto thy people. 3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelves unto the war, and let them go againſt the Midianites, and avenge the LORD of Midian. 4 * Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war. 5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war. 6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow, in his hand. 7 And they warred againſt the Midianites, as the LORD comanded Moſes; and they ſlew all the males. 8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword. 9 And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattle, and all their flocks, and all their goods. 10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire. 11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts. 12 And they brought the captives, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

* Heb. *a thouſand of a tribe, a thouſand of a tribe.*

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] After the promulgation of the laws laſt mentioned, and not long before the death of Moſes, God told him now was the time wherein he ſhould execute the order for puniſhing the Midianites, *ch.* xxv. 16. &c. on account of their wickedneſs, in enticing the Iſraelites to idolatry; and ſo have the ſatisfaction, before he left the world, to ſee his nation revenged upon a people that had been ſo miſchievous to them. See *Pyle.*

2 *Thou ſhalt be gathered unto thy people,*] See on *Gen.* xxv. 8.

3 *Avenge the Lord of Midian,*] What is called *avenging the children of Iſrael*, ver. 2. is here called *avenging the Lord*, becauſe the war was with idolaters, the enemies of the true religion, and for the ſake of God's peculiar people. Beſides, the Midianites had brought deſtruction upon the Iſraelites, and had ſeduced them from God to idols, and upon both theſe accounts they were obnoxious as offenders againſt God. See *ch.* xxv. 15, 17, 18.

4 *Of every tribe a thouſand,*] To ſhew them they were to rely more upon God than upon the ſtrength of their army, he commands the officers to pick out only a thouſand choice men out of each tribe; which would ſeem to have been but a handful againſt ſo numerous a people. See *ver.* 32, &c. compared with *ver.* 49.

6 *And Phinehas the ſon of Eleazar the prieſt,*] Who went not as General, for it did not belong to the prieſtly office to conduct armies; but *with the holy inſtruments*, to be ready to perform all ſuch ſacred offices as ſhould be required by the General, who probably was Joſhua. See *Pat.* But as Joſhua is not mentioned to have been the General, others are of opinion, that this being a religious war, was actually conducted by Eleazar. See *Calmet.* Others think Phinehas was choſen to officiate in this war, rather than Eleazar or any other of the prieſts, on account of his great zeal and courage, lately ſhown, *ch.* xxv. 7, 8.

With the holy inſtruments] What theſe *holy inſtruments* were, is doubtful. Some underſtand the *Urim* and *Thummim*, which Phinehas carried along with him to conſult the oracle of God. But this belonged to the high-prieſt alone, and ſo could not be performed by Phinehas while his father Eleazar was alive. Beſides, it would ſeem from *ch.* xxvii. 21. and elſewhere, that God was to be conſulted by *Urim* and *Thummim* only before the moſt

moſt holy place. Others think the ark, and the holy things belonging to it, may be meant; for the ark was wont to be carried into the field, *Joſ.* vi. 4, &c. 1 *Sam.* iv. 4, 5. xiv. 18. 2 *Sam.* xi. 11. But then the ark is never thus expreſſed in any other place of ſcripture. What appears moſt plauſible, is, to underſtand by the *holy inſtruments* the ſacred trumpets, *ch.* x. 2. and ſo the words may be tranſlated thus: *The holy inſtruments, even the trumpets.* For there are many examples of the figure called *Hendyad*, which expreſſes one and the ſame thing two ways. See *Gen.* iii. 16. iv. 4. See *Pat.* and *Le Clerc.*

And the trumpets to blow,] Theſe trumpets were to be delivered to the other prieſts, to ſound the alarm of war, when they went to fight, according to the direction, *ch.* x. 8, 9. See 2 *Chro.* xiii. 12.

7 *And they warred againſt the Midianites, as the Lord commanded Moſes,*] One would think this meant no more but that they obey'd the commandment of God, *ver.* 2. But the Jews make it to have a reſpect to ſome general command, which was given by Moſes, in God's name, when they went out to war againſt all but the ſeven nations of Canaan, and Amalek, viz. That when they beſieged any city, they ſhould not begirt it quite round, but only on three ſides: leaving one naked, that the beſieged might flee away, if they pleaſed; and ſo the effuſion of much blood be prevented. But this is mere conjecture.

And they ſlew all the males,] i. e. They ſlew all the males who were in the fight, and who did not ſave themſelves by flight. The ſame was wont ſometimes to be done in bloody wars amongſt other nations, as appears from the Hecuba and Troades of Euripides, and other ancient tragedies. But Le Clerc obſerves, that there was this material difference beween the wars of other nations, and thoſe of the Jews, that the former followed the bent of their own paſſions; whereas the others were only the miniſters or executioners of divine juſtice. So that no conſequence can be deduced from the conduct of the Jews in their wars, to warrant the like conduct in other people. See the diſſertation on the exciſion of the Canaanites. An. ante C. 1452.

8 *They ſlew the kings of Midian,*] Thoſe who are here called kings, are ſtiled *princes*, and *dukes of Sihon*, *Joſ.* xiii. 21. i. e. governors of the country under Sihon, while he continued king of the Amorites, and who ſeem to have acted as independent princes after his death, juſt as, upon the death of Alexander, his lieutenants aſſumed a regal name and power. See *Le Clerc.*

Evi, and Rekem and Zur,] This *Zur* is thought to be the father of Cozbi, whom Phinehas ſlew, *ch.* xxv. 15.

Balaam alſo they ſlew,] He ſuffered juſtly, for being the wicked inſtrument of ſeducing the Iſraelites from their allegiance to God, *ver.* 16.

And the children of Iſrael took all the women of Midian captives, and their little ones,] According to the ancient cuſtom in the moſt bloody wars, they killed only the men, but ſaved the women and children, *Gen.* xxxiv. 25. 1 *Kings* xi. 16. And ſo the law afterward required, when they took any city that did not belong to the Canaanites, (*Deut.* xx. 13, 14.) who were utterly to be deſtroyed, *ver.* 16, 17.

10 *And they burnt all their cities—and their goodly caſtles,*] Made their country deſolate, that they who fled might not return to ſettle here again.

12 *The captives, the prey, and the ſpoil,*] By *captives* are meant the women and children, by *prey* the cattle and flocks, and by *ſpoil* their money and goods.

13 And Moſes and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp. 14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the * battle. 15 And Moſes ſaid unto them, Have ye ſaved all the women alive? 16 Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. 17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying † with him. 18 But all the women-children that have not known a man by lying with him, keep alive for yourſelves. 19 And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* yourſelves and your captives, on the third day, and on the ſeventh day. 20 And purify all *your* raiment, and all ‡ that is made of ſkins, and all work of goats *hair*, and all things made of wood.

* Heb. *hoſt of war.*

† Heb. *a male.*

‡ Heb. *inſtruments, or veſſels of ſkins.*

EXPOSITION.

13 *And Moſes, and Eleazar—and all the princes of the congregation went forth to meet them,*] They went to congratulate them before they came at the camp; for which there was alſo another reaſon mentioned, *ver.* 19.

14 *And Moſes was wroth with the officers, &c.*] It would ſeem from this, that Moſes had given the officers particular orders for putting a certain number of the women to death, as well as the males. The reaſon why theſe women ought not to have been ſpared, is mentioned *ver.* 16.

16 *Theſe cauſed the children of Iſrael,—to commit treſpaſs, &c.*] The Midianitiſh women appear to have been the chief ſeducers to that idolatry, which brought ſuch a heavy judgment upon the Iſraelites, *ch.* xxv. 6, 17, 18.

Through the counſel of Balaam,] Since the Moabites and their aſſociates were taught by Balaam to acknowledge *Jehovah*, the God of the Hebrews, to be a very powerful deity, even ſuperior to the gods of other nations, *ch.* xxiii. 19. xxiv. 16. is it not ſtrange that they ſhould have been induced by Balaam's perſuaſion, rather to entice the Iſraelites to their idolatry, than with them to embrace the worſhip of the true God. But the caſe appears to be this: That thoſe idolaters

An. ante C. 1452.

laters ſeem all along to have conſidered the God of the Hebrews not as the ſupreme God of the univerſe, but as a mere local deity, who might indeed be ſuperior to other gods, but ſtill was but the tutelary God of the Jews. Now with reſpect to thoſe tutelary deities, their opinion was, that they required a certain form and manner of worſhip from their own people, which neglected, they incurred their grievous diſpleaſure. Thus as the Moabites and their confederates were under a perſuaſion, that they could bring anger upon Iſrael from Jehovah, by ſeducing them from his inſtituted worſhip; ſo they might think themſelves no leſs liable to the reſentment of *Chemoſh Peor*, or ſome other of their own gods, had they adopted the Jewiſh modes and object of worſhip, and abandoned their own. See *Le Clerc*.

17 *Kill every male among the little ones*,] Had the male children been ſpared, they might have proved dangerous one day to the Jewiſh commonwealth, by attempting to recover their liberty and conquered country; whereas nothing was to be feared from the female. See *Le Clerc*.

Kill every woman that hath known man,] i. e. All the women who were either married, or had proſtituted themſelves to men. Or rather, every woman that is adult and marriageable. For theſe, by their lewdneſs, had been moſt inſtrumental in enticing the Iſraelites to idolatry; in which they were ſo confirmed, that there was no hope of reclaiming them. On the contrary, had they been ſaved alive, they would have been apt to poiſon the minds of the Iſraelites with their ſuperſtitions. Thus the guilt of this people was ſo highly aggravated, that it was thought proper, for example's ſake, to puniſh them more ſeverely than other nations with whom they were at war, tho' not ſo heavily as thoſe of Canaan. We find, in after-times the like execution performed upon one of the cities of Iſrael, upon an high contempt of public authority, *Judg.* xxi. 11. See *Pat.*

18 *All the women children that have not known a man—keep alive*,] Being young, there was ſome hope they might be reformed from idolatry, and become proſelites to the true religion. See *Pat.*

For yourſelves,] To be ſold as ſlaves to any other nation, or to be kept as ſervants; or, in caſe they turned proſelites, to marry with themſelves after the preparations required, *Deut.* xxi. 11, 12, &c.

19 *Do ye abide without the camp ſeven days, whoſoever hath killed any perſon, and whoſoever hath touched any ſlain purify yourſelves*,] The whole army were to ſtay without the camp ſeven days; and ſuch of them as had ſtained their hands with blood, or touched a dead body, were to purify themſelves by the water of ſeparation, *ch.* xix. 9. For tho' it was lawful to kill men in a juſt war, yet becauſe of the common affinity that ſubſiſts between all mankind, and to preſerve ſentiments of humanity, it was thought fit and decent to oblige all who had ſhed blood, as well as thoſe who had touched the ſlain, to undergo a purification, before they were admitted to free converſation, and to perform acts of public worſhip. (A)

21 And Eleazar the prieſt ſaid unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moſes; 22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead, 23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water. 24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

EXPOSITION.

21 *And Eleazar the prieſt ſaid—this is the ordinance of the law*,] i. e. This is a law to be obſerved hereafter by all who go to war. The law before was, that he who touched a dead body ſhould be purified with water, but nothing hitherto had been ſaid of him who killed a man in war.

23 *Ye ſhall make it go through the fire, and it ſhall be clean*,] The two great inſtruments of purification are *fire* and *water*, the former for metals, and ſuch like ſolid bodies; the other for ſuch things as could not endure the fire. It has been obſerved before on *Gen.* xxxv. 2. that purifying by water was a rite of the earlieſt antiquity. And the uſe of fire in purification appears to have been not much leſs ancient. Hence Ho-

NOTES.

(A) In order to inſpire an uncommon dread and horror of bloodſhed, it appears to have been a very ancient cuſtom amongſt moſt nations, to appoint certain purifications even in the caſe of taking away a man's life innocently, ſuch as killing our enemies, or accidental manſlaughter. It was the cuſtom, particularly on ſuch occaſions, to waſh their hands in water, εις καθαρσιν μιασματος, for the purification of the defilement. So Homer makes Hector declare himſelf unfit for performing any offices of divine worſhip before he was purified:

Ill fits it me, with human gore diſtain'd,
To the pure ſkies theſe horrid hands to raiſe,
Or offer heav'ns great fire polluted praiſe.
POPE, Il. vi.

And Virgil makes his Æneas ſay the ſame thing:

Me bello è tanto digreſſum & cæde recenti
Attractare nefas, donec me flumine vivo
Abluero——— Æn. ii.

It was upon this account that the manſlayer, who had involuntarily ſhed blood, was forced to fly his country, and repair to one of the cities of refuge, *Num.* xxxv. And for the ſame reaſon David was not allowed to build the temple of God, becauſe he had been a man of war, and had ſhed much blood, 1 *Chro.* xxviii. 3. Και γαρει νομιμοι αι κατ εχθρων σφαγαι, &c. For though it be lawful to put our enemies to death, yet whoever ſheds the blood of his fellow-creatures, though juſtly, though in ſelf-defence, is believed to have contracted ſome defilement, upon account of that common relation which is between all mankind, who have one and the ſame original. *Philo de Vita Moſis.* See *Grotius de Jure B. & P. L.* II. *c.* 24. *n.* 10.

mer

mer makes Ulyſſes call for ſulphur and *fire* to fume the houſe wherein the riotous ſuitors had been killed. The natural reaſon why fire is proper for that uſe, is aſſigned by Ovid:

Omnia jungat edax ignis, vitiumque metalli excoquit. Faſt. *l.* iv.

We may obſerve it is only ſaid, go through the fire, not that it ſhould be melted in the fire, for that might have deſtroyed many precious veſſels, the worth whereof conſiſts not only in the matter, but in the form. An. ante C. 1452.

24 *Ye ſhall waſh your clothes on the ſeventh day,*] See on *ch.* xix. 8, 9.

25 And the LORD ſpake unto Moſes, ſaying, 26 Take the ſum of the prey * that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation: 27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation. 28 And levy a tribute unto the LORD of the men of war, which went out to battle: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep. 29 Take *it* of their half, and give it unto Eleazar the prieſt, for an heave-offering of the LORD. 30 And of the children of Iſraels half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the † flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD. 31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

* Heb. *of the captivity.*

† Or, *goats.*

EXPOSITION.

26 *Take the ſum of the prey—both of man and of beaſt,*] But the goods and money called the *ſpoil*, ver. 12. is not ordered to be divided, the warriors are allowed to keep it entirely to themſelves. But they make a voluntary oblation thereof *ver.* 50, 53.

27 *And divide the prey into two parts, between them—who went out to battle, and between all the congregation.*] By this partition a far larger ſhare in proportion was given to the warriors, who were but *twelve thouſand*, than to the reſt of their brethren, who were near ſix hundred thouſand. Which was but juſt, for they had hazarded their lives, which the others had not; yet they enjoyed ſome fruit of their brethren's labours, becauſe they ſeem to have been ready to fight as well as the others, *ver.* 3. and it was a common cauſe. See *Pat.*

28 *A tribute unto the Lord—one ſoul of five hundred,*] This was an acknowledgment that they owed their ſucceſs to God, who was their peculiar ſovereign. *The Lord's tribute of men*, was not that they ſhould be ſlain in ſacrifice, as ſome have abſurdly imagined; but they were a tribute or donation, which was for the uſe of the prieſts and Levites, to be employed by them as their miniſters and ſervants; i. e. they were to the tribe of Levi, what the reſt of the captives were to the other tribes. See *Sykes's Connect. of Nat. and Rev. Religion, ch.* xiii.

29 *Give it unto Eleazar the prieſt, for an heave-offering of the Lord,*] The men which made part of this tribute, were a *heave-offering* to the Lord, as well as the reſt of the prey, *ver.* 26, 27, 28. and this ſome have fooliſhly alledged as an inſtance of human ſacrifices amongſt the Jews. The *heave-offering* or *teruma* was not *burnt* or conſumed upon the altar, but after certain rites of conſecration, it was allotted for the ſervice of the prieſts and their families, or for other ſacred uſes. See *Num.* xviii. 19. compared with *Ex.* xxix. 27.

30 *Of the children of Iſrael's half, thou ſhalt take one portion of fifty,*] The congregation not having hazarded their lives, are enjoined to part with ten times as much as thoſe who went to battle; and in ſuch a proportion as the number of them that went to battle held to the whole congregation, which was about the fiftieth part: for that is the proportion between the 12000 men of war and the whole congregation, which made up the number of 600000 and upwards, *ch.* xxvi. See *Kidder.*

32 And the booty *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep, 33 And threeſcore and twelve thouſand beeves, 34 And threeſcore and one thouſand aſſes, 35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

EXPOSITION.

32 *And the booty, being the reſt of the prey,*] i. e. Beſides what was neceſſarily ſpent for their ſubſiſtence during the war, and while they lay out of the camp, *ver.* 19.

Six hundred thouſand and ſeventy thouſand and five thouſand ſheep,] It appears from this and the following verſes to have been both a populous and fertile country. The ſum total of the divided booty was as follows:

Sheep - - -	675000
Neat cattle - -	72000
Aſſes - - -	61000
Virgins and young girls - -	32000

36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five

An. ante C. 1452. hundred ſheep; 37 And the LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen. 38 And the beeves *were* thirty and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve. 39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one. 40 And the perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons. 41 And Moſes gave the tribute *which was* the LORDS heave-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

EXPOSITION.

36 *And the half, &c.*] The ſoldiers ſhare or half of the foreſaid booty was,

Sheep - - -	337500
Neat cattle - -	36000
Aſſes - -	30500
Virgins and girls - -	16000

37 *And the Lord's tribute of the ſheep was ſix hundred and threeſcore and fifteen,*] Out of which laſt ſums the ſtated proportions preſented to God, and given to the *high-prieſt*, for himſelf and the other prieſts, were,

Sheep - - -	675
Neat cattle - -	72
Aſſes - - -	61
Virgins and girls - -	32

which is exactly one in five hundred, out of this half of the booty, as is ordered *ver.* 28.

42 And of the children of Iſraels half, which Moſes divided from the men that warred, 43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep, 44 And thirty and ſix thouſand beeves, 45 And thirty thouſand aſſes and five hundred, 46 And ſixteen thouſand perſons) 47 Even of the children of Iſraels half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moſes.

EXPOSITION.

42 *And the children of Iſrael's half, &c.*] In like manner, the other half belonging to the people had its tythe ſet out for the Levites, in the proportion of one in fifty, as preſcribed *ver.* 30.

48 And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes: 49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our * charge, and there lacketh not one man of us. 50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the LORD.

* Heb. *hand.*

† Heb. *found.*

EXPOSITION.

48 *The officers which were over thouſands, &c.*] After their return from the war, the officers of the army made a muſter of the ſoldiery, to ſee what numbers they had loſt. Here are three kinds of officers diſtinguiſhed; 1. Thoſe who had the command of ſeveral thouſands, as the general and lieutenant-generals: 2. Thoſe who were over a thouſand men each, as our colonels: 3. Centurions or captains. See *Le Clerc.*

49 *There lacketh not one man of us.*] A wonderful victory; which ſhews the enemy to have been ſeized with a pannic from God, which made them inſtantly turn their backs, without ſo much as ſtriking a ſtroke againſt the Iſraelites. See *Pat.*

50 *We have therefore brought an oblation for the Lord,*] Finding, to their great joy and ſurprize, that not a ſingle man was miſſing of the whole twelve thouſand, they unanimouſly reſolved, out of the free plunder, to make a voluntary offering to God, for the ſervice of religion. This they did according to the piety of ancient times, *Gen.* xiv. 20. and as was practiſed in after ages, 2 *Sam.* viii. 11, 12. 1 *Chro.* xxvi. 26, 27, 28.

Chains,] Ornaments of their arms, or which were wore about their necks.

And bracelets,] Ornaments about their wriſts, *Gen.* xxiv. 47. *Ezek.* xvi. 11.

Ear-rings,] We follow the Syrian verſion, which ſeems agreeable to the ſenſe of the word elſewhere, particularly *Ezek.* xvi. 12. where *hagilim* plainly ſignifies *jewels for the ear.*

And tablets,] See on *Ex.* xxxv. 22.

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels. 52 And all the gold of the * offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels. 53 (*For* the men of war

* Heb. *heave-offering.*

war * had taken ſpoil, every man for himſelf) 54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the LORD. An. ante C. 1452.

* Read, *Had reſerved the ſpoil for himſelf.*

EXPOSITION.

52 *Sixteen thouſand ſeven hundred and fifty ſhekels,*] About five talents and an half, for three thouſand ſhekels make a talent. See on *Ex.* xxv. 39. which amounts to about twenty-ſeven thouſand nine hundred and nineteen pounds ſterling.

53 *For the men of war had taken ſpoil, every man for himſelf,*] It ought to be tranſlated, *Had taken the ſpoil, every man for himſelf*; i. e. there was no diviſion made of this part of the booty, viz. the money and goods, between the men of war and the people, *ver.* 26. but they kept it entirely to themſelves. See *Pat.*

54 *And brought it into the tabernacle—for a memorial—before the Lord.*] As a teſtimony of their gratitude to God for this ſignal victory, and as a monument of the mercy of God, in preſerving their number entire.

CHAP. XXXII.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle; 2 The children of Gad, and the children of Reuben, came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying, 3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon; 4 *Even* the country which the LORD ſmote before the congregation of Iſrael, *is* a land for cattle, and thy ſervants have cattle. 5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan. 6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here? 7 And wherefore * diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them? 8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land. 9 For when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them. 10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying, 11 Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not † wholly followed me: 12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the LORD. 13 And the LORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the LORD was conſumed. 14 And, behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the LORD toward Iſrael. 15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people.

* Heb. *break.*

† Heb. *fulfilled after me.*

EXPOSITION.

1 *Now the children of Reuben and the children of Gad had a very great multitude of cattle, &c.*] The countries lately taken from the two Amorite princes, Sihon and Og, (*ch.* xxi. 24, &c.) being, by divine appointment, allowed to be inhabited by the Iſraelites, as well as the land of Canaan itſelf; and their ſoil and ſituation being convenient for breeding and grazing cattle; as the Reubenites and Gideonites were, of all the Iſraelites, the greateſt dealers in that way, and had the largeſt ſtock of cattle; the heads of thoſe two tribes preferred a petition to Moſes, as he ſat in full council of the high-prieſt and chief magiſtrates, repreſenting to him how proper a ſituation this would be for them; and praying that they might therefore be admitted to have their lots on that ſide of Jordan where they then were, (i. e. on the eaſt ſide of Jordan) and not in any part beyond it. See *Pyle.*

The land of Jazer,] Which was lately taken from the Amorites, *ch.* xxi. 32. See there.

And the land of Gilead,] As that branch of mount Lebanon, which bounded Canaan on the north eaſt, was peculiarly called mount Hermon; ſo that other branch of it, which ſtretched ſouthward from mount Hermon along the eaſtern coaſt of

An. ante C. 1452. of the country on the eaſt ſide of Jordan, is in ſcripture denoted by the name of mount Gilead, for the reaſon aſſigned *Gen.* xxxi. 48. See *Wells Geog.* Thus this country is bounded by mount Hermon on the north, the river Jabbok on the ſouth, and Jordan on the weſt.

That behold, the place was a place for cattle,] For in this country was Baſhan famed for breeding large and fat oxen, *Deut.* iii. 12, 13. with *Pſ.* xxii. 12. *Deut.* xxxii. 14. The mountainous parts of Gilead were no leſs famous for breeding goats, *Cant.* iv. 1. See *Pat.* From this aptneſs of the ſoil for paſture, the peace and plenty which the people of God enjoy under the peculiar care of providence, is compared to their feeding in Baſhan and Gilead, *Jer.* l. 19. *Mic.* vii. 14. See *Ainſw.*

3 *Ataroth and Dibon,*] Theſe were places in the country of Sihon, on the eaſt ſide of Jordan. There was alſo an Ataroth within the land of Canaan, whereof ſee *Joſ.* xvi. 2, 5, 7.

And Nimrah,] Called *Beth-Nimrah, ver.* 36. *Joſ.* xiii. 27. which, according to Bochart, ſignifies *domus pardorum*, an habitation of leopards; probably from its neighbourhood to thoſe mountains which leopards frequented. For we find mention in thoſe parts of *the mountains of leopards*, *Cant.* iv. 8. See *Hieroz. L.* III. *c.* vii. We may obſerve, in general, that it is uſual, in Hebrew, to cut off the former part of proper names, as Salem for Jeruſalem, *Pſ.* lxxvi. 2. Lehi for Ramath-Lehi, *Judg.* xv. 17, 19.

And Heſhbon,] The principal city of Sihon, king of the Amorites, *ch.* xxi. 26, 27, 28. It was given to the Reubenites, xxxii. 37.

And Shebam,] Called alſo Shibmah, *ver.* 38. and *Sibmah, Iſ.* xvi. 8, 9. *Jer.* xlviii. 32. where it appears to have been a place famous for vines, and in the days of Jeremiah was fallen into the hands of the Moabites, as were Heſhbon and Elealeh. See *Pat.*

And Nebo,] See *ver.* 38.

And Beon,] Thought to be the ſame that is called *Baal-meon, ver.* 38. and *Beth-meon, Jer.* xlviii. 23. See *Le Clerc.*

4 *Which the Lord ſmote,*] i. e. Whoſe inhabitants we, by God's peculiar aid, routed and deſtroyed. See *Deut.* ii. 33. compared with the hiſtory of this victory, *Num.* xxi.

7. *Wherefore diſcourage ye the heart of the children of Iſrael, &c.*] Moſes ſeems to have ſuſpected, that mere cowardice, and a vile love of eaſe, made them deſire to ſtay where they were; which ill example might diſhearten the reſt of their brethren.

8 *Thus did your fathers,*] You are acting the part of your predeceſſors the ſpies, who diſcouraged the reſt of the people by their fears. See on *ch.* xiii. 28, 29, 31.

9 *They went up unto the valley of Eſhcol,*] i. e. They went on 'till they came to the valley of Eſhcol, *ch.* xiii. 21, 23.

10 *And the Lord's anger was kindled, &c.*] *Ch.* xiv. 21, 28, &c. Thus Moſes adviſed them to remember what they were likely to bring upon themſelves, by imitating the mutinous, cowardly, and diſtruſtful ſpirit of their predeceſſors.

11 *Surely none of the men—ſhall ſee the land,*] Heb. *If thoſe men—ſhall ſee.* 'Tis in the form of an oath of the ſtrongeſt import; as if God had ſaid, *If I live none of thoſe men ſhall ſee the land.*

12 *Caleb the ſon of Jephunneh the Kenezite,*] 'Tis alledged that Caleb's father's name was Kenaz as well as Jephunneh; becauſe Othniel's father was Kenaz, and Othniel is called Caleb's brother, *Joſ.* xv. 17. *Jud.* i. 13. iii. 9. and that on this account Caleb is called a Kenezite. But on the other hand it is objected, that Caleb is no where called the ſon *Kenaz*, but always of *Jephunneh*, even where Othniel is juſt before called the ſon of Kenaz, 1 *Chro.* iv. 13, 15. nor is Othniel any where called the ſon of Jephunneh, but always of Kenaz. Beſides, we read, *Joſ.* xv. 17. that Othniel married Caleb's daughter, which, by the law of Moſes was utterly unlawful. Therefore it is moſt probable that Kenaz was ſome common anceſtor, both of Caleb and Othniel; from whom Othniel's father took alſo his name. Accordingly we find Jephunneh called a Kenezite, *Joſ.* xiv. 14. See *Pat.*

13 *And he made them wander in the wilderneſs forty years, until, &c.*] *Ch.* xiv. 31. and xxvi. 64, 65.

14 *Ye are riſen up in your fathers ſtead,*] i. e. Ye imitate the unbelieving ſpies, and act from diſtruſt of God's power, and veracity, to make good his promiſe of ſettling Iſrael in the land of Canaan. See on *ver.* 8.

15 *And ye ſhall deſtroy all this people,*] Who following your example, will refuſe to go over Jordan, to take poſſeſſion of Canaan, and ſo be left by God to periſh in the wilderneſs.

16 And they came near unto him, and ſaid, We will build ſheep-folds here for our cattle, and cities for our little ones. 17 But we our ſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land. 18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance: 19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

EXPOSITION.

17 *We—will go ready armed before the children of Iſrael,*] i. e. We are all of us ready to go, as many as ſhall be thought neceſſary. Accordingly we find that forty thouſand of them went over with their brethren, ready armed for war, to the plains of Jericho, *Deut.* iii. 18. *Joſ.* iv. 12.

Our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land,] By the inhabitants of the land we are to underſtand, ſuch of the Amorites as had ſaved themſelves by flight, and who would watch all opportunities of ſeeking to reinſtate themſelves in their loſt poſſeſſions.

18 *We will not return until, &c.*] They ſhewed both faith in God, and love to their brethren, thus to go in the front of the battle, and generouſly riſque their lives againſt ſuch powerful enemies, without any farther benefit to themſelves, leaving their weak families behind them to the divine protection. See *Ainſw.*

20 And

20 And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the LORD to war, 21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, 22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion before the LORD. 23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin will find you out. 24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth. 25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth. 26 Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead. 27 But thy ſervants will paſs over, every man armed for war, before the LORD to battle, as my lord ſaith.

An. ante C. 1452.

EXPOSITION.

20 *If ye will go armed before the Lord,*] *Before the Lord*, i. e. before the ark, which was the ſymbol of the Divine Preſence. For theſe two tribes, Reuben and Gad, together with Simeon, marched immediately before the ſanctuary, *ch.* ii. 14, 17. x. 18, 21. So that here Moſes requires them only to hold their uſual place, when they went to the war againſt the Canaanites; which accordingly they did, *Joſ.* iv. 11, 12, 13.

21 *And will go all of you,*] i. e. All of you be ready to go. See *ver.* 17. They were in all above an hundred thouſand men, able to bear arms, reckoning the half-tribe of Manaſſeh to the tribes of Gad and Reuben, whereof not above forty thouſand marched into Canaan, as was ſaid before; ſo that the far greater number of them was left to defend their wives and children.

Until he hath driven out his enemies from before him,] To encourage them to fight, he repreſents the idolatrous Canaanites as the enemies of *Jehovah*, who would therefore interpoſe in their behalf.

Your ſin will find you out,] i. e. The puniſhment of your ſin will ſurely overtake you.

28 So concerning them Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael: 29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battle before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion: 30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan. 31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the LORD hath ſaid unto thy ſervants, ſo will we do. 32 We will paſs over armed before the LORD into land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

EXPOSITION.

28 *So—Moſes commanded, &c.*] The two tribes having repeated their ſolemn promiſe to ſtand by the conditions on which they were offered to have a ſettlement in Gilead, Moſes nominated them for poſſeſſors and inhabitants of the aforeſaid countries, upon ſuppoſal of their punctual performance of the terms propoſed; and gave it in charge to the *high-prieſt*, to Joſhua his ſucceſſor elect, and to the whole magiſtracy, to ſee it put in execution.

30 *If they will not paſs over with you armed, they ſhall have poſſeſſion among you in the land of Canaan,*] i. e. If they will not fulfil theſe promiſes, namely, that a certain number of them in arms will paſs over Jordan with the reſt of the Iſraelites, to aſſiſt them in conquering Canaan, then they ſhall have no ſettlement in Gilead, but their whole tribes be obliged to go over Jordan, and ſo be upon the ſame footing with the other tribes who are to have poſſeſſions in that land.

32 *On this ſide Jordan,*] They were now in the land of Gilead, ſo the eaſt ſide of Jordan was in reſpect of them *on this ſide Jordan*; but when they were in Canaan, it was *on that ſide Jordan*.

33 And Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about. 34 And the children of Gad built Dibon, and Ataroth, and Aroer, 35 And Atroth, Shophan, and Jaazer, and Jogbehah, 36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep. 37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim.

Ann. ante C. 1452.

38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and * gave other names unto the cities which they builded.

* Heb. *they called by names the names of the cities.*

EXPOSITION.

33 *And Moſes gave unto them—the kingdom of Sihon, &c.*] Not an abſolute grant, but a conditional one, if they did as they promiſed, *ver.* 29, *&c.*

And unto half the tribe of Manaſſeh, &c.] The whole territory being more than ſufficient for the children of Dan and Reuben, the half tribe of Manaſſeh is ordered to have a ſettlement along with them. The reaſon why it was given to them, was becauſe they had diſpoſſeſſed the Amorite, and ſo had a fairer pretence to it than others. See *ver.* 39. and *Joſ.* xvii. 1.

34 *And the children of Gad built Dibon, &c.*] i. e. They repaired and fortified theſe towns, for they were built before, but deſolated by the war, *Deut.* ii. 34, 35. So we muſt alſo explain *ver.* 37.

36 *Beth-nimrah,*] See *ver.* 3.

37 *And Kirjathaim,*] See on *Gen.* xiv. 5.

38 *And Nebo,*] A city near Dibon and Kirjathaim, as appears from *Jer.* xlviii. 1. who mentions it when it was fallen again into the hands of the Moabites. *Nebo* imports *prophecy* or *divination*, which name is thought to have been given to the place becauſe the Moabites had there built a temple and oracle to one of their gods, probably the ſame who is called Nebo, *Iſ.* xlvi. 1. See *Pat.*

And Baal-meon,] Another place where it is likely Baal was worſhipped. It is called *Beth-Baal-meon*, Joſ. xiii. 17. i. e. the houſe or temple of Baal-meon.

The names being changed.] The Iſraelites might judge it proper to change the names of theſe places, in order to aboliſh all footſteps of idolatry in the country. Yet we find them ſtill called by their ancient names, *Joſ.* xiii. 17. *Ezek.* xxv. 9. *Iſ.* xv. and xvi.

And gave other names to the cities which they builded,] Heb. *They called by names the cities which they builded.* Le Clerc renders it, *They called by their former names the other cities*; i. e. they only changed the names of theſe before-mentioned, but retained the ancient names of the other cities which they repaired.

39 And the children of Machir the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it. 40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein. 41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair. 42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

EXPOSITION.

40 *And Moſes gave Gilead unto Machir,*] i. e. To the family or poſterity of Machir, as in *ver.* 39. for he himſelf, being the ſon of Manaſſeh, muſt have been dead long ago. He gave *Gilead*, i. e. half of mount Gilead, for the other half was given to the ſons of Reuben and Gad, *Deut.* iii. 12, 13. As theſe two tribes and an half were the firſt that had their inheritance aſſigned them, ſo they were the firſt that for their idolatry were carried captives out of their land, 1 *Chro.* v. 25, 26. Their early defection from the true Religion, might partly be owing to their being ſituated at ſo great a diſtance from the place of public worſhip.

41 *And Jair the ſon of Manaſſeh*] One of the poſterity of Manaſſeh by the mother's ſide, for he was the grandſon of Gilead, the ſon of Machir, by his daughter, 1 *Chro.* ii. 21, 22. but his father was of the tribe of Judah. It ſeems he had joined with the children of Machir in their expedition againſt Gilead, and being ſucceſsful, had his inheritance among them.

And called them Havoth-jair.] i. e. *The villages or habitations of Jair.*

42 *And Nobah*] Some eminent perſon, who probably accompanied Jair in the foreſaid expedition.

CHAP. XXXIII.

THESE *are* the journeyings of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron. 2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journeys according to their goings out.

EXPOSITION.

1 *Theſe are the journeyings of the children of Iſrael,*] As the peculiar providence of God remarkably appears in the protection and miraculous preſervation of the Iſraelites, from the time they departed out of Egypt, till they came to the borders of Canaan; ſo Moſes was particularly commiſſioned to preſerve the hiſtory and narration of them for the benefit of poſterity. In execution of which commiſſion he here recapitulates the principal ſtages of this long journey, and ſets them all before the Reader in one view, that thoſe who would take the pains to examine things

things might be ſatisfied by what a train of miracles ſuch a multitude of people were fed every day, for forty years together, in a barren and inhoſpitable deſart, *Jer.* ii. 6. *Deut.* xxix. 6. *Pat.* See *Maimon. More Nev. p.* iii. *c.* 50.

2 *And Moſes wrote their goings out,*] i. e. *Their marches.* He mentions, however, only thoſe places where they encamped for ſome time, paſſing by others where they only halted a little for refreſhment.

According to their journies, by the commandment of the Lord.] Theſe words may well refer both to their journeyings, which were directed by God, *Ex.* xiii. 21. xiv. 2. and to Moſes's deſcription of them in this place, which tended to the rendring the hiſtory the more credible, and to perpetuate the memory of God's miraculous works and ſpecial providence. *Kidder.* An. ante C. 1452.

3 And they departed from Rameſes in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover, the children of Iſrael went out with an high hand in the ſight of all the Egyptians. 4 (For the Egyptians buried all *their* firſt-born, which the LORD had ſmitten among them: upon their gods alſo the LORD executed judgments) 5 And the children of Iſrael removed from Rameſes, and pitched in Succoth. 6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs. 7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol. 8 And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

EXPOSITION.

3 *They departed from Rameſes,*] See on *Ex.* i. 11. and xii. 37.

In the firſt month, &c.] See on *Ex.* xii. 2.

Went out with an high hand,] See *Ex.* xiv. 8.

4 *For the Egyptians buried all their firſt-born,*] They were ſo terrified with the ſudden death of their firſt-born, that they preſſed the Iſraelites to be gone, *Ex.* xii. 33. And they were ſo employed in mourning for them, and giving them decent burial, that they thought not of purſuing the Iſraelites till ſome days after.

Upon their gods alſo, &c.] See *Ex.* xii. 12. xviii. 11. 2 *Sam.* vii. 23.

5 *And pitched in Succoth,*] Where the firſt-born Iſraelites were ordered to be conſecrated to God, *Ex.* xii. 37. xiii. 1.

6 *And pitched in Etham,*] Where the cloud of glory firſt appeared for their direction and defence. See *Ex.* xiii. 20.

7 *From Etham, and turned again unto Pi-hahiroth,*] The ſtraits between the mountains where the Egyptians thought them ſhut in, *Ex.* xiv. 2.

8 *They departed from Pi-hahiroth, and paſſed through the midſt of the ſea,*] See on *Ex.* xiv. 23.

And went three days journey in the wilderneſs of Etham,] The ſame that is called *the wilderneſs of Shur*, Ex. xv. 22.

And pitched in Marah,] Where God performed for them a new miracle, in making the bitter water ſweet, *Ex.* xv. 23, 25.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there. 10 And they removed from Elim, and encamped by the Red ſea. 11 And they removed from the Red ſea, and encamped in the wilderneſs of Sin. 12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah. 13 And they departed from Dophkah, and encamped in Aluſh. 14 And they removed from Aluſh, and encamped at Rephidim, where was no water for the people to drink.

EXPOSITION.

9 *They removed from Marah, and came unto Elim,*] The pleaſant and ſhady ſpot mentioned *Ex.* xv. 27.

10 *And encamped by the Red-ſea,*] Not by the part where they lately came out of it, but more ſoutherly towards the Arabian deſart. This ſtation is omitted in *Exodus.*

11 *From the Red-ſea—and encamped in the wilderneſs of Sin.*] Where the manna firſt began to fall, *Ex.* xvi. 1.

13 *And they departed from Dophkah, and encamped in Aluſh,*] Neither of theſe ſtations is mentioned in *Exodus*, nothing remarkable, as is ſuppoſed, having fallen out in thoſe places.

14 *They removed from Aluſh, and encamped at Rephidim,*] See *Ex.* xvii. 1. Several remarkable things happened at this place, which are there recorded.

15 And they departed from Rephidim, and pitched in the wilderneſs of Sinai. 16 And they removed from the deſert of Sinai, and pitched at * Kibroth-hattaavah. 17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth. 18 And they departed from Hazeroth, and pitched in

* That is, *the graves of luſt.*

An. ante C. 1452. in Rithmah. 19 And they departed from Rithmah, and pitched at Rimmon-parez. 20 And they departed from Rimmon-parez, and pitched in Libnah. 21 And they removed from Libnah, and pitched at Riſſah. 22 And they journeyed from Riſſah, and pitched in Kehelathah. 23 And they went from Kehelathah, and pitched in mount Shapher. 24 And they removed from mount Shapher, and encamped in Haradah. 25 And they removed from Haradah, and pitched in Makheloth. 26 And they removed from Makheloth, and encamped at Tahath. 27 And they departed from Tahath, and pitched at Tarah. 28 And they removed from Tarah, and pitched in Mithcah. 29 And they went from Mithcah, and pitched in Haſhmonah. 30 And they departed from Haſhmonah, and encamped at Moſeroth. 31 And they departed from Moſeroth, and pitched in Bene-jaakan. 32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad. 33 And they went from Hor-hagidgad, and pitched in Jotbathah. 34 And they removed from Jotbathah, and encamped at Ebronah. 35 And they departed from Ebronah, and encamped at Ezion-gaber. 36 And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which *is* Kadeſh. 37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

EXPOSITION.

15 *They departed from Rephidim, and pitched in the wilderneſs of Sinai,*] See *Ex.* xix. 1, 2. Here they arrived about forty-ſeven days after they left Egypt, and ſtaid almoſt a year, receiving the laws contained in *Exodus*, *Leviticus*, and the firſt twelve chapters of *Numbers*.

16 *From the deſert of Sinai—pitched at Kibroth-hattaavah,*] Where ſuch numbers were deſtroyed for deſpiſing the manna and luſting after fleſh, *Num.* xi. 33, 34. therefore was the place called *Kibroth-hattaavah*, or *the graves of luſt*.

17 *From Kibroth-hattaavah, and encamped at Hazeroth,*] *Num.* xi. 35. where Miriam was puniſhed for her envy againſt Moſes, *Num.* xii. 1—10.

18 *At Rithmah,*] This place is not mentioned in Exodus, but it appears from *ch.* xii. 16. to have been in the wilderneſs of Paran, not far from Kadeſh-Barnea, *ch.* xiii. 26.

19 *Rimmon-Parez.*] This and the following ſtages are no where elſe mentioned, but ſeem to have been all in the wilderneſs of Paran before ſpoken of.

31 *They departed from Moſeroth, and pitched in Bene-Jaakan,*] In *Deut.* x. 6. Moſes ſays, on the contrary, that *they took their journey from Beeroth of the children of Jaakan to Moſera.* But it is no wonder if, in this tedious wilderneſs, they wandered backward and forward from *Bene-Jaakan* to *Moſeroth*, and from Moſeroth back again *to Bene-Jaakan.* See *Pat.* Or we may ſuppoſe the words tranſpoſed by the error of tranſcribers.

32 *From Bene-Jaakan—and encamped at Hor-hagidgad,*] i. e. The hole of *Gidgad.* This place is alſo called *Gudgodah*, *Deut.* x. 7.

33 *In Jotbathah,*] Called *Jotbath*, *Deut.* x. 7.

35 *And encamped at Ezion-gaber,*] A ſea-port town, ſituated on the Red-Sea, in the land of Edom, near to Arabia Felix, *Deut.* ii. 8. 2 *Chro.* viii. 17. 1 *Kings* ix. 26. xxii. 48. All the encampments from ver. 16. to this place, were wanderings backward again toward the Red Sea, for thirty eight years together.

36 *And pitched in the wilderneſs of Zin,*] Upon the borders of Edom or Idumea, *ch.* xx. 8, 14, 16.

Which is Kadeſh,] That is, it was at Kadeſh where they pitched. There was a twofold Kadeſh, viz. Kadeſh-Barnea, which was the fifteenth ſtation, *ver.* 18. and in the ſouth of Canaan, *ch.* xxxiv. 4. Again, there was Kadeſh in the wilderneſs of Zin, of which mention is made here. This lay towards Ezion-gaber, and the Red Sea. See *Kidder.*

37 *And pitched in mount Hor.*] *Ch.* xx. 22.

38 And Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month. 39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor. 40 And king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

EXPOSITION.

38 *And Aaron—went up into mount Hor, &c.*] *Deut.* xxxii. 50. Here the Jews have an obſervation, which is of a piece with the reſt, that (becauſe it is ſaid of Aaron and Moſes they died (*al-pi*) *at the mouth of the Lord*) the Lord ſnatched their ſouls out of their bodies with a kiſs. But Maimonides gives their words an ingenious turn, making their meaning to be, that *they expired with the tranſcendent pleaſure of divine love.* *More Nev.* p. III. c. 51. See *Pat.*

39 *And Aaron was an hundred and twenty and three years old, when he died,*] He was juſt eighty and three years old when he and Moſes firſt went with a meſſage to Pharaoh, *Ex.* vii. 7. ſince which time forty years were elapſed.

40 *King Arad the Canaanite,*] See on *ch.* xxi. 1.

41 And

41 And they departed from mount Hor, and pitched in Zalmonah. An. ante C. 1452.
42 And they departed from Zalmonah, and pitched in Punon. 43 And they departed from Punon, and pitched in Oboth. 44 And they departed from Oboth, and pitched in * Ije-abarim, in the border of Moab. 45 And they departed from Iim, and pitched in Dibon-gad. 46 And they removed from Dibon-gad, and encamped in Almon-diblathaim; 47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. 48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho. 49 And they pitched by Jordan from Beth-jeſimoth, *even* unto † Abel-ſhittim, in the plains of Moab.

* Or, *heaps of Abarim.*

† Or, *the plains of Shittim.*

EXPOSITION.

41 *And pitched in Zalmonah,*] It is ſaid, *ch.* xxi. 4. they journeyed from *Hor* to compaſs the land of Edom; but we are not told where they pitched; which is here ſupplied. *Zalmonah* imports *an image*, perhaps becauſe the brazen ſerpent was here erected. See on *ch.* xxi. 9. and *Pat.*

43 *Oboth,*] See on *ch.* xxi. 10.

44 *In Ije-abarim,*] *Ch.* xxi. 11. The name ſignifies, *The heaps of Abarim*; ſo called, perhaps, from ſome heaps of ſtones which lay near mount *Abarim*, *ver.* 47. See *Pat.*

45 *They departed from Iim, and pitched in Dibon-Gad,*] It is ſaid, *ch.* xxi. 12. they removed from thence, and pitched in the valley of Zared, near which, probably, Dibon-gad was ſituated. Moſt interpreters take Dibon gad to be the ſame place that is called Dibon, *ch.* xxi. 3. and which fell to the poſſeſſion of the Gadites, *ch.* xxxii. 34. and is therefore called Dibon-gad, to diſtinguiſh it from another Dibon which fell to the Reubenites, *Joſ.* xiii. 17. But the context ſhews that this Dibon was on the ſouth ſide of Arnon, in the wilderneſs of Moab; whereas Dibon of the Gadites and Reubenites was on the north ſide of that river. See *Le Clerc.*

46 *In Almoth Diblathaim,*] Beyond the river Arnon, *ch.* xxi. 13. Where Moſes mentions ſeveral other places, in this neighbourhood, which it ſeems the Iſraelites juſt touched upon; but here he mentions only the ſtations where they encamped for ſome time.

47 *And pitched in the mountains of Abarim,*] Where Moſes was ordered to aſcend one of theſe mountains, and take a view of Canaan before he died, *ch.* xxvii. 12.

48 *And pitched in the plains of Moab,*] See on *ch.* xxii. 1.

49 *And they pitched by Jordan, from Beth-Jeſimoth,*] A place where there was probably a temple to ſome deity, for *Beth*, in compoſition, often ſignifies a temple. As *Beth-Peor*, *Beth-Aſtaroth*, *Beth-Baal-berith*, *Judg.* ix. 4. Perhaps *Jeſimoth* is the ſame with *Jeſhimon*, *ch.* xxi. 20.

Even unto Abel-Shittim,] Called ſimply Shittim, *ch.* xxv. 1. This was their forty-ſecond and laſt ſtation, before their entrance into Canaan, where we left them in the laſt tranſactions of this hiſtory.

50 And the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying, 51 Speak unto the children of Iſrael, and ſay unto them, When ye are paſſed over Jordan, into the land of Canaan; 52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places. 53 And ye ſhall diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it. 54 And ye ſhall divide the land by lot, for an inheritance among your families, *and* to the more ye ſhall * give the more inheritance, and to the fewer ye ſhall † give the leſs inheritance: every mans *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit. 55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them, *ſhall be* pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell. 56 Moreover, it ſhall come to paſs, *that* I ſhall do unto you, as I thought to do unto them.

* Heb. *multiply his inheritance.*

† Heb. *diminiſh his inheritance.*

EXPOSITION.

51 *Speak unto the children of Iſrael, &c.*] Being now ſhortly to paſs into the promiſed land, God commands Moſes to give the Iſraelites a general, but ſtrict notice, how they ſhould treat the idolatrous inhabitants of that country, as the inſtruments of his juſt providence, in the puniſhment of their long and incurable courſe of vice and wickedneſs, and for preventing their being tainted and miſled, by their vicious example, into any ſuperſtitious practices. Accordingly Moſes delivers this command unto them, *Deut.* vii. 1, 2.

52 *Ye ſhall drive out all the inhabitants, &c.*] They were to be entirely rooted out, that the Iſraelites might not be ſeduced by their abominable idolatries, *Ex.* xxiii. 33. *Deut.* xx. 16, 17, 18.

Deſtroy all their pictures,] 'Tis the ſame word which we render an image of ſtone, *Lev.* xxvi. 1.

An. ante C. 1452.

1. So we may underſtand by it, all thoſe images and repreſentations, of what materials ſoever they were wrought, which were worſhipped, or deſigned for ſuch an uſe. See on *Deut.* xvi. 22.

Pluck down all their high places,] Cut down the groves, and demoliſh the altars that ſtood on mountains and high places, which they thought approached nearer to their deities than the reſt of the earth. See on *Lev.* xxvi. 30. and *Deut.* xii. 2.

54 *And ye ſhall divide the land by lot,*] As they gradually conquered the country, they were to divide it amongſt their tribes, according to the rules and proportions before preſcribed them, *ch.* xxvi. 54, 55.

55 *Thoſe which ye let remain of them, ſhall be pricks in your eyes, and thorns in your ſides,*] i. e. Thoſe of them whom you ſhall ſuffer to continue in the land, through cowardice, and ſlothfulneſs, or friendſhip towards them, they ſhall be a great plague to you, and bring ſore calamities upon you. See *Ezek.* xxviii. 24. Joſhua intimated the ſame threatning to them before he died, *ch.* xxiii. 13. Of which an angel puts them in mind, *Jud.* ii. 3. And ſo it came to paſs, as we read there, *ver.* 14. and throughout that whole book. See *Pat.*

56 *I ſhall do unto you, as I thought to do unto them,*] i. e. Make you their ſlaves, as they were to ſeveral people, whom they ſerved many years, *Judg.* iii. 8, 14. vi. 2. Or it may ſignify, that they ſhould flee before them, and at laſt be expelled the land, by their means.

CHAP. XXXIV.

AND the LORD ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof) 3 Then your ſouth quarter ſhall be from the wilderneſs of Zin, along by the Coaſt of Edom, and your ſouth-border ſhall be the outmoſt coaſt of the ſalt-ſea eaſt-ward. 4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon. 5 And the border ſhall fetch a compaſs from Azmon unto the river of Egypt, and the goings out of it ſhall be at the ſea.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, ſaying, &c.*] A ſtrict charge having been given the Iſraelites, concerning the manner in which they ſhould treat the inhabitants, whoſe country they were now to poſſeſs, the next thing done, in this laſt ſtation, was to fix and deſcribe to them the bounds of the land, as God had promiſed it to Abraham; thereby to let them know where to ſtop their conqueſts, and keep them from invading or making any encroachments upon their neighbours. Moſes therefore deſcribed to them the ſeveral limits of Canaan in the following manner. See *Pyle.*

3 *Your ſouth quarter ſhall be from the wilderneſs of Zin,*] See *ch.* xx. 1. The ſouth bounds were to end at the laſt point of the *Salt* or *Dead Sea*, running by the borders of Idumea, to the moſt northern part of the river Nile, and ſo to the Mediterranean ſea weſtward; and along by the wilderneſs of *Zin*, meeting the eaſtern bounds towards the river Jordan.

Along the coaſt of Edom,] Which bordered upon this wilderneſs, *ch.* xx. 1, 14.

And your ſouth border ſhall be the utmoſt coaſt of the Salt Sea,] As far as the ſouth bay of the Salt Sea. See *Joſ.* xv. 2. The Salt Sea is otherwiſe called the *Dead Sea*, and in other authors *lacus Aſphaltites.* See on *Gen.* xiv. 3. Thus Moſes determines the boundary of Canaan, on the ſouth, to be Idumea and the deſerts of Arabia.

4 *From the ſouth to the aſcent of Akrabbim,*] Or to *Maaleh-Acrabbim*, as it is rendered, *Joſ.* xv. 3. which ſignifies *the mount of ſcorpions*; ſo called, as Bochart conjectures, from the multitude of ſcorpions found here. See *Deut.* viii. 15. and *Hieroz. P.* II. *L.* iv. *c.* 29. Hence that tract, adjoining to Idumea, is called Arabattine, *Mac.* v. 3. See *Pat.* and *Le Clerc.*

From the ſouth to Kadeſh-barnea,] Rather, ſhall extend on the ſouth to *Kadeſh-barnea*; viz. it ſhall extend weſtward by Kadeſh-barnea, &c. as far as the river of Egypt, *ver.* 5.

And ſhall go to Hazar-addar,] Or, to the village of Addar, as in the vulgate, which ſeems juſtified by *Joſ.* xv. 3. where it is ſimply called Adar.

5 *And the border ſhall fetch a compaſs from Azmon unto the river of Egypt,*] i. e. *To the Nile.* Not that the Jews did really extend their territories ſo far as the Nile; but thus far they were allowed to extend them.

And the goings out of it ſhall be at the ſea,] This border extended weſt as far as the Mediterranean ſea, called *ver.* 6. the great ſea.

6 And as for the weſtern border, you ſhall even have the great ſea for a border: this ſhall be your weſt border.

EXPOSITION.

6 *For the weſtern border, you ſhall have the great ſea.*] The weſtern border was the extremity of the Mediterranean ſea, from about the neareſt part of the Nile to as far as Zidon.

The

The Mediterranean ſea is called by the Hebrews *the great ſea*, in compariſon of the lake of *Geneſaret* and *Aſphaltites*, which they alſo called ſeas. An. ante C. 1452.

7 And this ſhall be your north border; from the great ſea, you ſhall point out for you mount Hor. 8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad. 9 And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north border.

EXPOSITION.

7 *You ſhall point out for you mount Hor,*] The north bounds reached from the north end of the Mediterranean, along by the mountains Libanus and Anti-libanus, as far as the two heads of the river Jordan, taking in the ſeveral towns, Hamath, Zedad, &c. By *Hor* here is not to be underſtood that mount where Aaron died, for that was on the ſouth of Canaan, whereas this was diametrically oppoſite on the north of it; and therefore by *Hor* in this place we are probably to underſtand Hermon, or ſome part of mount Lebanon, which bounded Canaan on the north; for we find Lebanon and Hermon joined with the entrance of Hamath, *Joſ.* xiii. 5. as mount Hor is here. Now Hermon was certainly a part of Lebanon, by ſome called Sirion, by others Shenir, *Deut.* iii. 9. and by others Sion, *Deut.* iv. 48. See *Pat.* and *Le Clerc.*

8 *Unto the entrance of Hamath,*] See on *ch.* xiii. 21.

9 *And the border ſhall go on to Ziphron,*] Another town in thoſe parts, of which there is no mention elſewhere in ſcripture. St. Jerom takes it for Zephirium in Cilicia.

And the goings-out of it ſhall be at Hazar-Enan,] Which Chytræus renders, *The village of the fountain*, viz. of Jordan, which took its riſe in that tract.

10 And ye ſhall point out your eaſt border from Hazar-enan to Shepham. 11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the * ſide of the ſea of Cinnereth eaſt-ward. 12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: this ſhall be your land with the coaſts thereof round about.

* Heb. *ſhoulder.*

EXPOSITION.

11 *And the coaſt ſhall go down from Shepham to Riblah,*] The eaſtern bounds ran from the head of Jordan along the whole courſe of that river, taking in the lake Cinnereth, or the ſea of Galilee or Tiberias, and ſo to the Dead-ſea, till it meets with the ſouth bounds in the borders of Edom. *Shepham* and *Riblah*, two places near Jordan, with which river the eaſtern limits went along. By *Shepham* ſome of the Jewiſh interpreters underſtand *Apamea*, a city of Meſopotamia; and by *Riblah*, *Daphne* of Syria, in the ſuburbs of Antioch. But Bochart ſhews that the land of Canaan never extended to theſe places, *Can. l.* i. *c.* 16.

On the eaſt ſide of Ain,] *Ain* ſignifies a *fountain*; ſo it may be rendered, *On the eaſt-ſide of the fountain*, viz. of Jordan, for that river had more ſources than one. Thus it ſeems to have been underſtood by the LXX and Vulgate. See *Le Clerc.*

And the border ſhall—reach unto—the ſea of Cinnereth,] That lake which is called in the New Teſtament the ſea of Galilee, or Tiberias; and from its reſemblance to the figure of a harp is called *Cinnereth*, from the Hebrew *Cinnor*, a harp or lute.

12 *And the goings-out of it ſhall be at the ſalt-ſea,*] There was the end of this eaſtern border, where it met with the ſouthern, *ver.* 3.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe. 14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance. 15 The two tribes and the half tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſtward, toward the ſun-riſing.

EXPOSITION.

13 *This is the land which ye ſhall inherit by lot,*] This is repeated that they might not extend their deſires beyond the bounds of God's gracious grant to them. And by the foregoing deſcription it appears that they were placed in a very pleaſant country, bounded on the ſouth by great mountains, *ver.* 4, 5. which ſheltered them from the ſultry air of the deſarts of Arabia; on the weſt by the Mediterranean ſea, which ſent them refreſhing breezes; on the north by mount Lebanon, which kept off the colder blaſts from that quarter; and on the eaſt by the delightful plains of Jordan. See *Pat.*

Unto the nine tribes, and to the half-tribe,] The

An. ante C. 1452. The tribes of Reuben and Gad, with the half of Manaſſeh, having had their ſettlement on the other ſide of the river, the land of Canaan was to be divided amongſt the other nine tribes and a half.

14 *For the tribe of the children of Reuben— have received their inheritance, &c.*] See *ch.* xxxii. 33. Which, however, is to be underſtood only upon condition that they performed their promiſe, to help the reſt of the tribes to win their ſettlements in Canaan.

16 And the LORD ſpake unto Moſes, ſaying, 17 Theſe *are* the names of the men which ſhall divide the land unto you: Eleazar the prieſt, and Joſhua the ſon of Nun. 18 And ye ſhall take one prince of every tribe, to divide the land by inheritance. 19 And the names of the men *are* theſe: of the tribe of Judah, Caleb the ſon of Jephunneh. 20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud. 21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon. 22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli. 23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod. 24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan. 25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach. 26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan. 27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi. 28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud. 29 Theſe *are they* whom the LORD commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

EXPOSITION.

17 *Theſe are the names of the men which ſhall divide the land unto you,*] To make the foundation of the Hebrew government ſolid and laſting, the wiſdom of their Lawgiver declared, as an eſſential law of their conſtitution, that the territory ſhould be equally divided; ſo that the whole ſix hundred thouſand ſhould each have a full property in an equal part of it; and that every man ſhould hold his eſtate as a free-hold in chief, immediately from God himſelf, without any tenure of ſervice to any great man whatſoever; and that this tenure ſhould be unalterable from the family in which they were originally ſettled, and deſcend by an indefeaſible entail in perpetual ſucceſſion. See *Lowman's Diſſertat. &c. p.* 41. Now this diviſion of the land was to be made by lot, *ver.* 13. yet it was fit there ſhould be ſome perſons to overſee the buſineſs, and take care there ſhould be no fraud, nor quarrels in the drawing of the lots. The management of it, therefore, is ordered to be in the hands of the high-prieſt, the governor, or chief general, and a principal officer choſen out of each tribe, as its repreſentative in this affair.

19 *Of the tribe of Judah, Caleb, &c.*] Here the tribes are not ſet down in ſuch order as they were at their firſt and ſecond numbring, *Num.* i. 5, 6, &c. xxvi. 5, &c. but according to the ſituation which they had afterwards in the land of Canaan; as if Moſes had foreſeen who ſhould be next neighbours one to another. Compare *Joſ.* xv. xix. 9, 10, 17, 24, 32. See *Pat.* And as when they encamped they were ordered according to their brotherhood, ſo in inheriting the land we ſee the like; for Judah and Simeon, both ſons of Leah, dwelt by one another. Next Benjamin, of Rachel, and Dan of Rachel's maid. Manaſſeh and Ephraim, both ſons of Joſeph, had the next place. Zebulun and Iſſachar, who dwelt next together, were both ſons of Leah. And the laſt pair were Aſher of Leah's maid, and Naphtali of Rachel's maid. See *Ainſw.*

CHAP. XXXV.

AND the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying, 2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them. 3 And the cities ſhall they have to dwell in, and the ſuburbs of them ſhall be for their cattle, and for their goods, and for all their beaſts. 4 And the ſuburbs of the cities, which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about. 5 And ye ſhall meaſure from without the city on the eaſt-ſide two thouſand cubits, and on the ſouth ſide two thouſand cubits, and on the weſt ſide two thouſand cubits, and on the north ſide two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities.

An. ante C. 1451.

EXPOSITION.

1 *And the Lord ſpake unto Moſes, &c.*] Another order given to the Iſraelites, before their entrance into Canaan, was, that, as ſoon as they were ſettled there, a proviſion ſhould be made for the fixed dwelling of the prieſts and Levites; who, being a diſtinct body from the reſt of the nation, and having no ſhare in the diviſion of the country, were now appointed to have their reſidence in ſeveral towns, with ſuch a portion of ground about them as would ſerve for their commodious ſubſiſtence. See *Pyle*.

2 *That they give unto the Levites*] Under the name of *Levites* here are comprehended not only the inferior miniſters of religion, who were properly called *Levites*, but both prieſts and Levites, who were all of the tribe of Levi. See *ver.* 7.

3 *And the cities ſhall they have to dwell in,*] Notwithſtanding this proviſion, it was lawful for them to hire or purchaſe houſes in any other city, particularly at Jeruſalem; for we find in ſcripture many proofs of their dwelling in other cities, beſides theſe which are here aſſigned them; and in like manner other people, with their permiſſion, might dwell with them in their cities. See *Pat*.

And for their goods,] For ſtables for their cattle, and ſtowages for their houſhold ſtuff of all kinds.

And for all their beaſts,] As horſes, aſſes, mules, &c. But it was not lawful for them to build houſes in theſe fields, nor plant vineyards, nor ſow corn.

4 *From the walls of the city, and outward, a thouſand cubits round about,*] Le Clerc juſtly obſerves, that though the word *Kir* ſignifies elſewhere *a wall*, yet the following verſe ſhews, that in this place it muſt mean *the centre of the city*. For in order to deſcribe a ſquare, each of whoſe ſides conſiſts of two thouſand cubits, the diameter of a circle inſcribed in that ſquare muſt likewiſe be two thouſand cubits, and conſequently it muſt meaſure a thouſand cubits from the centre. But if, without taking in the area of the city, there be produced from the wall outward four right lines every way, of a thouſand cubits each, and a ſquare figure be formed, incloſing thoſe lines, the ſides of that ſquare muſt needs exceed two thouſand cubits, by the whole length of the area of the city. So that ſince Moſes makes them only two thouſand cubits every way, and places the city in the middle, 'tis plain they muſt be meaſured from the centre, not from the wall of the city. And the ſame learned critic ſhews, that the etymology of the word *Kir* will very well anſwer to this ſignification.

A thouſand cubits,] The cubit meaſures about 21 inches. See on *Gen.* vi. 15. So that the territory of the Levites was larger than is commonly reckoned.

6 And among the cities which ye ſhall give unto the Levites, *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and * to them ye ſhall add forty and two cities. 7 *So* all the cities which ye ſhall give to the Levites, *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs. 8 And the cities which ye ſhall give, *ſhall be* of the poſſeſſion of the children of Iſrael: from them that have many, ye ſhall give many; but from them that have few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which † he inheriteth.

* Heb. *above them ye ſhall give.*

† Heb. *they inherit.*

EXPOSITION.

6 *And among the cities—there ſhall be ſix cities of refuge,*] Of theſe cities, the whole number whereof was forty eight, ſix of the moſt conveniently ſituated were to be cities of refuge, or privileged places, whither any perſon that had accidentally, or by chance-medly, killed another, might immediately repair and take ſanctuary, in the manner hereafter mentioned. Three of theſe cities were in the land of Canaan, and three on the other ſide Jordan, *ver.* 14. and the names of them are ſet down, *Joſ.* xx. 7, 8. They were thus allotted. Out of the tribe of Judah, Simeon, and Benjamin, were thirteen cities. Of Ephraim, &c. ten. Of Iſſachar, &c. thirteen. Of Reuben, &c. twelve. In all forty eight. See *Joſ.* xxi. 4, &c.

That he may flee thither,] The cities of the Levites were appointed for this purpoſe, rather than any other, becauſe they were a kind of ſacred places, inhabited by ſacred perſons. And here men might ſpend their time better, than in other places, being among the miniſters of religion. See *Pat*.

7 *So all the cities, which ye ſhall give to the Levites, ſhall be forty and eight cities, &c.*] Thirteen of which the prieſts had; and the reſt were for the Levites, *Joſ.* xxi. 4.

9 And the LORD ſpake unto Moſes, ſaying, 10 Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan, into the land of Canaan: 11 Then ye ſhall appoint you cities, to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon * at unawares. 12 And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not, until he ſtand before the congregation in judgment. 13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge. 14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge. 15 Theſe

* Heb. *by error.*

An. ante C. 1451. six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

11 *Ye shall appoint—cities for refuge—that the slayer may flee thither, which killeth any person at unawares,*] *Unwittingly*, or *ignorantly*, as it is *Deut.* xix. 4. and *Jos.* xx. 3. i. e. beside his intention, having no such design, or no hatred to him, as it is expressed, *ver.* 22. For instance, if a huntsman shooting at a deer in a thicket, should kill a man whom he did not see lying there, as was the case of Adrastus, mentioned by Herodotus, *L.* I. Or if when a man was cutting timber in a wood, the head of the ax slip'd from the helve, and happened to kill his neighbour, as the case is put, *Deut.* xix. 5.

12 *And they shall be unto you cities for refuge from the avenger,*] From him who had a right to call a murderer to account for the blood he had shed, and is therefore called the *revenger of blood*, *ver.* 19, who, in the heat of his anger, or grief for the death of a friend or relation, might hastily kill him who was not guilty of murder. The Hebrew word *Goel*, which we render *avenger*, signifies *redeemer*, and plainly denotes, that the next of kin to him that was slain, is here meant: for it is the same word that is used for the person to whom belonged the right of redemption of estates, *Lev.* xxv. 25. and of marrying the wife of a kinsman deceas'd, *Ruth.* iii. 12, 13. This, Maimonides justly observes, was a merciful provision both for the manslayer, that he might be preserved, and for the avenger, that his blood might be cooled by the removal of the manslayer out of his sight. See *Pat.* and *Le Clerc.*

Until he stand before the congregation in judgment,] The city of refuge protected him that fled thither, *salvo tamen juris & justitiæ examine*, (as the lawyers speak) yet so as the right of the judges to bring the matter to a fair tryal remained entire. The elders of the city of refuge enquired whether the manslayer should be received or not, upon a summary hearing of the cause, *Jos.* xx. 4. But they were not the proper judges, nor could they examine witnesses. And therefore he was delivered, upon demand, to the senate, or court of judgment, of that city where the fact was committed, that he might be tried by them, whether he was guilty, or no, of wilful murder. That the passage ought to be thus interpreted is plain from *ver.* 25. where it is said, if the congregation found him innocent, he should be *restored to the city of refuge*; which evidently supposes he was not judged there but in another place. See *Pat.* This circumstance, as well as many others, shews this affair to have been much more wisely regulated among the Hebrews, than among the Gentiles. For among other nations it was not allowed to bring the person to a tryal, against his will, who had fled to the place of refuge. But, among the Hebrews, the asylum served only to secure the manslayer from being punished without a fair hearing, a point of the greatest equity; but by no means screened the guilty from the stroke of justice. See *Le Clerc.* So far from it, that the wilful murderer might even be taken from God's altar, if he fled thither for sanctuary, *Ex.* xxi. 14. Or if he would not stir from thence, he might be put to death upon the spot, 1 *Kings* ii. 28, &c. (A)

14 *Three*

NOTES.

(A) There are many other circumstances in this institution, which shew the wisdom of the legislator. For first, as it would have been unjust to put the manslayer upon the same footing with the wilful murderer; so it had been imprudent to suffer him to be daily conversant in the sight of the relations of the person slain; for love to their deceased friend might have provoked them to watch the opportunity of revenging his death. Which evil was guarded against, by sending the manslayer out of the way to the city of refuge. 2. As the manslayer could not, without injustice, be put to death, so neither ought he to pass without some animadversion, in order to make others upon their guard, lest, thro' negligence, they should be the unhappy instruments of taking away their neighbours life. Therefore it was wisely provided, that the manslayer should live in exile, 'till the death of the high-priest. 3. The wisdom of the legislator remarkably appears in not opening a sanctuary for all homicides without distinction, as it was among the Gentiles, but only for involuntary manslaughter. 'Tis well known, that the Asyla of the Greeks were a sanctuary for all criminals; which could not but be a source of great licentiousness and disorder, especially when they were numerous. Hence it was, that Tiberius found it necessary to take away that privilege from most of the Grecian temples. So Tacitus informs us, L. III. c. 60. "Crebrescebat, Græcas per urbes, licentia atque impunitas Asyla statuendi; complebantur templa pessimis servitiorum; eodem subsidio obærati adversum creditores, suspectique capitalium criminum receptabantur. Nec ullum satis validum imperium erat coercendis seditionibus populi, flagitia hominum ut cærimonias deûm protegentis." 4. It was with the same wise discernment that the places of refuge were not appointed at the tabernacle, or in the temple, where the worship of God might have been profaned by the presence of murderers, or by the violent assaults of the avengers of blood. On the contrary, throughout all the Gentile world, the temples and places of worship were sanctuaries for crimes. Thus, among the Egyptians, Herodotus tells us (*L.* II. *c.* 113.) there was, near one of the mouths of the Nile, a temple of Hercules, where if any one's slave had taken sanctuary, and put himself under the protection of the God, by taking on the sacred marks, it was unlawful to touch him. So that Euripides had good reason to find fault with the Asyla of the Greeks, as he does in his Ion:

Δεινον γε θνητοις τους νομους ως ο καλως
Εθηκεν ο Θεος, ουδ' απο γνωμης σοφης·
Τους μεν γαρ αδικους βωμον ουκ ιξειν εχρην,
Αλλ' εξελαυνειν· ουδε γαρ φαυειν καλον
Θεον ποτηρων χειρας· τοισι δ' ενδικοις
Ιζα καθιζειν, ος τις ηδικειτ' εχρην,
Και μη επι τωυτο τουτ' ιοντ' εχειν ισον,
Τον τ' εσθλον οντα, τον τε μη, θεων περι.

i. e. "'Tis surprising that the gods did not constitute laws to mortals with more wisdom and equity. For criminals, instead of being protected by the altar, ought to have been driven from it; since it is a profanation for impious hands to touch the things of God. But those sacred places ought to have been a sanctuary for the just, a refuge from injury and oppression: So would not the gods have shewed equal favour to the bad as to the good, when they came to the same place." Lastly, it is worthy of remark, that tho' the punishment inflicted on the manslayer by the Jewish legislator be banishment, yet it is not banishment out of the Jewish territory; lest, by residing amongst idolaters, he had been seduced from the

14 *Three cities on this ſide Jordan, and three cities in the land of Canaan,*] This ſeems not an equal partition, the land of Canaan being much larger than the territory beyond Jordan, for it contained above three parts of four of the tribes of Iſrael. But it is to be conſidered that the country beyond Jordan was as long as the land of Canaan, tho' not ſo broad. And beſides, God commanded thoſe in Canaan, if he enlarged their coaſt, to add three cities more, beſides theſe, *Deut.* xix. 8, 9.

15 *For the ſtranger,*] The Jews underſtand a ſtranger profeſſing the Jewiſh religion; i. e. a proſelyte of righteouſneſs. An. ante C. 1451.

The ſojourner,] i. e. One of another nation dwelling in the land of Iſrael; not indeed an idolater, for ſuch were not allowed to be among them, but one of thoſe converts to the Jewiſh religion whom the Rabbins call a proſelyte of the gate, who, without ſubmitting to circumciſion, renounced idolatry and worſhipped the true God.

16 And if he ſmite him with an inſtrument of iron (ſo that he die) he *is* a murderer: the murderer ſhall ſurely be put to death. 17 And if he ſmite him * with throwing a ſtone (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death. 18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death. 19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him. 20 † But if he thruſt him of hatred, or hurl at him by laying of wait, that he die; 21 Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.

* Heb. *with a ſtone of the hand.*

† Read, *For if he thruſt him.*

EXPOSITION.

16 *And if he ſmite him with an inſtrument of iron, ſo that he die, he is a murderer,*] For it was to be preſumed that he who run at a man with a ſword, or any ſuch deadly weapon, intended to do him a miſchief, tho' perhaps he had no malice to him before hand, but did it in a paſſion. See *Pat.*

The murderer ſhall ſurely be put to death,] His fleeing to the city of refuge ſhall not protect him from death.

18 *Or if he ſmite him with an hand-weapon of wood, &c.*] It made no difference with what kind of weapon he was killed, whether it was of iron, wood, or ſtone, if he was killed wittingly and knowingly, it was murder, and the guilty perſon was to die for it. For tho' perhaps he had no intention to kill the perſon, yet he ought to have moderated his paſſion, and could not be ignorant that ſuch an inſtrument was capable of inflicting a deadly wound. See *Pat.* and *Le Clerc.*

19 *The revenger of blood himſelf ſhall ſlay the murderer,*] Le Clerc tranſlates it, *eum interficere licebit*, it ſhall be lawful for the revenger to kill him: For it ſeems to be a mere permiſſion, not a precept; importing, that the next of kin to the perſon murdered might lawfully kill the murderer with his own hand; or if he was not able, or did not chooſe it, that he ſtood bound to proſecute him, and bring him to juſtice. The ſame ingenious writer obſerves, from the words, *ver.* 21. *when he meeteth him*, that Moſes here ſpeaks of one who took guilt to himſelf by flying, and refuſed to ſtand his tryal. The *avenger of blood* might be allowed to kill ſuch a one, either in conſequence of the ſentence of the judges, who upon hearing the witneſſes, might try and condemn the party even abſent. Or upon account of his ſecreting himſelf from juſtice, whereby he appeared to be ſelf-condemned.

20 *But if he thruſt him of hatred, &c.*] The connection ſhews that it ought to be tranſlated, *for if he thruſt him of hatred*; i. e. If by any means, beſides thoſe mentioned *ver.* 16, 17, 18. he killed a man wittingly he was to ſuffer death, as in the former caſes. See *Deut.* xix. 11.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait; 23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm: 24 Then the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgments. 25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his

NOTES.

true religion, and become a worſhipper of falſe gods. Whereas, amongſt other nations, particularly the Greeks, not only the wilful murderer, but the involuntary manſlayer was baniſhed out of the country, whereby the commonwealth was deprived of one of its members. The Athenian law runs thus: Τον ἁλοντα επ ακουσιω φονω εν παντι απελθειν, &c. i. e. "He who is convicted of involuntary homicide, ſhall live in baniſhment for a year, at a certain ſtated diſtance, 'till he have made his peace with ſome of the relations of the perſon whom he killed. See *Samuel Petitus de leg. Att.* L. VII. *Tit.* 1. who ſhews, that this ſtated diſtance was beyond the limits of Attica. See *Le Clerc.*

refuge,

An. ante C. 1451. refuge, whither he was fled: and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oyl. 26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled; 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer: * he ſhall not be guilty of blood: 28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion. 29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings.

* Heb. *no blood* ſhall be *to him.*

EXPOSITION.

22 *But if he thruſt him ſuddenly without enmity, &c.*] But if, on the contrary, the miſchief appears to have been done in a ſudden fit of paſſion and provocation, unpremeditated, without any foregoing threat, grudge, or malicious intention; then the court, before whom the caſe is tried, is to pronounce it mere *manſlaughter*, and acquit the ſlayer from all private revenge from the friends and relations of the perſon ſo ſlain. See *Pyle.*

25 *And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood,*] By *congregation* here we are to underſtand, the judges or elders of the city, who were to determine, in the preſence of the people, whether the manſlayer was capable of the privilege of the city of refuge or not, as is ſaid on *ver.* 12. Now if this court found the man was killed caſually, as the perſon accuſed pretended, then they charged the avenger of blood to deſiſt from the proſecution.

And he ſhall abide in it unto the death of the high-prieſt,] By this puniſhment inflicted on the manſlayer, others were taught to be very watchful over themſelves, leſt, by negligence, they chanced to kill any body, and ſo be forced to leave their own home. Several interpreters conſider the high-prieſt in this reſpect as a type of Chriſt, by whoſe death mankind obtain a ſpiritual freedom and deliverance.

26 *If the ſlayer—come without the border of the city of refuge—and the revenger of blood kill the ſlayer, he ſhall not be guilty of blood,*] In this caſe the avenger of blood, who killed the manſlayer, was free from the law, which gave no protection to the manſlayer, but within the borders of his city of refuge, leaving him to the avenger of blood, if he came out of thoſe bounds, 'till the death of the high-prieſt. The reaſon of this law is becauſe the man-ſlayer was in ſome ſort acceſſary to his own death; for he might have been ſafe, if he had pleaſed. Though at the ſame time Moſes in this ſeems to have indulged the Jews in the *hardneſs of their hearts*, for it is what the milder genius of the goſpel would undoubtedly condemn. See *Mat.* v. 38, &c. *Le Clerc.* And though in this caſe ſuch a perſon was free from the puniſhment of the law, yet he might be obnoxious to the judgment of God, becauſe he had killed an innocent perſon. See *Pat.*

29 *Theſe things ſhall be for a ſtatute in all your dwellings,*] i. e. In the whole land which you are going to poſſeſs, you ſhall obſerve this law, which did not oblige them out of their own land. See *ver.* 10.

30 Whoſo killeth any perſon, the murderer ſhall be put to death, by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon, *to cauſe him* to die. 31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* * guilty of death; but he ſhall be ſurely put to death. 32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt. 33 So ye ſhall not pollute the land wherein ye *are:* for blood it defileth the land: and † the land cannot be cleanſed of the blood that *is* ſhed therein, but by the blood of him that ſhed it. 34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the LORD dwell among the children of Iſrael.

* Heb. *faulty to die.*

† Heb. *there can be no expiation for the land.*

EXPOSITION.

30 *One witneſs ſhall not teſtify againſt any perſon,*] This is a wiſe precaution to prevent the ſhedding innocent blood. The Jews tell us, that where there was but one witneſs, though he who was accuſed of the murder could not be put to death, he was thrown into a very ſtrait priſon.

NOTES.

(A) In this, as well as in ſeveral other particulars, the Athenian laws agreed with thoſe of Moſes, in accounting the land defiled by blood; and therefore, in the caſe of murder, it was appointed to undergo a purification. The law was this: Τὺς ἀποχωμένους ἐν τοῖς Δήμοις, ὃς ἂν μηδεὶς ἀναιρῆται, ἐπαγγελτω ὁ Δημαρχος τοῖς προσηκουσιν ἀναιρεῖν, καὶ θάπτειν καὶ καθαίρειν τὸν Δῆμον τῇ ἡμέρᾳ ᾗ ἂν ἀποθνήσκωσιν ἕκαστος αὐτῶν. i. e. "In caſe of perſons being ſlain in any ward, whom no one will take out of the way, the maſter of the ward is to command the relations to carry them away to be interred, and to purify the ward, the ſame day that the murder was committed." And if no other perſon would do this, the maſter of the ward himſelf was obliged to do it. See *Petit. de leg. Att. L.* VII. *Tit.* 1. *Le Clerc.*

and

and there fed with bread and water till his bowels were ſorely pinched. See *Selden de Jure, N. & G. l.* iv. *c.* 1.

31 *Ye ſhall take no ſatisfaction for the life of a murderer,*] This rigid ſeverity of the law, in ſuffering no compenſation to be accepted for the life of a murderer, ſerved to impreſs the minds of the people with a deep ſenſe of the heinouſneſs of the crime of murder, ſince nothing leſs than the blood of the murderer could expiate that guilt, and cleanſe the land from its pollution. And it is but juſt in itſelf that life ſhould pay for life. See on *Gen.* ix. 6.

32 *And ye ſhall take no ſatisfaction, &c.*] Le Clerc makes the words refer to the foregoing, and renders them thus, agreeably to the letter of the Hebrew: "Ye ſhall take no ſatisfaction for him, that he ſhould fly to the city of refuge, or that he ſhould come again to dwell in the land until the death of the high-prieſt." i. e. Ye ſhall take no ſatisfaction, nor be induced by any reward whatſoever, to exchange the capital puniſhment, which the law awards to the murderer, for baniſhment to the city of refuge; nor to releaſe the man-ſlayer from his confinement before the death of the high-prieſt. An. ante C. 1452.

34 *Defile not therefore the land—wherein I dwell.*] This is often aſſigned as a reaſon why they ſhould put away all polluted perſons and things out of their camps, becauſe God dwelt in them, namely, by his peculiar preſence in the ſanctuary, which made this land be called *the holy land.* See on *Ex.* xxv. 8. *Le Clerc. Pat.* This is the caſe of all crimes, *they defile the land*, render it odious and unclean in the ſight of God and man; but it is more eſpecially true of murder, which is the higheſt of all injuries againſt human ſociety, and againſt God, in whoſe image man is created.

CHAP. XXXVI.

AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes the chief fathers of the children of Iſrael: 2 And they ſaid, The LORD commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters. 3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael, then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe * whereunto they are received: ſo ſhall it be taken from the lot of our inheritance. 4 And when the jubilee of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

* Heb. *unto whom they ſhall be.*

EXPOSITION.

1 *And the chief fathers of the families of the children of Gilead, &c.*] We read before of a proviſion made for the family of the heireſſes of Zelophehad, a branch of the tribe of Manaſſeh, ſon of Joſeph, *ch.* xxvii. and though Moſes had ſecured them a diſtinct inheritance, yet ſome of the chief heads of that family, foreſeeing a great inconveniency that was likely to happen in the marriage of theſe women, make a new petition to Moſes in full council, for timely preventing it by a proper law. See *Pyle.*

The ſons of Manaſſeh,] Moſt interpreters underſtand thoſe of the half-tribe of Manaſſeh who were ſettled in Canaan, becauſe the daughters of Zelophehad had their inheritance among them, *Joſ.* xvii. But their being called *the children of Gilead* determines Le Clerc to think thoſe of the other half-tribe are meant, who ſettled on the eaſt ſide of Jordan. Thus they ſpeak not ſo much on account of themſelves, as of their tribe, nay, of the whole Jewiſh nation, for it was a common concern.

2 *They ſaid, the Lord commanded my lord*] One ſpeaks in name of the reſt.

3 *If they be married, to any of the ſons of the other tribes—then ſhall their inheritance be taken from the inheritance of the children of our fathers,*] They repreſented to him, that in caſe theſe heireſſes ſhould marry into other tribes, the eſtates they were inveſted in would of courſe be alienated from their own tribe, and be incorporated into that which they married, by the right of their huſbands. See *Pyle.*

4 *And when the jubilee—ſhall be,*] Nor would the year of Jubilee, though deſigned for preſerving a perfect diſtinction of eſtates, tribes and families, *Lev.* xxv. 10, 13. become any remedy for this inconveniency, ſince theſe inheritances will, by the common right of marriage, deſcend at the jubilee to the heirs of theſe women who married into another tribe, even though they ſhould be redeemed by the tribe of Manaſſeh.

5 And Moſes commanded the children of Iſrael, according to the word of the LORD, ſaying, The tribe of the ſons of Joſeph hath ſaid well. 6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, ſaying, Let them * marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry: 7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for

* Heb. *be wives.*

An. ante C. 1452. every one of the children of Iſrael ſhall * keep himſelf to the inheritance of the tribe of his fathers. 8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers. 9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

* Heb. *cleave to the, &c.*

EXPOSITION.

6 *Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry.*] They were not confined to any particular perſon, but might have their choice among thoſe who were deſcended from the ſame ſtock, only with theſe two limitations, that they might not marry a man of another tribe, nor a man of another family in their own tribe; and accordingly they did actually marry their couſin-germans, *ver.* 11. Which law was made for the preſervation of families, as well as tribes, which was alſo the ground of the law which commanded a man to marry the wife of his brother who left no iſſue, *Deut.* xxv. 5, 6. See *Pat.*

8 *And every daughter that poſſeſſeth an inheritance, &c.*] Here this law is made general, that all women who were heireſſes, as the daughters of Zelophehad were, ſhould do as they are here commanded. As to other women, who were not heireſſes, they might marry into what tribe they pleaſed. Thus Aaron married the ſiſter of the prince of Judah, *Ex.* vi. 23. and Jehoiada the prieſt married the daughter of king Jehoram, who was of the tribe of Judah, 2 *Chro.* xxii. 11.

10 Even as the LORD commanded Moſes, ſo did the daughters of Zelophehad. 11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers ſons. 12 *And* they were married * into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father. 13 Theſe *are* the commandments and the judgments which the LORD commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

* Heb. to ſome that were *of the families.*

EXPOSITION.

12 *And they were married into the families of the ſons of Manaſſeh,*] i. e. Into one of the families of Manaſſeh, from whom ſeveral families deſcended; for they did not marry promiſcuouſly into any of the families of Manaſſeh, but into their father's family, which was the family of Hepher.

13 *Theſe are the commandments which the Lord commanded—in the plains of Moab.*] The precepts here intended were begun to be delivered *ch.* xxvi. 3. and are continued to this place. By *commandments* ſeem to be meant the precepts relating to the worſhip of God, *ch.* xxviii. xxix. xxx. and by *judgments* the laws of civil policy.

NOTES.

(A) There was a law among the Athenians of the ſame import: the words are theſe: Μη ἐξειναι ταις ἐπικληρος ἐξω της ἀγχιστειας γαμειν, ἀλλα προσηκον ειναι αυτας μετα των χρηματων τω ἐγγυτατα γενος συνοικειν. "That virgins poſſeſſed of an inheritance are not to marry out of their own kindred; it being equitable that they ſhould beſtow themſelves, with their goods, upon him who is neareſt to them by birth." And the the reaſon is the ſame that is given in the law of Moſes: Ετ τω γενει τω τεθνηκοτος δειν τα χρηματα και τον οικον διαμενειν. i. e. "The houſe and fortune of the deceaſed ought to remain in the family." See *Leg. Att. L.* VI. *Tit.* 6. But in caſe a man died inteſtate, his eſtate went to his daughter's huſband, if he left no ſons; and thus it might paſs into another family, as appears from the titles of the ſame laws. See *Le Clerc* and *Grotius.*

THE

THE

BOOK

OF

DEUTERONOMY.

ARGUMENT.

This laſt book of Moſes, *conſiſting, in a great meaſure, of a recapitulation of former laws, is therefore called* Deuteronomy, *which ſignifies* a repetition of laws. *This repetition will be far from appearing unneceſſary to thoſe who conſider, how prone the* Jewiſh *people were to forgetfulneſs of God, and his moſt awakening providences; and that they were now going to ſettle in a neighbourhood, where they would be ſurrounded with the utmoſt temptations and allurements to falſe religion. Beſides, the* Iſraelites *now living, were a new generation, who were not preſent at the firſt delivery of the law. Nor are they to be taken as bare* repetitions: *they are attended with ſeveral additions, explications, and enlargements; and eſpecially are enforced by the ſtrongeſt and moſt pathetical motives to obedience.* Moſes *courts the* Iſraelites *to be obedient and happy: he calls heaven and earth to witneſs againſt them; he lays before them life and death; the moſt comprehenſive bleſſings, and the moſt emphatic miſery. It is true theſe motives are of a temporal nature, and relate merely to the happineſs and miſery of this world. For which there is this plain reaſon to be given, that the law of* Moſes *was directed to the whole people of* Iſrael, *conſidered as a nation or community; and ſo the ſanctions of that law, or the promiſes and threatnings whereby obedience to it was enforced, were ſuited to the nature of a community, and therefore behoved to be of a temporal nature, relating to the happineſs or miſery, the good or evil conſequences, their obedience or diſobedience would bring upon them in this preſent world; for 'tis in this world alone that particular cummunities ſubſiſt. See* Leland, p. 52. vol. I.

CHAP. I.

THESE *be* the words which Moſes ſpake unto all Iſrael, on this ſide Jordan in the wilderneſs, in the plain over againſt the Red *ſea*, ‡ between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. 2 (*There are* eleven days *journey* from Horeb by the way of mount Seir, unto Kadeſh-barnea) 3 And it came to paſs in the fortieth year, An. ante C. 1451.

‡ Read, *Over againſt Suph.*

in

An. ante C. 1451. in the eleventh month, on the first *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according unto all that the LORD had given him in commandment unto them; 4 After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei. 5 On this ſide Jordan, in the land of Moab, began Moſes to declare this law, ſaying,

EXPOSITION.

1 *Theſe be the words*, &c.] In the laſt encampment of the Iſraelites, in the plains of Moab, there being now but two months before the death of Moſes, and their paſſage into the land of Canaan, Moſes ſpent this laſt part of his time in laying before them the account of their travels, with the many providences, mercies, and judgments attending them; in repeating and enlarging upon the ſeveral laws which God had preſcribed, for their civil and religious conduct in that promiſed country; and in the moſt preſſing applications, and earneſt perſuaſions, to a grateful and dutiful obedience. All which, with his laſt prophetic bleſſing upon their tribes, is the ſubject of this book. See *Pyle*.

On this ſide Jordan,] The Vulgate renders it *beyond Jordan*; and indeed the Hebrew word may be tranſlated either way; for it ſignifies either on this ſide or that ſide. See *Joſ.* xii. 1, 7. and 1 *Sam.* xiv. 40. But it appears from *ch.* iii. 8. that it ought to be rendered here, *on this ſide Jordan*; i. e. on the eaſt ſide, with reſpect to Canaan, where Moſes and the Iſraelites then were, for they had not yet paſſed over Jordan. See *Pat.* and *Le Clerc*.

Over againſt the Red Sea,] This is undoubtedly a wrong tranſlation, for they were now at a vaſt diſtance from the *Red Sea*, and in no ſenſe *over againſt it*. *Suph* is here a *town* or *diſtrict* in the country of Moab, of which ſee *Num.* xxi. 14. Whereas the *Red Sea* is never expreſs'd by *Suph* alone, but always by *Jam Suph*. See *Pat.* and *Le Clerc*. This place ſeems to have been near the *Dead Sea*, and to have had its name *Suph*, a ruſh, from the many flags or ruſhes which grew there.

Between Paran,] This cannot well be meant of the wilderneſs of *Paran*, for that was far remote from hence; but of ſome place in the country of Moab, as *Suph* was, and the reſt of the places which here follow. See *Pat.*

And Tophel, &c.] Theſe are ſuppoſed to be frontier towns in the country of Moab, which lay upon the borders of this plain.

And Dizahab,] The Vulgate renders it, *where there is much gold*; for *zahab* ſignifies gold. Perhaps it had its name from ſome mines of gold that were there; which ſeems to have determined the LXX to render it, καταχρυσια, or κατα τα χρυσια, *by the gold mines*.

There are eleven days journey from Horeb, &c.] 'Tis uncertain whether Moſes means that from Horeb to the place laſt named, viz. *Dizahab*, are *eleven days journey*; or from mount Horeb to the place where they were now encamped in the plains of Moab. But the latter appears the more probable, becauſe it ſeems of little or no importance to mention the diſtance between Dizahab and Horeb; whereas it might anſwer ſeveral good ends, to take notice of the length of way from Horeb, where the Iſraelites began their travels, to the place where they ended them; particularly to ſhew, that their long peregrinations in the wilderneſs could not be owing to their having miſs'd their way, ſince it was ſo eaſy to find it in ſo ſhort a ſpace. So it is as if Moſes had ſaid, the way between Horeb and the plains of Moab is but a few days journey, even to thoſe who make a circuit about by Kadeſh-Barnea. Yet it was ſo ordered by the providence of God, that the Iſraelites could not accompliſh this ſame ſhort ſpace of way in leſs than eight and thirty years. See on *ch.* ii. 14.

4 *After he had ſlain Sihon king of the Amorites*,] About five months ago; for it was after Aaron's death, which happened on the firſt day of the fifth month, *Num.* xxxiii. 38.

And Og king of Baſhan, which dwelt at Aſtaroth,] This was a city in the country of Baſhan, *Joſ.* xiii. 31. and a city it was of very great antiquity, as appears from *Gen.* xiv. 5.

In Edrei,] Here he was ſlain, *Num.* xxi. 33.

5 *Began Moſes to declare this law*,] To call to remembrance what any of them had forgot, and to explain what they might not underſtand: whence this book is called *Deuteronomy*; i. e. *a ſecond law*. *Began to declare*, is a Hebraiſm of the ſame import with *he declared*; ſo Jeſus *began to ſay*, *Luke* xii. 1. i. e. *he ſaid*, *Matt.* xvi. 6. *His diſciples began to pluck*, *Matt.* xii. 1. i. e. *they plucked*, *Luke* vi. 1.

6 The LORD our God * ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount: 7 Turn you, and take your journey, and go to the mount of the Amorites, and unto ‡ all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates. 8 Behold, I have ‖ ſet the land before you: go in and poſſeſs the land which the LORD ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

‡ Heb. *all his neighbours.*

‖ Heb. *given.*

* Read, *Spake unto us near or by Horeb.*

EXPOSITION.

6 *The Lord our God ſpake unto us*,] In this his firſt ſpeech, Moſes reminds the Iſraelites of the travels of their fathers towards Canaan, dating his account from the tranſactions at mount Sinai, or Horeb; at which place they ſtaid almoſt a year, receiving the law, erecting the tabernacle, numbring the *people*, ranking them under ſtandards, &c. And ſo being fitted for an orderly

march, they were commanded to decamp there, and proceed to the neareſt border of Canaan.

In Horeb,] It ought rather to be rendered *by* or *near* Horeb; for God ſpake to them not from the mountain, but from the tabernacle. See on *Num.* x. 11, 12. and *Le Clerc.*

7 *And go to the mount of the Amorites,*] A mount on the ſouth part of Canaan, inhabited chiefly by the Amorites, *ver.* 19, 20, 44. This is the mount to which Moſes bid the ſpies go up, *Num.* xiii. 17. We have no account of this order in the book of *Numbers*, no more than of a great many other things, which we ſhould have been ignorant of, had it not been for this ſupplemental book of *Deuteronomy.*

And in the ſouth, and by the ſea-ſide, &c.] Here he ſets forth the ſeveral quarters of the land of Canaan. The ſouthern part lying towards this mount before-mentioned; the weſtern upon the Mediterranean ſea, where dwelt the Canaanites, properly ſo called; the northern towards Lebanon; and the eaſtern towards the *great river* of Aſſyria, the Euphrates; for ſo far they might extend their territory, if Canaan ſhould not be able to contain them. See on *Gen.* xv. 18. An. ante C. 1451.

8 *Which the Lord ſware unto your fathers,*] *Gen.* xv. 18. xvii. 7, 8. xxvi. 3. xxviii. 13. 'Tis not indeed ſaid, in any of theſe places, that God confirmed his promiſe by oath, but he did what was reckoned equivalent to an oath, that is, he engaged his veracity to Abraham, by the ſolemn tranſaction of a covenant, *Gen.* xv. 18. which is called the oath of God, *Gen.* xxvi. 3.

9 And I ſpake unto you at that time, ſaying, I am not able to bear you my ſelf alone: 10 The LORD your God hath multiplied you, and behold, you *are* this day as the ſtars of heaven for multitude. 11 (The LORD God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you) 12 How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife? 13 * Take ye wiſe men and underſtanding, and known among your tribes, and I will make them rulers over you. 14 And he anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do. 15 So I took the chief of your tribes, wiſe men, and known, and † made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. 16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him. 17 Ye ſhall not ‡ reſpect perſons in judgment, *but* you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of man, for the judgment *is* Gods: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it. 18 And I commanded you at that time all the things which ye ſhould do.

* Heb. *give.*

† Heb. *gave.*

‡ Heb. *acknowledge faces.*

EXPOSITION.

9 *And I ſpake unto you at that time, &c.*] See *Ex.* xviii. By the advice of Jethro his father-in-law, which advice ſeems to have been given to Moſes when he was about to decamp firſt from the territory of Sinai.

I ſpake unto you,] i. e. To your fathers, who were alive at the time here referred to, but now dead, *Num.* xxvi. 64. This, however, is the common ſtile of almoſt all writers, to ſpeak of a people or commonwealth as one and the ſame perſon ſtill ſubſiſting through ſeveral ages. See *Le Clerc.*

11 *The Lord God of your fathers make you a thouſand times ſo many more as you are.*] As if he had ſaid, I am not troubled at your vaſt increaſe, but bleſs God for it, and beſeech him to make you a thouſand times more numerous than you are.

12 *How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?*] How is it poſſible for one man alone to undergo the fatigue of hearing all the complaints of ſuch a multitude, and determining all their controverſies?

13 *Take ye wiſe men, and underſtanding, &c.*] Men of known wiſdom, prudence and integrity. See on *Ex.* xviii. 21. It appears from this, that Moſes having aſked council of God, propoſed the dictate of the Supreme Legiſlator to the congregation, that they might put it in execution, by *taking* or chuſing out theſe rulers or magiſtrates, and all that Moſes did was by his authority to confirm their choice. See *Harrington's Oceana, p.* 343.

14 *And ye anſwered me, and ſaid, the thing which thou haſt ſpoken is good, &c.*] This anſwer of the people is not recorded before.

15 *So I took the chief of your tribes,*] Men of rank and quality are fitter for being judges, as in ſeveral other reſpects, ſo particularly in this, that they are leſs liable to be corrupted by bribery, their fortune rendering them more independent than others.

I took—and made them heads over you,] i. e. I approved of your choice, and appointed them to their reſpective offices, charging them to a faithful and conſcientious diſcharge of their important truſt. It is probable that theſe officers had civil, as well as military authority, and were a council of ſtate in things relating to the peace and welfare of the public, as well as a council of war to direct the military affairs of the tribes, and command them as an army; for the princes of the tribes were the chief military officers, *Num.* ii. 2, 3, *&c.* And theſe ſame were the perſons who were to aſſiſt Moſes, and whom he conſulted when he did not ſummon the whole congregation.——*If they blow but with one trumpet, then the princes which are heads of the thouſands of Iſrael ſhall gather themſelves*, Num. x. 4. And that they were not ſummoned only as a council of war, appears from *Num.* xxxvi. 1. where the queſtion in law concerning the ſucceſ-

An. ante C. 1451. sion of females to inheritances *was brought before Moses and the princes, the chief fathers of the children of Israel.* See *Lowman's Dissertation, &c. ch.* v.

Captains over thousands, &c.] See on *Ex.* xviii. 21. From what hath been said on the former verse, it seems very likely that the heads or captains of thousands, hundreds, fifties and tens, were vested with civil as well as military authority; and that the officers of lower command, were the elders and senate of their cities; that the officers of higher and more general command, were the princes, elders, and senate of the tribe or province. See *Lowman's Dissertation, ibid.*

16 *I charged your judges—saying, Hear the causes between your brethren,*] A very necessary quality in a judge, to give a fair hearing to all parties. Therefore Solon ordered all the Athenian judges to take this oath: Ακροασομαι τε τε κατηγορε και τε απολογυμενε ὁμοιως αμφοιν · i. e. I will hear the plaintiff and defendant both alike. The Jews take the words thus: That a judge was not to hear any man when his adversary was absent, but both parties were to be there present. See *Pat.*

And the stranger] For it is expresly provided, that in matters of civil right the stranger should be upon the same footing with the native Jew, *Lev.* xxiv. 22.

17 *Ye shall not respect persons in judgment,*] See on *Lev.* xix. 15. (A)

For the judgment is God's.] They were God's ministers, and acted by his authority, and therefore ought to give judgment with perfect equity, resolution, and impartiality, remembring that they were the representatives of the Almighty, and accountable to him. The expression denotes, that their integrity ought to be in some sort incorruptible, like that of God himself, in whose place they acted; and, provided they behaved with courage and uprightness, they might be assured that God would protect them in the discharge of their duty. See 2 *Chro.* xix. 6. *Pat. Le Clerc.*

And the cause that is too hard for you, bring it unto me.] See on *Ex.* xviii. 22.

18 *And I commanded you at that time all the things which ye should do,*] He instructed the people also in their duty, by delivering to them the *judgments* which God commanded him to lay before them, *Ex.* xxi. 1, *&c.*

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea. 20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. 21 Behold, the LORD thy God hath set the land before thee: go up *and* possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. 22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. 23 And the saying pleased me well: and I took twelve men of you, one of a tribe: 24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. 25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us. 26 Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God. 27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

*Heb. *melted.* 28 Whither shall we go up? our brethren have * discouraged our heart, saying, The people *is* greater and taller than we, the cities *are* great, and walled up to heaven, and moreover, we have seen the sons of the Anakims there. 29 Then I said unto you, Dread not, neither be afraid of them. 30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes: 31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place. 32 Yet in this thing ye did not believe the LORD your God, 33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night to shew you by what way ye should go, and in a cloud by day. 34 And the LORD heard the voice of your words, and was wroth and sware, saying, 35 Surely there shall not one of these men of this evil gene-

NOTES.

(A) This maxim was figured at Thebes in Egypt by a very proper emblem, as Plutarch has it in his treatise of Isis and Osiris: Εν Θηβαις εικονες εισιν αι κειμεναι δικαιων αχειρες · ἡ δε τε αρχιδικαστε μυσα τοις ἡμμασιν, ὡς αδωρον αμα την δικαιοσυνην και ανεντευκτον ὀσαν; At Thebes were placed the images of the judges, without hands; and the image of the principal judge has its eyes shut, as a proper representation of justice, that it is neither seduced by bribes, nor respects the persons of men. *Le Clerc.*

ration ſee that good land, which I ſware to give unto your fathers; 36 Save Caleb the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath * wholly followed the LORD. An. ante C. 1451.

* Heb. *fulfilled* to go *after*.

EXPOSITION.

19 *We went through all that great and terrible wilderneſs*] *Great*, becauſe it extended a great way; and *terrible*, becauſe moſtly deſolate, and only inhabited by wild beaſts.

Which you ſaw by the way of the mountain of the Amorites,] All the way you went towards that mountain, *ver.* 7.

And we came to Kadeſh-Barnea,] Where they reſted at the foot of that mountain, in the wilderneſs of Paran, *Num.* xiii. 2, 26.

20 *Ye are come unto the mountain of the Amorites, which the Lord—doth give unto us.*] For this was a part of the promiſed land, as appears from *Num.* xxxiv. 4. where Kadeſh-Barnea is mentioned as a frontier-place in their ſouth border; for the Amorites were one of the ſeven devoted nations, *Gen.* xv. 21. and they inhabited the ſouth parts of Canaan all about Hebron, as far as Jeruſalem, *Joſ.* x. 5, 6.

23 *And the ſaying pleaſed me well.*] Moſes not perceiving how much cowardice and incredulity lay concealed under this petition of theirs, readily granted it. Or perhaps he thought fit to gratify their deſire, becauſe he ſaw they were in a humour not to be pacified without it. See *Num.* xiii. 2, 3.

And I took twelve men of you, &c.] God directed him ſo to do, *Num.* xiii. 2, 3, 4.

24 *And came unto the valley of Eſhcol*,] This appears to have been the laſt place which the ſpies viſited, *Num.* xiii. 21, 22, 23.

25 *And ſaid, it is a good land, &c.*] So they all ſaid unanimouſly, *Num.* xiii. 27. Only they added, that they were not a match for the inhabitants of it, as it is intimated *ver.* 28.

27 *Ye murmured in your tents, &c.*] See *Num.* xiv. 1, 4.

Becauſe the Lord hated us,] This ſhews what diſhonourable and unworthy thoughts of God they had entertain'd, to imagine him capable of being actuated by hatred and diſlike to his own creatures. Their vices, indeed, he cannot but view with hatred and diſapprobation; juſt as every good and wiſe parent muſt diſlike all baſeneſs, all hurtful and vicious diſpoſitions in his children: but God, infinitely good, can no more hate any thing that he has made, than a tender mother can be hardened againſt her *ſucking child*. Beſides, it is here to be obſerved, that the Iſraelites here not only think moſt unworthily of God, in imagining him capable of *hatred* and *malevolence*, but they miſinterpret the very tendency of his providence, as if God's bringing them out of Egypt put them in a worſe condition than they were in before, when in reality every ingenuous mind would have conſidered it as one of the greateſt bleſſings, to be delivered from a moſt cruel and unjuſt oppreſſion, to be governed by laws and governors of their own chooſing.

28 *Our brethren have diſcouraged our hearts, ſaying, &c.*] See *Num.* xiii. 28, 33.

The cities are great, and walled up to heaven,] A hyperbole, ſignifying that their cities were fenced with very high walls, which Moſes himſelf allows to be true, *ch.* ix. 1. But however ſtrong they were, the Iſraelites had no reaſon to fear, ſince they were aſſured of the divine protection, in the execution of his command.

29 *Then I ſaid unto you, &c.*] This is omitted in the book of *Numbers*. Here Moſes puts them in mind how ineffectual all his entreaties and perſuaſions were, to work their fathers off from their irreligious cowardice.

30 *He ſhall fight for you, according to all that he did for you in Egypt*,] This was one of the ſtrongeſt arguments poſſible, to beget in them a firm reliance on the Divine Providence and protection; ſince they could not but own, that the ſame power which had redeemed them out of Egypt, was no leſs able to bring them into Canaan; yet even this was of no avail.

31 *The Lord bear thee, as a man doth bear his ſon*,] The tender care of Providence towards them was as indulgent, as that of a kind father towards his ſon, when he is a child, whom he bears in his arms. *Pat.*

32 *Yet in this thing ye did not believe the Lord your God*,] All his rhetoric could not prevail upon them to truſt in God, though it was backed by the earneſt expoſtulations of Caleb and Joſhua, *Num.* xiv. 7, 8, 9, 10.

33 *Who went in the way before you—in fire by night, &c.*] See *Ex.* xiii. 22. and *Num.* ix. 16, 17.

34 *And the Lord heard—and was wroth, and ſware*,] See *Num.* xiv. 23, 28, 29.

36 *Save Caleb*] And Joſhua, *ver.* 38. *Num.* xiv. 24, 30. We are alſo to except Eleazar, and ſome other Levites. See on *Num.* xxvi. 65.

He ſhall ſee it.] See this exactly fulfilled, *Joſ.* xiv. 9, 12.

37 Alſo the LORD was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither. 38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it. 39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it. 40 But *as for* you, turn ye, and take your journey into the wilderneſs, by the way of the Red ſea.

EXPOSITION.

37 *Alſo the Lord was angry with me*,] Not at that time, but afterwards, when they came into the wilderneſs of Zin, *Num.* xx. 1, 12.

For your ſakes] By occaſion of their freſh diſcontents, which provoked Moſes ſo, that he *ſpake unadviſedly with his lips*, Pſ. cvi. 32, 33.

Saying,

An. ante C. 1451.

Saying, thou alſo ſhalt not go in thither.] Which threatning is renewed a little before his death, *Num.* xxvii. 13, 14. and no entreaties of his could get it repealed, *Deut.* iii. 26.

39 *Your little ones, which ye ſaid ſhould be a prey,*] See *Num.* xiv. 31.

40 *But as for you, turn ye,*] From the land of Canaan, *Num.* xiv. 25.

41 Then ye anſwered and ſaid unto me, We have ſinned againſt the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. 42 And the LORD ſaid unto me, Say unto them, Go not up, neither fight, for I *am* not among you; leſt ye be ſmitten before your enemies. 43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the LORD, and * went preſumptuouſly up into the hill. 44 And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah. 45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. 46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

* Heb. *you were preſumptuous, and went up.*

EXPOSITION.

41 *Then ye anſwered, and ſaid—we have ſinned,*] They confeſſed their miſcarriage when it was too late. See *Num.* xiv. 40.

42 *And the Lord ſaid unto me, ſay unto them, go not up,*] See *Num.* xiv. 41, 42, &c.

43 *And ye would not hear, but rebelled,*] They were ſo ſanguine and preſumptuous, as to venture, contrary to the authority of their divine Leader, to attempt the paſſes of the hills.

44 *And chaſed you as bees do,*] Which, tho' ſmall of body, have great ſpirits, and with obſtinate fury purſue thoſe who diſturb their hives. Hence enemies, fierce and implacable, are compared to bees, *Pſ.* cxviii. 12. *Iſ.* vii. 18. See *Le Clerc.*

And deſtroyed you in Seir,] It ſeems they fled to this part of Idumea, where mount *Seir* was, which they afterwards compaſſed many days, *ch.* ii. 1. But it ought rather to be rendered *to Seir*, i. e. to the roots of that mountain, which the Edomites poſſeſſed, for the Iſraelites did not enter it.

Even unto Hormah,] See *Num.* xiv. 45.

46 *In Kadeſh,*] Rather at or near Kadeſh, which gave name to that part of the deſart which lies ſouthward of Kadeſh.

According unto the days that ye abode there,] Some explain it, *as long as ye abode at mount Sinai*, i. e. near a whole year. But the moſt ſimple explication is, that they ſtaid here ſo long after this, as they had done before it, which was at leaſt forty days, the time that the ſpies ſpent in ſearching the land. See *Pat.* and *Le Clerc.*

CHAP. II.

THEN we turned, and took our journey into the wilderneſs, by the way of the Red ſea, as the LORD ſpake unto me: and we compaſſed mount Seir many days. 2 And the LORD ſpake unto me, ſaying, 3 Ye have compaſſed this mountain long enough: turn you north-ward. 4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto your ſelves therefore. 5 Meddle not with them; for I will not give you of their land, † no not ſo much as a foot-breadth, becauſe I have given mount Seir unto Eſau *for* a poſſeſſion. 6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink. 7 For the LORD thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty years the LORD thy God *hath been* with thee, thou haſt lacked nothing.

† Heb. *even to the treading of the ſole of the foot.*

EXPOSITION.

1 *Then we turned, &c.*] From the borders of Canaan to go ſouthward, *Num.* xiv. 25. Here Moſes proceeded in relating to this new generation of Iſraelites, how their fathers ſpent thirty-ſeven years tedious marches to and fro, through that deſart country, reaching from Kadeſh to the Red-ſea, till that race of murmurers was quite extinct, and then orders were given again to bend their courſe towards Canaan.

And we compaſſed mount Seir,] The meaning is, we ſpent near eight and thirty years in the encampments, and ſlow marches we made in the wilderneſs that lies round the weſt and ſouth borders of the country of Edom. See on *ver.* 4. By mount Seir is meant the mountainous part of Edom or Idumea. The whole country of Edom, in the times of the kings, reached from the confines of Canaan unto Ezion-gaber, on the Red Sea, 1 *Kings* ix. 26. 2 *Chro.* viii. 17. on which account the Arabian gulf was called the ſea of Edom,

Edom, or the Red Sea. But in Moſes's time the land of Edom appears to have been of a much ſmaller extent, reaching no farther ſouth than mount Hor, which is ſaid to have been in the edge of the land of Edom, *Num.* xxxiii. 37. See *Le Clerc.*

2 *And the Lord ſpake unto me, ſaying, &c.*] This was in the end of the thirty ninth year after their coming out of Egypt. See *ver.* 14.

4 *Ye are to paſs through the coaſt of your brethren the children of Eſau,*] For they went from Ezion-gaber to Kadeſh, and from thence to mount Hor, which was in edge of the land of Edom. Compare *Num.* xx. 1, 22. with *Num.* xxxiii. 36, 37. Thus it appears that they had not hitherto entered Idumea, or the land of Edom; ſo that their compaſſing mount Seir, *ver.* 1. which was a part of Idumea, ſignifies their marching backward and forward on the borders of that mountain. An. ante C. 1451.

And they ſhall be afraid of you,] Accordingly we find they raiſed all their forces to oppoſe them, *Num.* xx. 20.

5 *I have given mount Seir unto Eſau,*] Wherein was made good the bleſſing of Eſau, *Gen.* xxvii. 39.

6 *Ye ſhall buy meat of them for money,*] So the Iſraelites offered to do, *Num.* xx. 19.

7 *For the Lord thy God hath bleſſed thee, &c.*] You have no reaſon to be ſo anxious about a ſubſiſtence as to ſeize upon the rights of others; the ſame Providence that hath all along provided for you in your difficult travels hitherto, may be ſecurely depended upon for every thing you want.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and paſſed by the way of the wilderneſs of Moab. 9 And the LORD ſaid unto me, * Diſtreſs not the Moabites, neither contend with them in battle; for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of Lot *for* a poſſeſſion. 10 The Emims dwelt therein in times paſt, a people great, and many, and tall as the Anakims; 11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims. 12 The Horims alſo dwelt in Seir before time, but the children of Eſau † ſucceeded them when they had deſtroyed them from before them, and dwelt in their ‡ ſtead, as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.

* Or, *Uſe no hoſtility againſt Moab.*

† Heb. *inherited them.*

‡ Or, *room.*

EXPOSITION.

8 *When we paſſed by from our brethren,*] i. e. When they would not allow us paſſage; for this circumſtance muſt be ſupplied from *Num.* xx. 21.

The children of Eſau which dwelt in Seir,]

We turned and paſſed by the way of the wilderneſs of Moab,] *Jud.* xi. 18.

9 *I have given Ar unto the children of Lot for a poſſeſſion,*] *Ar* was the capital city of Moab, *Num.* xxi. 15, 28. here put for the whole country. Though the Moabites were now a wicked people, yet for their pious anceſtor's ſake God would not have them diſpoſſeſſed. See *Pat.*

10 *The Emims dwelt there,*] *Gen.* xiv. 5. Theſe people were probably deſtroyed in the war which Chedorlaomer made upon them with his allies, *Gen.* xiv. 5. ſome years before the birth of Moab, the father of the Moabites. Lot came and ſettled in their country after the deſtruction of Sodom, and left it in inheritance to his ſons ſons. The word *Emim* imports *terrible*, a name probably given them by the Moabites, becauſe they were terrible to their neighbours. See *Calmet.*

12 *The Horims alſo dwelt in mount Seir,*] See on *Gen.* xxiv. 6. xxvi. 20. The hiſtory of the expulſion of the Emims by the Moabites, and of the Horites by the Edomites, is no where recorded. But it ſeems to be mentioned here as an encouragement to the Iſraelites, not to fear the ſtouteſt enemies who ſhould oppoſe their poſſeſſion of the promiſed land.

The children of Eſau ſucceeded them when they had deſtroyed them,] The conqueſt of the Horims happened not in Eſau's days, but in the days of his grandchildren's children. See on *Gen.* xxxvi. 18, 19.

As Iſrael did unto the land of his poſſeſſion,] i. e. Theſe two laſt named people poſſeſſed each his country, by expelling thence the ancient inhabitants, in like manner as the Iſraelites lately routed out the two Amorite princes, Sihor and Og, who took their countries from the Moabites. See *Num.* xxi. 24, 34.

13 Now riſe up, *ſaith I,* and get you over the * brook Zered: and we went over the brook Zered. 14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the LORD ſware unto them. 15 For indeed the hand of the LORD was againſt them, to deſtroy them from among the hoſt, until they were conſumed. 16 So it came to paſs, when all the men of war were conſumed and dead from among the people, 17 That the LORD ſpake unto me, ſaying, 18 Thou art to paſs over through Ar, the coaſt of Moab, this day. 19 And when thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the

* Or, *valley.*

An. ante C. 1451. land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion. 20 (That alſo was accounted a land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims, 21 A people great, and many, and tall as the Anakims; but the LORD deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead: 22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day: 23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)

EXPOSITION.

13 *Get you over the brook Zered,*] Which we elſewhere render the valley of Zered. See on *Num.* xxi. 12.

14 *Until all the generation of the men of war were waſted, Num.* xxvi. 64, 65.

As the Lord ſware unto them,] See on *Num.* xiv. 28.

20 *The Ammonites call them Zamzummims,*] Probably the ſame who are called *Zuzims, Gen.* xiv. 5. for they are there joined with the ſame people as here. The meaning of the name is only conjectural. Le Clerc derives it from *Zamam*, which ſignifies to *deviſe miſchief.*

21 *But the Lord deſtroyed them before them,*] i. e. God enabled the Ammonites to deſtroy them.

22 *He deſtroyed the Horims,*] Eſau himſelf was poſſeſſed of a part of Idumea, as appears from *Gen.* xxxii. 3. but the whole country was conquered only by his poſterity.

23 *And the Avims which dwelt in Hazerim, &c.*] This is another inſtance of God's diſpoſal of countries unto what people he pleaſes. The Avims are mentioned, *Joſ.* xiii. 3. as the ancient inhabitants of Paleſtine. *Hazerim* is a place whereof we read no where elſe; but Azza or Gaza is well known, being one of the cities of the Philiſtines in the northern coaſt: ſo that Hazerim ſeems to have been in the ſouthern parts.

The Caphtorims, which came out of Caphtor,] i. e. The Philiſtines who were called Caphtorim, from their founder, who ſettled in *Caphtor*, a country in or about Egypt. See on *Gen.* x. 14.

The Avims—the Caphtorims deſtroyed them,] The words are ſomewhat tranſpoſed, the meaning is, that a people called Caphtorims deſtroyed the Avims, and poſſeſſed their country.

Deſtroyed them, and dwelt in their ſtead,] By producing theſe inſtances of God's diſplacing one people and ſettling another in their ſtead, and fixing their bounds which they ſhall not paſs without his leave: Moſes deſigned to ſtrengthen the faith of the Iſraelites, in the divine promiſe of giving them the victory over all their enemies, and ſettling them in the land of Canaan.

24 Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thy hand Sihon the Amorite king of Heſhbon, and his land: † begin to poſſeſs *it*, and contend with him in battle. 25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

† Heb. *begin, poſſeſs.*

EXPOSITION.

26 *Riſe ye up,—and paſs over the river Arnon,*] Our next directions were to paſs the river Arnon, and make our way through the territories of Sihor the Amorites prince, with a promiſe, if he oppoſed us, to deliver his whole kingdom into our hand. See *Num.* xxi. 13, 14.

25 *This day will I begin to put the dread of thee——upon the nations,*] i. e. Upon as many as ſhall hear of theſe conqueſts, as the following words explain; eſpecially upon the Canaanites, whoſe courage will droop at the news of ſuch an abſolute victory gained ſo near upon them. See *Joſ.* ii. 10, 11.

26 And I ſent meſſengers out of the wilderneſs of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying, 27 Let me paſs through thy land: I will go along by the high-way, I will neither turn unto the right hand, nor to the left. 28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: only I will paſs through on my feet: 29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I ſhall paſs over Jordan, into the land which the LORD our God giveth us.

EXPOSITION.

26 *And I ſent meſſengers out of the wilderneſs of Kedemoth,*] To ſhew the prince of the Amorites that we were no aggreſſors, offered no violence, and that his deſtruction was of himſelf, an embaſſy was ſent to his court, in the civileſt terms, to requeſt a free paſſage for our camp *Kedemoth* was a city in that tract ſituated on the north ſide of the river Arnon, which fell to the lot of the Reubenites, *Joſ.* xiii. 18. It gave name to the wilderneſs here mentioned.

27 *Let me paſs thro' thy land,*] Which was the direct way to the fords of Jordan. See *Num.* xxi. 21, 22.

28 *Only I will paſs thro' on my feet,*] See on *Num.* xx. 19.

29 *As the children of Eſau—and the Moabites——did unto me,*] He doth not mean that the Edomites and Moabites granted Iſrael a paſſage through their country; but that they did not deny to give them meat and drink for money. For tho' thoſe people denied Iſrael paſſage through their land, yet as they paſſed along their coaſts they ſuffered them to buy neceſſaries. An. ante C. 1451.

30 But Sihon king of Heſhbon would not let us paſs by him: for the LORD thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day. 31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayſt inherit his land. 32 Then Sihon came out againſt us, he, and all his people, to fight at Jahaz. 33 And the LORD our God delivered him before us, and we ſmote him, and his ſons, and all his people. 34 And we took all his cities at that time, and utterly deſtroyed * the men, and the women, and the little ones of every city, we left none to remain: 35 Only the cattle we took for a prey unto our ſelves, and the ſpoil of the cities which we took. 36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the LORD our God delivered all unto us. 37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the LORD our God forbad us.

* Heb *every city of men, and women, and little ones.*

EXPOSITION.

30 *For the Lord God hardened his ſpirit,*] i. e. God gave him over to his own inflexible humour, which was ſet upon violent courſes. See on *Ex.* iv. 21.

32 *Then Sihon came out againſt us—to fight at Jahaz,*] See on *Num.* xxi. 23.

34 *And we took all his cities at that time,*] *Num.* xxi. 24, 25.

And utterly deſtroyed the men, and the women, and the little ones,] See the diſſertation on the deſtruction of the Canaanites ſubjoined to this expoſition of the Pentateuch.

36 *From Aroer, which is by the brink of the river Arnon,*] Arnon divided Moab from the kingdom of Sihon, *Num.* xxi. 13. and upon the brink of this river ſtood the city of Aroer.

And from the city that is by the river,] Meaning Aroer before mentioned. Some take it to mean the city *Ar*, but this city was the capital of Moab, and never in the poſſeſſion of the Amorites. See *Pat.*

Even unto Gilead,] For half of Gilead belonged to the country of Sihon, *Joſ.* xii. 2. and the other half belonged to the kingdom of Og, *ver.* 5. and was given to the half tribe of Manaſſeh, *Joſ.* xiii. 31.

37 *Only unto the land of the children of Ammon thou cameſt not,*] i. e. Into no part of the country which was then in their poſſeſſion. For God had expreſly commanded them not to meddle with the Ammonites, becauſe they were the deſcendants of Lot, *ver.* 19.

Nor unto any place of the river Jabbok,] To no place beyond that river, which was the border of the children of Ammon, *Num.* xxi. 24. *Joſ.* xii. 2.

CHAP. III.

THEN we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battle at Edrei. 2 And the LORD ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwell at Heſhbon. 3 So the LORD our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining. 4 And we took all his cities at that time, there was not a city which we took not from them, threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan. 5 All theſe cities were fenced with high walls, gates and bars, beſide unwalled towns a great many. 6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children of every city. 7 But all the cattle, and the ſpoil of the cities, we took for a prey to our ſelves. 8 And we took at that time out of the hand of the two kings of the Amorites, the land that was on this ſide Jordan, from the river of Arnon unto mount Hermon. 9 (Which Hermon the Sidonians call Sirion: and the Amorites call it Shenir.) 10 All the cities of the plain, and all Gilead, and all Baſhan,

An. ante C. 1451. Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan: 11 For only Og king of Baſhan remained of the remnant of giants; behold, his bed-ſtead was a bed-ſtead of iron: is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

EXPOSITION.

1 *Then we turned, and went up the way to Baſhan,*] Moſes, for a farther encouragement to the Iſraelites to proceed with a couragious dependance upon the divine power, and in a ſteady obedience to the laws preſcribed them, went on in reminding them of the wonderful ſucceſs they had had againſt Og king of Baſhan.

Og—came out againſt us, he and all his people,] They too appear to have been the firſt aggreſſors. See on *Num.* xxi. 33.

4 *All the region of Argob,*] A ſmall province lying between Jordan and the mountains of Gilead, a little above the ſea of Tiberias; which region was afterwards called *Trachonitis*.

6 *We utterly deſtroyed them, &c.*] See the diſſertation on the deſtruction of the Canaanites.

8 *And we took at that time—the land that was on this ſide Jordan,*] On the eaſt ſide Jordan, where Moſes was when he wrote theſe books. See on *ch.* i. 1.

From the river of Arnon unto mount Hermon,] *Arnon* bounded the land of the Amorites on the ſouth; and Hermon which was one of the mountains of Gilead, where it joins to Lebanon, was their bound on the north. See *Pat.*

9 *Which Hermon the Sidonians call Sirion,*] *Sirion* ſignifies a mountain. Now as Hermon riſes in the territories of the Sidonians, they called it *the mountain* by way of eminence. It is called by this name, *Pſ.* xxix. 6.

And the Amorites call it Shenir,] So called, as Bochart conjectures, from the wild cats which were in this mountain, for *Sinar* in Arabic is the name of that animal, *Hieroz. P.* I. *L.* III. *c.* 14. See *Pat.* Moſes mentions the ſeveral names of this mountain, probably that the Iſraelites who were to have this for their north boundary might not be deceived by this diverſity of names.

10 *All Gilead,*] All that part of it which belonged to the king of Baſhan, which was but one half. See *ch.* ii. 36.

Unto Salchah,] A place mentioned *Joſ.* xiii. 11. (juſt as it is here) as the bounds of Baſhan towards mount Hermon or Lebanon.

Edrei,] The place where they fought with Og and overthrew him, *Num.* xxi. 33.

All Baſhan,] See on *Num.* xxi. 33.

11 *Only Og remained of the remnant of giants,*] viz. In thoſe parts; for there were other giants among the Philiſtines and elſewhere. When the Ammonites drove out the Zamzummims, mentioned *ch.* ii. 20. Og might eſcape, and ſo be ſaid *to be left of the remnant of the giants*, and afterwards flying to the Amorites, perhaps was made their king, becauſe of his gigantic ſtature.

Is it not in Rabbath of the children of Ammon,] Rabbath was the capital city of the Ammonites, 2 *Sam.* xii. 26. and according to Euſebius was afterwards called Philadelphia. The queſtion is, how this bed-ſtead came into the hands of the children of Ammon. Huetus anſwers, that Og, fearing the worſt, might ſend his bed, and beſt furniture to the Ammonites, to have them preſerved. Or Moſes might ſell this, and other parts of the ſpoil, to the children of Ammon. Or, which is full as probable, Og might be one of thoſe giants whom the Ammonites diſpoſſeſſed, *ch.* ii. 21. and whoſe palace they had plunder'd, preſerving this bed as a monument of their victory.

His bedſtead was a bedſtead of iron,] To ſupport his gigantic body. Bedſteads of iron, braſs, and other metals, are not unuſual in the warm countries, as a defence againſt vermin. The grave rabbins aſſure us this bed was only the cradle of this king of Baſhan.

Nine cubits was the length thereof, and four cubits the breadth thereof,] This is mentioned to ſhew of what an enormous ſize this giant was, whom Maimonides computes to have been ſix cubits high, reckoning the bedſtead to have been made according to common cuſtom, a third part longer than the perſon who lay in it. Now ſix cubits anſwers to ten foot and a half of our meaſure; ſo that he muſt have been as tall again as any ordinary man. So Goliah is ſaid to have been ſix cubits and a ſpan in heighth, i. e. about eleven foot, 1 *Sam.* xvii. 4. Le Clerc however conjectures, that Og might order his bed to be made longer than was ſufficient, that poſterity might have a higher opinion of the gigantic perſonage who lay in it. The ſame is ſaid to have been done by Alexander the great before his return from India. προσεταξέ γε τοις μεν πεζοις κατασκηνωσεις εκαστω δυο σιβαδας πενταπηχεις οικοδομησαι, i. e. He ordered each of his foot-ſoldiers to erect two beds of the length of five cubits. The reaſon whereof he ſubjoins: τοις ἐχωρίοις απολιπειν σημεια μεγαλων ανδρων κ. τ. λ. In order to leave with the inhabitants ſigns of the enormous ſize and ſtrength of his men. See alſo *Q. Curtius*, *L.* ix. *c.* 3.

After the cubit of a man,] i. e. Not according to the exact geometrical cubit, but ſomewhat leſs, ſuch as the cubits of men commonly are. See *Le Clerc.*

12 And this land *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites. 13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants. 14 Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havoth-jair, unto this day. 15 And I gave Gilead unto Machir. 16 And unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the

children of Ammon: 17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the ſalt ſea, † under Aſhdoth-piſgah eaſt-ward. An. ante C. 1451.

† Or, *under the ſprings of Piſgah*, or, *the hill.*

EXPOSITION.

12 *And this land—gave I unto the Reubenites, &c.*] *Num.* xxxii. 33, *&c. Joſ.* xiii. 15, 24, 25.

14 *Jair the ſon of Manaſſeh, took all the country of Argob,*] This is one reaſon why he gave this country to the Machirites. See on *Num.* xxxii. 41.

Unto the coaſts of Geſhuri and Maachathi,] A people of Syria, to the north of the tribe of Manaſſeh, near the ſource of the river Jordan. See 2 *Sam.* xv. 8. *Le Clerc.*

And called them—Baſhan-havoth-jair,] i. e. Baſhan, the villages of Jair. See *Num.* xxxii. 41.

Unto this day] This is thought by many to be an interpolation, probably by the hand of Ezra, who added theſe words to certify the original of this name. But Le Clerc obſerves, that the phraſe *Unto this day*, is ſpoken in ſcripture of a very ſhort time. So that Moſes might denote thereby the ſpace of but a few months.

15 *And I gave Gilead unto Machir,*] The reſt of Gilead that was not poſſeſſed by the Gadites, *Num.* xxxii. 40.

16 *Half the valley,*] 'Tis the ſame word that we tranſlate *river*, ver. 12. and it ſhould be ſo here likewiſe, *half the river*, i. e. to the middle of the river Arnon, as it is rightly tranſlated, *Joſ.* xii. 2. And ſo it is rendered by the Greek and vulgar Latin in this place.

And the border, even unto the river Jabbok,] *Went* or *reached* is underſtood. As Arnon was the boundary of this country on the ſouth, ſo was *Jabbok* on the north.

17 *And the coaſt thereof from Cinnereth,*] i. e. The weſt coaſt run along from the ſea of Cinnereth (or the ſea of Galilee, *Num.* xxxiv. 11.) as far as to the Dead-ſea.

Under Aſhdoth-Piſgah,] Rather, *Under the roots of Piſgah.* i. e. They poſſeſſed the places lying under mount Piſgah; or, as others render it, *Under the ſprings of Piſgah.*

18 And I commanded you at that time, ſaying, The LORD your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* * meet for the war. 19 But your wives, and your little ones, and your cattle (for I know that ye have much cattle) ſhall abide in your cities which I have given you; 20 Until the LORD have given reſt unto your brethren, as well as unto you, and until they alſo poſſeſs the land which the LORD your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you.

* Heb. *ſons of power.*

EXPOSITION.

18 *Ye ſhall paſs over armed before your brethren, &c.*] See *Num.* xxxii. 20, *&c.*

20 *Until the Lord have given reſt unto your brethren,*] Accordingly, when the other tribes were ſettled in Canaan, Joſhua ſent them home to their wives and children, *Joſ.* xxii. 4.

21 And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdoms whither thou paſſeſt. 22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

EXPOSITION.

21 *And I commanded Joſhua at that time,*] Moſes reminds them, that at that time he had given Joſhua to know that he was the man who was to lead on the Iſraelites to thoſe conqueſts of the promiſed land; that God, in juſt puniſhment for a miſdemeanor of his own, denied him that privilege, and conferred it upon Joſhua. Compare *Num.* xx. 12 with xxvii. 18, *&c.*

23 And I beſought the LORD at that time, ſaying, 24 O LORD God, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might? 25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon. 26 But the LORD was wroth with me for your ſakes, and would not hear me: and the LORD ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter. 27 Get thee up into the top of * Piſgah, and lift up thine eyes weſt-ward, and north-ward, and ſouth-ward, and eaſt-ward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan. 28 But charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee. 29 So we abode in the valley over-againſt Beth-peor.

* Or, *the hill.*

An. ante C. 1451.

23 *And I beſought the Lord at that time, ſaying,*] Being told by God at the ſame time, that he ſhould ſhortly die, and not be allowed to enter into Canaan, *Num.* xxvii. 12, 13. he beſought God that he would not execute the ſentence upon him.

24 *What God is there in heaven, &c.*] i. e. Though there be many that are called gods, both in heaven and in earth, yet none of them can equal or rival thee in power. This paſſage St. Paul ſeems to have had in his eye 1 *Cor.* viii. 5. As this unrival'd power had diſplayed itſelf hitherto in behalf of the Iſraelitiſh nation, by Moſes's miniſtry, ſo he entreats God to continue him the inſtrument of his providence to lead them into their promiſed ſettlement.

25 *That goodly mountain, and Lebanon,*] i. e. Thoſe goodly mountains which extend as far as Lebanon, *ver.* 17. *The plain alſo and Jordan,* is put for the plain of Jordan. See *Le Clerc.*

27 *Get thee up into the top of Piſgah,*] The Divine Wiſdom ſaw fit to deny Moſes this requeſt, of ſharing with the Iſraelites the enjoyment of Canaan; all he could obtain was to take a view of it at a diſtance. See *Num.* xx. 12. *Deut.* i. 37. *Num.* xxvii. 12.

29 *So we abode in the valley over-againſt Beth-Peor,*] Beth-Peor was one of thoſe cities in the plains of Moab which were given to the tribe of Reuben. There was probably a temple there to their god Baal-Peor, whence it had the name of *Beth-Peor*, the houſe or temple of Peor. In this valley the Iſraelites continued encamped, from their conqueſt of the kingdoms of Sihon and Og, to their paſſing over Jordan under the conduct of Joſhua, after the death of Moſes, who was buried in this valley, *Deut.* xxxiv. 6.

CHAP. IV.

NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you, for to do *them,* that ye may live, and go in and poſſeſs the land which the LORD God of your fathers giveth you. 2 Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh *ought* from it, that ye may keep the commandments of the LORD your God which I command you. 3 Your eyes have ſeen what the LORD did becauſe of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you. 4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day. 5 Behold, I have taught you ſtatutes and judgments, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it. 6 Keep therefore, and do *them,* for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people. 7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them, as the LORD our God *is* in all *things* that we call upon him for? 8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous, as all this law which I ſet before you this day? 9 Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons:

EXPOSITION.

1 *Now therefore hearken, O Iſrael,*] Moſes having thus laid before them ſo long a train of divine diſpenſations towards their nation, called upon the whole aſſembly, in the moſt ſerious and earneſt manner, to conſider what influence theſe things ought to have upon their conduct and practice, anſwerable to the deſign of ſuch mercies and judgments; viz. to render them punctually obedient to the laws of God, and cautious of offending him; this being the very intent for which they were conducted to the promiſed land, and the abſolute condition of their peaceful and happy enjoyment of it. See *Pyle.*

Hearken unto the ſtatutes and judgments] By *ſtatutes* ſeem to be meant ſuch laws as concerned the worſhip of God, and by *judgments* ſuch as concerned their dealings one towards another.

That ye may live,] Not periſh, as your fathers have done in their rebellion, but enjoy national peace and proſperity. See on *Deut.* viii. 1.

2 *Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh from it.*] The ſimple meaning of theſe words is this: You ſhall neither add to the law, and to that form of religion which I have given you, any heatheniſh ſuperſtitions, or modes of worſhip of your own invention; nor ſhall you diminiſh or take from it, by the wilful omiſſion of any plain duty which it requires. That this is the ſenſe of the phraſe, appears from *ch.* xii. 32. "What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it". See *Pat.* But 'tis plain that Moſes could not bar any future prophet or legiſlator, who might be commiſſioned by God, to inſtitute a new religion; for the ſame God who had commiſſioned Moſes to inſtitute laws to the Jews which were adapted to the preſent temper of that people, might commiſſion other prophets to abrogate and ſet thoſe inſtitutions aſide, when the end of them was attained. And though he did not reveal to Moſes, that his laws were to be but of a temporary duration,

ration, and that they ſerved only to introduce a diſpenſation more perfect, yet that did not hinder him from revealing that myſtery to others. See *Le Clerc.*

3 *Your eyes have ſeen what the Lord did, becauſe of Baal-peor,*] How he cut off twenty four thouſand who had been ſeduced into the idolatrous worſhip of Baal-peor by the Midianitiſh women, *Num.* xxv.

4 *Ye that did cleave unto the Lord are alive, every one of you this day,*] A ſingular Providence watched over them, to preſerve them in ſuch good health, that not one of ſo many thouſands was dead ſince that time. Nor in the war with the Midianites, did they loſe ſo much as one man, *Num.* xxxi. 7, 49.

6 *Keep therefore, and do them; for this is your wiſdom, &c.*] See *Pſ.* cxi. 10. To obſerve theſe laws which I have taught you from God you will find to be not only the wiſeſt courſe in itſelf, and in all reſpects moſt conducing to your intereſt, but alſo it will get you the reputation of being a wiſe people among all your neighbours. See *Pat.* Accordingly Herodotus, Diodorus Siculus, and other authors, who treat of the Jewiſh affairs, applaud their wiſdom, in adhering ſtedfaſtly to the inſtitutions of their country, and rejecting all foreign rites. See to the ſame purpoſe the teſtimonies of many Greek writers in *Clement. Alexand. Strom.* I. and in *Euſeb. prap. ev. c.* ix. *Le Clerc.* An. ante C. 1451.

7 *For what nation is there ſo great, who hath God ſo nigh unto them,*] The Jews were the only nation under heaven that had a ſymbol of God's preſence continually among them; and Moſes, as we have ſeen, had acceſs to conſult him in all difficulties, as the high-prieſt might do in all times to come. See *Pat.*

8 *And what nation is there ſo great, that hath ſtatutes and judgments ſo righteous, &c.*] The true greatneſs of a nation conſiſts in the exerciſe of national piety and virtue. For theſe are ever productive of great men and great actions, upon which, under God, the greatneſs of a commonwealth depends. See *Prov.* xiv. 34. Now the laws of Moſes were ſo well contrived for promoting national piety and virtue, that no nation could compare with them in that reſpect.

9 *Only take heed to thyſelf—leſt thou forget, &c.*] Their only danger was leſt they ſhould grow careleſs and unmindful of all the wonderful things that God had done for them; for which reaſon he would have every Iſraelite to make theſe weighty concerns the ſubject of their moſt frequent ſtudy and intenſe meditation.

10 *Specially* the day that thou ſtoodſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children. 11 And ye came near and ſtood under the mountain, and the mountain burnt with fire unto the * midſt of heaven, with darkneſs, clouds, and thick darkneſs. 12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, † only *ye heard* a voice. 13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments, and he wrote them upon two tables of ſtone. 14 And the LORD commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

* Heb. *heart.*

† Heb. *ſave a voice.*

EXPOSITION.

10 *Specially the day that thou ſtoodſt before the Lord thy God in mount Horeb,*] When God delivered the law from mount Sinai to them with ſuch awful appearances of divine Majeſty. For it appears from *ch.* v. 2—4, that they were preſent on that memorable day, as well as their fathers.

11 *And ye came near, &c.*] See on *Ex.* xix. 17.

12. *And the Lord ſpake unto you, &c.*] See on *Ex.* xx. 1, 22.

But ſaw no ſimilitude,] God would not appear in the figure of a man, or any other thing, that might ſeem to repreſent him to their ſenſes or imagination as a corporeal object, and ſo tempt them to make any image of him to worſhip it, after the manner of the heathens. Of this therefore he puts them in mind, as a ſtrong and everlaſting argument, to keep them clear of all ſuperſtitious or idolatrous worſhip of him, by the uſe of any kind of image, picture or reſemblance of any created being. We read often of God's diſcovering his glory to the Iſraelites, as at the giving of the law, by a prodigious tempeſt, thunder and fire, and in their march thro' the wilderneſs by a cloud in the day, and a pillar of fire in the night, which were called the tokens of his *preſence*, tho' really he is alike preſent in all places. The moſt ſubtile æther, or the pureſt light is no image of his ſpiritual ſubſtance, no more a true repreſentation of God, than the vileſt clod of earth; for the deity is not reſembled by any ſenſible forms; his nature is alike eſſentially different from all the properties and qualities of matter, and no one part of it makes any nearer approaches to him than another. By thoſe ſymbols and tokens the deity did, indeed, ſhew himſelf preſent, becauſe ſuch aſtoniſhing things were apt to ſtrike the minds of that groſs people with a ſenſe of his interpoſition in their behalf, and ſhewed his care and power to be employed for them; but ſtill there was no determinate ſhape, no figure of any abiding ſenſible object, imitable by human art, whereby they ſhould have the leaſt countenance or occaſion given them, to make an image of their God, or *change his glory into the likeneſs of any creature.* It is true, we read ſometimes in the Old Teſtament of divine appearances in a human form: thus God is ſaid to have *ſpoken to Moſes face to face, as a man ſpeaks to* his friend; and of the three angels which appeared to Abraham in the likeneſs of men, before the deſtruction of Sodom, one was diſtinguiſh'd by the peculiar veneration of that eminent ſaint, as of a ſuperior character. But this ſeems to be rightlyunderſtood by interpreters of the *Meſſias*, that

An. ante C 1451.

that divine perſon who was in *the form of God*, before his incarnation. Several paſſages of the old teſtament and the new compared together, plainly intimate that he was with the Iſraelites, conducting them as the divine preſence, and the *angel of the covenant*, in whom the name of God was. St. Stephen, in the 7th of the *Acts*, ſpeaking of God's appearing to Moſes in the burning buſh, and ſaying with an audible voice, *I am the God of Abraham, the God of Iſaac, and the God of Jacob*; St. Stephen, I ſay, expreſly attributes this to the perſon whom he calls the *Angel of the Lord*, and who *was with Moſes in the church in the wilderneſs*; and the apoſtle *Paul*, mentioning the ſins and puniſhments of the Iſraelites in the wilderneſs, for an *admonition to us on whom the ends of the world are come*, clearly inſinuates that Chriſt was preſent with them directing their affairs; for he ſays, *neither let us tempt Chriſt, as ſome of them alſo tempted and were deſtroyed of ſerpents*, 1 *Cor.* x. 9. Thus our Lord Jeſus Chriſt, *the image of the inviſible God*, in *the fulneſs of time*, aſſum'd the human nature; before his incarnation he acted with full power, repreſenting his father in his tranſactions with men, *by him God made the world*, and by him governed the church: but the divine nature itſelf, the eſſence of the ſupreme Being is inviſible: *no man hath ſeen him at any time, nor can ſee him.* See *Abernethy's Sermons, Ser.* IV.

13 *And he declared unto you his covenant—even ten commandments,*] The ten commandments contained the ſubſtance of their duty, and the laws which were added afterwards, were only as ſo many appendages or guards to thoſe moral precepts.

And he wrote them, &c.] See on *Ex.* xxiv. 12. xxxiv. 28.

14 *And the Lord commanded me—to teach you ſtatutes, &c.*] This relates to the reſt of the laws which God gave to Moſes, immediately after he himſelf had delivered to them the ten commandments, *Ex.* xxi. &c. It being their own deſire that God would communicate the reſt of his will to them by Moſes, *Ex.* xx. 19.

15 Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day *that* the LORD ſpake unto you in Horeb, out of the midſt of the fire) 16 Leſt ye corrupt *your ſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female, 17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air, 18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth: 19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldſt be driven to worſhip them, and ſerve them, which the LORD thy God hath * divided unto all nations under the whole heaven.

* Or, *imparted.*

EXPOSITION.

16 *Leſt ye corrupt yourſelves,*] God having a juſt title to their higheſt love and religious veneration, their ſuffering any object whatever to come in competition with him, was a *corrupting* of themſelves, a depravation, and perfidious alienation, of their affections, from that God, whoſe they were, and whom they were devoted to ſerve.

And make you a graven image,] See on *Ex.* xx. 3, 4.

The likeneſs of male or female,—of any beaſt——of any winged fowl—of any thing that creepeth—of any fiſh—and when thou ſeeſt the ſun,—moon and ſtars—ſhouldſt—ſerve them,] 'Tis juſtly obſerved that this is the very picture of Egypt, which had gods of all ſorts; dead perſons deified, *male and female*, and numerous images of them, and worſhipped as deities, bulls, cows, ſheep, goats, dogs, cats, birds, the Ibis and hawk, ſerpents, crocodiles, river-horſes, together with the ſun and moon and ſtars of heaven. And therefore Moſes adds: *But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day:* Plainly intimating their redemption from theſe Egyptian idolatries, to be the eſtabliſhment of a peculiar kingdom to himſelf. And, in truth, that worſhip of all ſorts, almoſt of brute beaſts, birds, fiſhes, reptiles, which was ſo peculiar to Egypt, was ſo horribly abſurd and ſtupid, as that it could never enter into the heart of a legiſlator to forbid it, unleſs he had been himſelf a witneſs to theſe mean and monſtrous impieties. See *Chandler's Vindication, p.* 480.

18 *Waters beneath the earth.*] i. e. Below the ſurface of the earth, which is higher than the watry element.

19 *Which the Lord thy God hath divided unto all nations under the whole heaven,*] i. e. Jehovah, the true God, whom you adore, hath diſpenſed to all nations under heaven the benefit of the ſun, moon, and ſtars; therefore you ought to worſhip him alone, who is the Lord of them all, and hath made them miniſters to the ſons of men. Nothing can be more reaſonable than this inference, that ſince we are not made for the ſun, but the ſun for us, it is not the luminary itſelf we ought to worſhip, but God who gave him to our uſe. But the nations, ſtruck with the viſible ſplendor of the heavenly bodies, and with the ſenſible benefit which they derived from them; ſtopped ſhort in the blind admiration of their beautiful appearance, inſtead of turning their attentive minds to the adoration of that inviſible Intelligence by whom they were created. See *Pat.* and *Le Clerc.* The Jews had a vain conceit, grounded, perhaps, on a miſunderſtanding of this text, that God had diſtributed the nations of the world under the government of ſeveral ſtars, which ſtars are under the government of angels; but that they alone were under the immediate government of God himſelf, and not ſubject to any planet. Had this been the caſe, it would in a great meaſure have excuſed the idolatry of the heathens, in directing their worſhip towards the celeſtial luminaries as the temples of their divinities. And indeed we have reaſon to think that ſome ſuch notion did prevail among many of them.

them. But the Jewiſh religion teaches no ſuch doctrine, but the contrary, viz. that the ſame Jehovah who was God of the Jews, was alſo the God and ſovereign of the whole earth, *Ex.* xix. 5.

Shouldſt be driven to worſhip them,] By the beſt accounts we have of the earlieſt ages, the worſhip of the ſun, moon, and planets, was the firſt and leading inſtance of idolatry; being, in all probability, in uſe long before the time of Moſes himſelf. See *Deut.* xvii. 3. The origin of this idolatry is ſuppoſed to have been owing to men's conceiving the Supreme Being of too pure and exalted a nature for their immediate approach, and therefore concluded that they muſt addreſs him by mediators. And their notion of the ſun, moon, and ſtars being, that they were animated by intelligences, they thought theſe the propereſt beings to become their mediators, being always in their eye, and having ſo viſible an influence upon this world. And conſidering them as God's miniſters, they would naturally conclude, that in worſhiping them they paid honour to him whoſe miniſters they were. See *Prideaux's Connect. Vol.* I. *b.* iii. *p.* 177. and *Maimon. de Idol. l.* i. *ſ.* 3. (A) An. ante C. 1451.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. 21 Furthermore, the LORD was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance. 22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over and poſſeſs that good land.

NOTES.

(A) To what has been ſaid on this law in explaining *Ex.* xx. 4. We may add, from the learned Grotius and Le Clerc, that the moſt ancient legiſlators, and the wiſeſt of the philoſophers agreed with Moſes, in condemning all repreſentations of the Deity by any image or ſenſible object whatſoever. Amongſt other excellent inſtitutions of religion, Numa taught the Romans to abſtain from all uſe of images in the worſhip of the gods; a doctrine which he is ſaid to have derived from Pythagoras, whom Clemens Alexandrinus alledges to have been beholden for it to Moſes's writings; for Porphyry in his life tells us, that he had travelled into Judea as well as into Egypt, in order to improve himſelf in wiſdom and knowledge. Be that as it will, no inſpired writer could offer a more ſolid reaſon againſt image-worſhip than Plutarch aſſigns in behalf of Numa. Ουτε γαρ εκεινος αισθητον η παθητον, αορατον δε και ακηρατον και νοητον υπελαμβανεν ειναι το πρωτον. Ουτος δε εκωλυσεν ανθρωποειδη και ζωομορφον εικονα θεου Ρωμαιους νομιζειν· ουδ' ην παρ' αυτοις ουτε γεαπτον, ουδε πλαστον ειδος θεου προτερον. αλλ' εκατον και εβδομηκοντα τοις πρωτοις ετεσι ναους μεν εικοδομημενοι διετελουν και καλιαδας ιερας ιδρυντες, αγαλμα δε ουδεν εμμορφον ποιουμενοι διετελουν· ως ουτε οσιον αφομοιουν τα βελτιονα τοις χειροσιν, ουτε εφαπτεσθαι θεου δυνατον αλλως η νοησει. i. e. He (namely Pythagoras) conceived the firſt being to be neither the object of ſenſe nor the ſubject of paſſion, but inviſible, incorporeal, and intellectual. And it was owing to him that Numa prohibited the Romans to uſe any image of the Deity, either in a human or animal form. Nor had they at firſt any painted or carved repreſentation of the Divinity; but for the firſt hundred and ſeventy years they only built temples and ſanctuaries, and ſet up in them no image of any form or ſhape whatever; accounting it impious to reſemble ſuperior beings to things of an inferior nature, and impoſſible to apprehend the Divinity any other way than by thought and intelligence. To the ſame purpoſe Antiphanes ſays of God: Απο εικονος ου γνωριζεται, οφθαλμοις ουχ ορατα, ουδενι εοικε· διοπερ αυτον ουδεις εκμαθειν εξ εικονος δυναται. "He is not known by an image, he is not ſeen with "the eyes, he reſembles none: therefore no one can "underſtand his nature by an image." So Xenophanes Colophonius:

Εις θεος εν τε θεοισι και ανθρωποισι μεγιστος.
Ουτι δεμας θνητοισιν ομοιος, ουδε νοημα.

"There is one God ſupreme both among gods and "men; who neither reſembles mortals in body nor "in mind." And what can be ſtronger or more conſonant to reaſon than the following lines of Sophocles?

Εις ταις αληθειαισιν, εις εστιν θεος,
Ος ουρανον τ' εστευξε, και γαιαν μακραν,
Ποντου τε χαροπον οιδμα, καπεμων βιας.
Θνητοι δε πολλοι καρδιαν πλανωμενοι
Ιδρυσαμισθα μνηματων παραψυχας,
Θεων αγαλματ' εκ λιθων, η χαλκεων
Η χρυσοτευκτων η ελεφαντινων τυπων,
Θυσιας τε τουτοις, και καλας πανηγυρεις
Τευχοντες, ουτως ευσεβεις νομιζομεν.

i. e. "There is one God, there is in truth but one, "who formed the heaven, the earth, the ſea and "air. But many of us mortals wandering in the "paths of error have deviſed for our own ſolace va-"rious forms and divinities, made of ſtone or braſs, "of gold or ivory; and when we offer ſacrifices to "theſe, and celebrate public feſtivals in their honour, "we would be thought religious."

Theſe juſt apprehenſions of the Deity made the ancient Perſians reject not only images, ſtatues, and pictures, but temples too, and altars and ſacrifices, as uſed by other nations, conceiving them to be all unſuitable to the ſpiritual nature of the ſupreme Being, See *Herodot. L.* II. *c.* 131. The Phenicians too in the earlieſt ages were without images, as appears from the deſcription of the temple which they had built to Hercules at Gades.

——*Nulla effigies, ſimulacraque vota Deorum,*
Majeſtate locum & ſacro implevere timore.
SIL. ITAL. L. 3.

All theſe Le Clerc takes to be the remains of that religion which Noah taught his children, and was by them propagated over all the earth. So that Moſes herein ſeems not ſo much to have founded a new inſtitution, as to have revived the old, which had been corrupted. But notwithſtanding theſe ſound notions of religion were entertained by the wiſe of all nations, what ſerved to keep up the ſuperſtition of images among the vulgar, was an opinion, that the divinity was ſome how preſent in, and united to thoſe ſacred ſymbols. Which opinion was induſtriouſly promoted by the knavery of the prieſts. The credulous multitude were made believe, that the ſtatues of the gods delivered oracles, that they were often ſeen to move out of their places, to be ſeized with ſweating and trembling fits; and there were many to aver, that they heard voices and awful ſounds, proceeding from the temples when ſhut, and no creature to be ſeen there. Ενι δι——ξοανα διοπετεια, και δια δη καρτα αυτοισι εμφανεις· Ιδρωτι γαρ δι ων παρα σφισι τα ξοανα, και κινεεται και βοη δε πολλακις εγινετο εν τω νεω, κλεισθεντος του ιρου, και πολλοι ηκουσαν. *Lucian de Dea Syria.*

An. ante C. 1451.

EXPOSITION.

20 *But the Lord hath—brought you out of the iron furnace,*] The ſame phraſe is uſed 1 *Ki.* viii. 51. and *Jer.* xi. 4. to expreſs the moſt cruel ſervitude; wherein God ſuffered them to be tried, as metals in an iron furnace. See *Ex.* xix. 5.

21 *Furthermore the Lord was angry with me for your ſakes,*] He remembers this again, tho' he had mentioned it twice before, *ch.* i. 37. iii. 26. which ſhews how near it went to his heart. And at the ſame time it ſerves to teach them, that if the principal head of their nation was debarred from ſo deſireable a bleſſing, for a ſingle offence, what muſt *they* expect as a puniſhment for revolting from the religion of this awful Being, who can endure no rival in his worſhip.

23 Take heed unto your ſelves, leſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the LORD thy God hath forbidden thee. 24 For the LORD thy God *is* a conſuming fire, *even* a jealous God. 25 When thou ſhalt beget children, and childrens children, and ye ſhall have remained long in the land, and ſhall corrupt *your ſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger: 26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed. 27 And the LORD ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the LORD ſhall lead you. 28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell. 29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul. 30 When thou art in tribulation, and all theſe things * are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice: 31 (For the LORD thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he ſware unto them. 32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it? 33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live? 34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? 35 Unto thee it was ſhewed, that thou mightſt know that the LORD he *is* God; *there is* none elſe beſides him. 36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardſt his words out of the midſt of the fire.

* Heb. *have found thee.*

EXPOSITION.

23 *Take heed—leſt ye forget the covenant of the Lord your God—and make you a graven image,*] For this was the principal thing in the covenant, that they ſhould worſhip Jehovah alone, *Ex.* xx. 22, 23.

24 *For the Lord thy God is a conſuming fire,*] i. e. Moſt inflexibly juſt in puniſhing the contemners of his laws. Who from the rectitude of his nature, will be as far from letting moral evil paſs with impunity, as fire is from not conſuming its proper fewel. The expreſſion carries an alluſion to the awful appearance of the Divine Glory, at the delivering of the law, upon mount Sinai, *Ex.* xxiv. 17. The ſame metaphor is uſed to expreſs the awful and ſpeedy vengeance which the providence of God was to take upon the idolatrous Canaanites, *ch.* ix. 3.

Even a jealous God.] Who can admit of no rival. See on *Ex.* xx. 5.

26 *I call heaven and earth to witneſs,*] A figurative and animated expreſſion, whereby he in a manner conjures them by all that is ſacred in heaven and in earth, not to incur thoſe evils which await their diſobedience. *Calmet.* See *ch.* xxxii. 1.

28 *And there ye ſhall ſerve gods, the work of men's hands, wood and ſtone, &c.*] For your apoſtacy from God you ſhall be ſcattered among the heathens, who ſhall tempt and allure, and ſometimes even compel you by motives of terror, to worſhip their gods. See *Dan.* iii.

28 *Who neither ſee nor hear nor eat.*] Neither indeed did the God of the Hebrews eat, but Moſes means to repreſent the groſs ſtupidity of the heathens, who paid adoration to a thing which had neither intelligence nor ſenſe; to mere ſtatues, who were ſo far from having any juſt title to religious wor-

ſhip,

ſhip, that they had leſs perfection than even the makers of them.

30 *If thou turn unto the Lord thy God, &c.*] For the great end of divine puniſhment is to convert ſinners from their evil ways, and make them more obſervant of God's commands. See *Job* xxxvi. 8, 9, 10, 11. *Ezek.* xviii. 23.

31 *For the Lord thy God is a merciful God,*] See *Ex.* xxxiv. 6, 7. *Num.* xiv. 17, 18.

He will not forſake thee, &c.] He aſſures them that God would not caſt them off, nor deſtroy them utterly, though they might be thrown out of their own land, *ver.* 26.

32 *For aſk now of the days that are paſt, &c.*] Turn over the annals of the whole world, from one end to the other, and ſearch whether thou canſt find any thing like to that which God hath done for you.

33 *Did ever people hear the voice of God—as thou haſt heard, and live.*] This was an unparallel'd miracle, that God ſhould ſpeak to them audibly out of the midſt of devouring flames, and without the leaſt hurt to any of them. See *Ex.* xx. 18. xxiv. 11, 17.

34 *Hath God aſſayed,*] Le Clerc renders it, *Hath any God aſſayed*, becauſe the expreſſion, *Hath God aſſayed*, ſounds ſomewhat harſh, when meant of the true God, who never aſſays to do, but actually does whatever he pleaſes. An. ante C. 1451.

By temptations,] i. e. The ſigns and wonders whereby God gave a proof of Pharaoh's temper, and a ſpecimen of his own power.

And by war,] This ſeems to relate to the overthrow of Pharaoh in the Red-ſea, where the Lord is ſaid to fight for Iſrael, *Ex.* xiv. 14. xv. 3.

35 *That thou mightſt know that the Lord he is God,*] That *Jehovah* is the only true God, in oppoſition to all the falſe and imaginary gods of other nations.

36 *Out of heaven he made thee to hear his voice*] See *Ex.* xx. 22.

Upon earth he ſhewed thee his great fire,] See *Ex.* xxiv. 17. In heaven God is ſaid to dwell in light inacceſſible and full of glory, i. e. his throne is encompaſſed with ſuch ſplendors as would be inſufferable to mortals, though they conſtitute a part of the glorious beatific viſion to the celeſtial inhabitants. Now Moſes here puts the Iſraelites in mind, that God had vouchſafed to communicate to them ſomewhat of this happineſs, ſhewing them even *upon earth his great fire*, ſome rays or glimpſes of that tranſcendent brightneſs with which he is ſaid to clothe himſelf, and which ſhines out in all its glory to the angels and ſaints in light. See *Le Clerc*.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt: 31 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day. 39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe. 40 Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee; and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

EXPOSITION.

37 *And becauſe he loved thy fathers, therefore he choſe their ſeed after them,*] See *Gen.* xv. 5, 6, 7. *Ex.* iii. 15, 16, 17.

And brought thee—out of Egypt,] This was the higheſt national benefit, never to be forgotten by them; it was *velut initium reipublicæ*, as Grotius ſpeaks, the beginning of their commonwealth founded by God. And therefore they are ſo often put in mind of it in ſcripture. See *Ex.* xx. 2. *Lev.* xxii. 33. xxvi. 13. *Deut.* vii. 8. viii. 14. and in many other places.

38 *To bring thee in to give thee their land—as it is this day,*] For they were already put in poſſeſſion of the land of the Amorites.

40 *That it may go well with thee, and with thy children, &c.*] Theſe promiſes are addreſſed to them as a nation, and therefore only temporal, for nations ſubſiſt only in this world.

41 Then Moſes ſevered three cities on this ſide Jordan, toward the ſunriſing: 42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in time paſt; and that fleeing unto one of theſe cities, he might live: 43 *Namely*, Bezer in the wilderneſs, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

EXPOSITION.

41 *Then Moſes ſevered three cities, &c.*] After the foregoing exhortation, and the two conquered countries being now ready to be diſpoſed of to the two tribes and an half, according to agreement, Moſes gave orders, and fixed the three cities of refuge, that were to be taken out of them, as he ſaw them lie moſt convenient for the purpoſes he ſaw them deſigned for, one out of the diſtrict of each of thoſe tribes. See *Num.* xxxv. 11, *&c.*

44 And this *is* the law which Moſes ſet before the children of Iſrael: 45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments, which Moſes,

An. ante C. 1451. Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt; 46 On this ſide Jordan in the valley over-againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote, after they were come forth out of Egypt: 47 And they poſſeſſed his land, and the land of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing; 48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon, 49 And all the plain on this ſide Jordan eaſt-ward, even unto the ſea of the plain, under the ſprings of Piſgah.

EXPOSITION.

44 *And this is the law, &c.*] In the next chapter Moſes ſets before them the *law* or ten commandments; and in ſeveral following chapters the reſt of God's will, comprehended under theſe three words, *teſtimonies*, *ſtatutes*, and *judgments*, ſome of which belong to the divine ſervice, others to their civil government, and the reſt to ceremonial obſervances, for the better ſecurity and preſervation of both the former.

46 *In the land of Sihon—whom Moſes and the children of Iſrael ſmote,*] See *Num.* xxi. 33.

48 *Even unto mount Sion, which is Hermon,*] Not that mount Sion which was ſo famous in after-times, when David made it his royal ſeat; for that was on the other ſide of Jordan; but it is probably a contraction of *Sirion*, which is the name given to Hermon by the Sidonians, *ch.* iii. 8, 9, 12.

CHAP. V.

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them, and * keep and do them. 2 The LORD our God made a covenant with us in Horeb. 3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day. 4 The LORD talked with you face to face in the mount, out of the midſt of the fire, 5 (I ſtood between the LORD and you at that time, to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

* Heb. *keep to do them.*

EXPOSITION.

1 *And Moſes called all Iſrael, &c.*] Moſes having in his firſt ſpeech, by a general recapitulation of the mercies and providences attending them, prepared the minds of the Iſraelites for farther impreſſions from the particulars he deſigned to expatiate upon, ſummons them by their elders and repreſentatives to a ſecond; wherein, by repeating to this new generation the ſeveral laws they were to live under, he earneſtly recommends to them to obſerve and obey them, as the means of their laſting proſperity and happineſs.

3 *The Lord made not this covenant with our fathers, &c.*] i. e. According to the Hebrew idiom, *The Lord made this covenant not with our fathers only, but with us*, as *Gen.* xxxii. 28. *Thy name ſhall be called no more Jacob, but Iſrael*, i. e. not only Jacob, but Iſrael, or Iſrael preferably to Jacob. See *Pool's Synopſis*. Moſes might truly ſay, God had made this covenant with them, for a great part of thoſe who were then at Horeb, were now alive, viz. all who were then under twenty years old. Or the word *fathers* may ſignify their remote progenitors: intimating that the law given to the Iſraelites were a rule of life more clearly and diſtinctly revealed to them, than either to Abraham or Jacob, or any of their moſt famous anceſtors.

4 *The Lord talked with you face to face,*] i. e. You beheld a conſpicuous ſymbol of the Divine Preſence, and heard a divine voice ſpeaking to you from thence, clearly and diſtinctly as a man hears his friend who talks with him face to face. See on *Ex.* xxxiii. 11. It may alſo ſignify that God delivered to them the ten commandments himſelf, without Moſes's mediation.

5 *I ſtood between the Lord and you at that time,*] As them miniſter whom God employed to prepare you to meet him, and to preſcribe the bounds within which you ſhould keep, *Ex.* xix. 10, 11.

For ye were afraid, &c.] *Ex.* xx. 18.

6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of * bondage. 7 Thou ſhalt have none other gods before me. 8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth. 9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me, 10 And ſhewing mercy unto thouſands, of them

* Heb. *ſervants.*

that love me and keep my commandments. 11 Thou ſhalt not take the Name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his Name in vain. 12 Keep the ſabbath-day to ſanctify it, as the LORD thy God hath commanded thee. 13 Six days thou ſhalt labour, and do all thy work: 14 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou. 15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence, through a mighty hand and by a ſtretched out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day. 16 Honour thy father and thy mother as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. 17 Thou ſhalt not kill. 18 Neither ſhalt thou commit adultery. 19 Neither ſhalt thou ſteal. 20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour. 21 Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

An. ante C. 1451.

EXPOSITION.

6 *I am the Lord thy God, &c.*] See this and the following verſes fully explained, *Ex.* xx.

7 *Thou ſhalt have no other gods before me,*] See *Ex.* xx. 3. Grotius juſtly obſerves, that true religion was ever built upon theſe four principles, 1. That there is a God, and that he is but one. 2. That God is not any of thoſe things that are ſeen, but ſomewhat more ſublime. 3. That he takes care of human affairs, and judges them with impartial juſtice. 4. That he is the Maker of all things whatſoever. Theſe four principles are explained in the four firſt precepts of the Decalogue. For, in the firſt, the unity of the Godhead is delivered. In the ſecond, the inviſibility of his nature. In the third, his care of human affairs, and his knowledge of all things, even of our thoughts; for the very foundation of an oath is this, that God knows our hearts, as well as our words, and will puniſh us if we ſwear falſely. In the fourth is taught that God is the Maker of the world, in memory of which the ſabbath was inſtituted. See *De Jure Beli, &c. L.* II. *c.* xx. *ſ.* 45.

14 *That thy man-ſervant—may reſt as well as thou.*] We ſee that mercy towards men, as well as piety towards God, was one great reaſon of the inſtitution of the ſabbath. Here Moſes omits that reaſon of the inſtitution of the ſabbath mentioned *Ex.* xx. viz. to be a memorial of the creation, and aſſigns another, namely, that ſervants, and labouring animals, may enjoy reſt; becauſe this was indeed the principal deſign of the inſtitution. For the memory of the creation might have been kept up without obſerving a holiday in ſeven. But unleſs men had been obliged to the religious obſervance of a weekly ſabbath, ſervants, and eſpecially ſlaves, would have been in danger of being harraſſed to death by cruel and imperious maſters. See *Le Clerc.*

15 *And remember that thou waſt a ſervant in the land of Egypt, &c.*] To move thy compaſſion toward ſervants, and to make thee freely indulge them in a ſeventh day's reſt, remember thy own condition in Egypt, and how hardly thou thought thyſelf dealt by, when no reſt from thy labour was allowed thee. See on *Ex.* v. 6. The ſame argument is uſed to make them kind to ſtrangers, *Ex.* xxii. 21. See *Le Clerc.*

15 *Therefore the Lord commanded thee to keep the ſabbath-day,*] As theſe words connect with the immediately preceeding, the ſenſe is: That God commanded them to obſerve a day of reſt in ſeven, in memory of their redemption from Egyptian bondage; for the return of the ſabbath ſhewed that they were a free nation, no more under the power of oppreſſive maſters, who obliged them to perform their ſervile labours on all days alike, without any intermiſſion. But as this reaſon of the inſtitution is not mentioned in the precept as delivered by God himſelf, Le Clerc connects the words with the fourteenth verſe: *That thy man-ſervant, &c. may reſt—therefore the Lord commanded thee to keep the ſabbath.*

16 *And that it may go well with thee,*] Theſe words are here added to what we read *Ex.* xx. 12. as a farther motive to obedience, and we find the apoſtle takes notice of it, *Eph.* vi. 3. The amount of the promiſe is this: The neglect of our duty to parents, who, under God, have the neareſt and deareſt relation to us, will be an inlet to all thoſe vices, and conſequently the occaſion of thoſe divine judgments, which muſt end in ſhortening the lives of men, and bringing deſtruction upon the nation. As, on the contrary, the careful obſervance of it tends to the growth of all that virtue, and regularity, which will ſecure to you the favour of God, and a long and happy enjoyment of all the bleſſings of the land of promiſe. *Pyle, Kidder.*

22 Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice, and he added no more; and he wrote them in two tables of ſtone, and delivered them unto me. 23 And it came to paſs when ye heard the

An. ante C. 1451. voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders. 24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory, and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth. 25 Now therefore why ſhould we die? for this great fire will conſume us. If we * Heb. *add to hear.* * hear the voice of the LORD our God any more, then we ſhall die. 26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived? 27 Go thou near, and hear all that the LORD our God ſhall ſay; and ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*. 28 And the LORD heard the voice of your words, when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken. 29 O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever. 30 Go ſay to them, Get you into your tents again. 31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs.

EXPOSITION.

22 *And he added no more,*] i. e. He did not deliver the following laws, which we find in *Ex.* xxi. xxii &c. as he did theſe moral precepts, by an audible voice, and the ſolemn manner, in the midſt of the fire, &c. but he delivered them to Moſes, who imparted them to the people.

24 *And ye ſaid—we have ſeen this day that God doth talk with man, and he liveth.*] See on *Ex.* xxiv. 11. and *Gen.* xvi. 13.

25 *Now therefore why ſhould we die?*] They expreſſed their thankful acknowledgments to God for having out-lived thoſe terrible diſplays of the Divine Majeſty; but requeſted to be excuſed from any more of them, as fearing they would be inſupportable to human nature.

27 *Go thou near, &c.*] See on *Ex.* xx. 19.

29 *O that there were ſuch an heart in them, that they would fear me—always.*] God was pleaſed with the preſent diſpoſition of fear and reverence which they expreſſed towards his Divine Majeſty, and, after the manner of men, expreſſes a moſt earneſt deſire that the ſame good diſpoſition might always continue, that they might be influenced thereby to a ſtedfaſt adherence to their duty, and ſo both they and their poſterity might reap all the bleſſings promiſed to a rational and pious obedience. This expreſſion denotes, that men's compliance with their duty, and the happineſs which thence arrives to them, are things highly pleaſing and acceptable to God, the moſt ſincere lover of ſouls. From theſe and the like texts of ſcripture, ſome are apt to reaſon with themſelves, that if God be ſo deſirous of men's reformation, why does he not bring it about by his almighty power? But though God could eaſily over-rule the liberty of men's will and choice, and reſtrain them from doing any thing but what is good, yet it is not conſonant to wiſdom that his power ſhould be exerted this way, becauſe it would entirely deſtroy all the morality of men's actions, and take away the very nature of virtue and vice. Should God put forth an irreſiſtible influence of his power upon free agents, in that caſe, however regular their operations might be, they could no more be denominated virtuous, than the movements of a watch or clock. So far is it therefore from being unworthy of God to forbear exerting his irreſiſtible power upon moral agents, that on the contrary, it would be altogether unworthy of him to exerciſe that power; becauſe it would be a ſubverting of his whole deſign, in creating rational and intelligent beings at all. Moral agents muſt be influenced by moral motives, by reaſon and argument, by perſuaſion and conviction, by hopes and fears. See *Dr. Clarke's Sermons, ſer.* xxx.

31 *But as for thee, ſtand thou here by me.*] Moſes was invited to the neareſt approaches unto the Divine Majeſty. See *Ex.* xx. 21. xxiv. 2, 18.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: you ſhall not turn aſide to the right hand or to the left. 33 You ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

EXPOSITION.

32 *You ſhall not turn aſide to the right-hand or to the left,*] A phraſe ſignifying their ſtrict obſervance of God's laws, and ſtedfaſtly perſiſting in the path of their duty; being a metaphor taken from a traveller, who being once ſet into the right way, ought not to deviate from it to either ſide, *ch.* xvii. 20. xxviii. 14. *Joſ.* i. 7.

That ye may live,] That ye may be happy and proſperous. See on *ch.* viii. 1.

CHAP.

An. ante C. 1451.

CHAP. VI.

NOW these *are* the commandments, the statutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye * go to possess it: 2 That thou mightst fear the LORD thy God, to keep all his statutes, and his commandments which I command thee; thou, and thy son, and thy sons son, all the days of thy life, and that thy days may be prolonged. 3 Hear therefore, O Israel, and observe to do *it*, that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

* Heb. *passing over.*

EXPOSITION.

1, 2, 3, *Now these are the statutes, &c.*] Moses went on with his earnest exhortation to the Israelites, to consider the main purpose and design of that system of laws God had given them, viz. to impress upon their minds such a constant reverence, and ingenuous fear of the divine Majesty, as should be the spring and principle of that steady obedience to him, which is the condition on which they and their posterity were to have a long and happy enjoyment of the fruitful country of Canaan. See *Pyle*.

3 *The land that floweth with milk and honey,*] See on *Ex.* iii. 8.

4 Hear, O Israel, The LORD our God *is* one LORD. 5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words which I command thee this day, shall be in thine heart. 7 And thou shalt * teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates.

* Heb. *whet* or, *sharpen.*

EXPOSITION.

4 *The Lord our God is one Lord,*] As Polytheism was the great error of the world, the Jewish religion and laws were calculated to strike at the root of that epidemical evil. Therefore the first and fundamental article of their creed is, That as there is but one supreme God *Jehovah*, so he alone is to be the object of worship, in opposition to the many idols and false gods which were worshipped by the heathen nations. To this purpose Le Clerc thinks the words ought to be rendered, *Jehovah is our God, Jehovah alone*; which seems more agreeable to the original. According to our version Moses here asserts the unity of the godhead; which indeed is implied in the other; for the reason why the Jews and all other nations are bound to worship *Jehovah*, as their only God and Lord, is because he alone is the true God, the sovereign of heaven and earth. For the proofs of the unity of the divine nature, see the note on *Ex.* xx. 3.

5 *And thou shalt love the Lord thy God with all thine heart, &c.*] This injunction follows by just inference from the principle laid down in the foregoing words. *The Lord our God is one*; i. e. Jehovah whom we adore is the one supreme God, therefore the object of thy supreme love, and undivided affection; he is unrivalled in greatness, in goodness, in every thing amiable and adorable, therefore he has an unalienable right to our highest esteem, our most exalted praise, our most profound veneration. We are to love God both with a perfection of parts and of degree. And it has been observed by some writers, that this text requires both these perfections. The perfection of parts is intimated in the enumeration of the *heart*, *mind*, *soul* and *strength*, unto which all rational faculties may be reduced. And the other perfection, viz. the perfection of degrees, is noted by the word *all*, which is added to heart, soul, mind, and strength. Dr. Clarke observes, that tho' these words be sometimes used promiscuously, yet when they are put together in *order*, they seem intended to express the requisite circumstances of that obedience, which is the proper evidence of our love to God. For 1. Our love to God must be *sincere*; which is expressed by loving him *with all* our *heart*. 'Tis not the *external action* only, but the *inward affection* of the mind, principally, that God requires; an affection of the mind, which influences all a man's actions *in secret*, as well as *in public*. 2. Our obedience must be *universal*, which is expressed by loving God with all our soul, or with our whole soul. He does not love God, in the scripture sense, who obeys him in some instances, and not in all. 3. Our obedience must be constant, and persevering in time, as well as universal in its extent: we must *love God with all our strength*, persevering in our duty *without fainting*; for *he that endureth to the end shall be saved*. 4. Our obedience to God must be willing and chearful: we must *love him with all our mind*. We should imitate the angels in rejoicing to execute the divine commands, and, with our Saviour, account it our *meat* and *drink* to do the will of our heavenly Father. See Dr. *Clarke's Sermons, Ser.* XXII. This is the true scripture definition of love to God, and so Moses himself explains

An. ante C. 1451.

explains it, *ch.* x. 12. xi. 1. Le Clerc obſerves that theſe repetitions are ſometimes uſed in other languages, to expreſs the greateſt vehemence and ardour of affection. So Catullus, in his nuptials of Peleus and Thetis, deſcribing the paſſion of love, ſays:

——*toto*, ex te, *pectore*, Theſeu,
Toto animo, totâ *pendebat perdita* mente.

"Ariadne, frantic with love, hangs gazing "on Theſeus, with all her heart, with all her "ſoul, with all her mind.

So Plautus in his captives:

Id petam, *id proſequarque* corde & animo atque viribus.

"This will I ſeek after, this will I purſue, "with all my heart, and ſoul, and ſtrength.

But the intelligent reader muſt needs be ſenſible, that ſuch expreſſions are highly hyperbolical and improper, when applied to any created objects, and that God alone is the adequate object to whom they are applicable in their full extent and propriety.

7 *And thou ſhalt teach them diligently unto thy children, &c.*] And for preſerving them in this conſtant and habitual love and obedience to God, he recommends to them to make the ſtudy of the divine laws the chief care of their lives, to uſe great diligence to inſtil the principles of religion and morality into their minds, and to take all occaſions to inculcate the ſame, at home and abroad, by night and by day.

8 *And thou ſhalt bind them for a ſign, &c.*] i. e. Thou ſhalt make theſe rules of religion as familiar to thee, as if they were written upon thy arms or forehead, or upon the poſts of thy houſe, and on thy gates. See on *Ex.* xiii. 9. Perhaps too ſome part of the command was deſigned to be underſtood literally; for it might have been of uſe to them when they went in and out of their houſes, to read theſe words, *Hear, O Iſrael, the Lord thy God is one Lord, &c.*

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities which thou buildedſt not, 11 And houſes full of all good *things* which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, when thou ſhalt have eaten and be full. 12 *Then* beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of * bondage. 13 Thou ſhalt fear the LORD thy God, and ſerve him, and ſhalt ſwear by his name. 14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you: 15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

* Heb. *bondmen*, or, *ſervants*.

EXPOSITION.

12 *Then beware leſt thou forget the Lord,*] In proſperity we are too prone to forget our benefactors, eſpecially to forget religion and our dependence upon God. *Prov.* xxx. 8, 9. Hence it became proverbial among the Greeks:

Τικτει κορος μεν ὑβρο, απαιδευσια δε μετ εξουσιας αιτιαν.

"Satiety begets inſolence; and power, join'd "with ignorance, is the parent of madneſs."

And Moſes had too long experience of the temper of his countrymen, not to be jealous of their falling into this extreme, when placed in proſperous circumſtances. Therefore he is at ſo much pains to warn them againſt the unhappy influence of eaſe and proſperity, when ſettled in the peaceful poſſeſſion of the promiſed land. Compare *ch.* viii. 11.

13 *Thou ſhalt ſwear by his name,*] The generality take the ſenſe to be, that in taking an oath they were only to ſwear by Jehovah, never by any of the gods of the heathens, which would have been an acknowledgment of their divinity. But, by comparing other paſſages, the meaning ſeems rather to be, that they were to be ſtedfaſt in the worſhip and acknowledgment of the true God, and in profeſſing that religion which he had inſtituted. See on *ch.* x. 20. Thus *to ſwear to the Lord of Hoſts*, is to profeſs the true religion, *Iſa.* xix. 18. So in the ſame prophet, *ch.* xlv. 23. *Unto me every knee ſhall bow, and every tongue ſhall ſwear*; which St. Paul explains: Every tongue ſhall confeſs to God, *Rom.* xiv. 11. So *Pſ.* lxiii. 11. *Every one that ſweareth by him*, means every worſhipper of the true God. See *Le Clerc.*

15 *For the Lord thy God is a jealous God,*] See on *Ex.* xx. 5.

Among you,] Who is peculiarly preſent in the midſt of you, by the ark, the ſymbol of his glory.

16 Ye ſhall not tempt the LORD your God, as ye tempted *him* in Maſſah. 17 You ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee. 18 And thou ſhalt do *that which is* right and good in the ſight of the LORD: that it may be well with thee, and that thou mayſt go in and poſſeſs the good land which the LORD ſware unto thy fathers; 19 To caſt out all thine enemies from before thee, as the LORD hath ſpoken. 20 *And* when thy ſon aſketh

thee * in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the LORD our God hath commanded you? 21 Then thou ſhalt ſay unto thy ſon, We were Pharaohs bond-men in Egypt, and the LORD brought us out of Egypt, with a mighty hand. 22 And the LORD ſhewed ſigns and wonders, great and † ſore upon Egypt, upon Pharaoh and upon all his houſhold, before our eyes: 23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers. 24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God, for our good always, that he might preſerve us alive, as *it is* at this day. 25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments, before the LORD our God, as he hath commanded us.

An. ante C. 1451.

* Heb. *to morrow.*

† Heb. *evil.*

EXPOSITION.

16, 17, 18, 19. *Ye ſhall not tempt the Lord your God, as ye tempted him in Maſſah,*] He had warned them, *ver.* 12. againſt the ſin of ingratitude and forgetfulneſs of God, to which they might be tempted by proſperity; and here he cautions them againſt the vice they were liable to from the other extreme of adverſity, viz. diſtruſt of providence, and murmuring againſt God, which is juſtly called *a tempting of God*, for it is to call his goodneſs and veracity in queſtion. The meaning of theſe verſes is ſhortly this: Let no more of that diſcontent, and open diſtruſt of Divine Providence, which your nation have too often been guilty of, be heard or ſeen hereafter amongſt you. But, as you love yourſelves, and hope to ſubdue your enemies, and value your peace and ſettlement, rely wholly upon God, with a conſtant obſervance of his juſt and righteous laws. *Pyle.*

20, &c. *And when thy ſon aſketh thee, &c.*] And as your children will naturally be inquiſitive after the reaſon of ſeveral of the laws enjoined you, particularly ſome ceremonial ones, ſuch as the ſabbath, the paſſover, and other commemorative feſtivals of your religion; let it be the perpetual care of parents to inſtruct their families betimes in the ſenſe and meaning of them. Shewing them how their forefathers were ſlaves in Egypt, how miraculouſly God delivered them from that bondage, how theſe *feſtivals* repreſent and revive the pious memory of thoſe mercies; how and for what ends God brought them into the land of Canaan; and that they and you, and all poſterity, muſt expect no further bleſſings and proſperous enjoyment of it, than in proportion to their careful obſervance of theſe, and all the other inſtitutions of his worſhip and religion. See *Pyle.* It would ſeem from comparing *Ex.* xiii. 14. that the paſchal rites are here chiefly intended.

25 *It ſhall be our righteouſneſs,*] The LXX has, *It ſhall be mercy to us*, for ſo the word *righteouſneſs* ſometimes ſignifies, as *Pſ.* cxii. 9.

CHAP. VII.

WHEN the LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou; 2 And *when* the LORD thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them, thou ſhalt make no covenant with them, nor ſhew mercy unto them: 3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon. 4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly. 5 But thus ſhall ye deal with them, ye ſhall deſtroy their altars, and break down their * images, and cut down their groves, and burn their graven images with fire. 6 For thou *art* a holy people unto the LORD thy God: the LORD thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

* Heb. *ſtatues*, or, *pillars.*

EXPOSITION.

1, 2, 3, 4, *When the Lord thy God ſhall bring thee into the land, &c.*] Moſes, well foreſeeing how apt the Iſraelites would be to be influenced and allured by the pompous ſuperſtitions of their heathen neighbours, and drawn off from the worſhip of the one true God; thought it very needful to inſiſt much and frequently upon this principal article. And accordingly, in the ſequel of his ſpeech, he deſires them to remember what it was that God expected they ſhould do to the ſeven idolatrous nations of Canaan, and how they were to behave when he delivered them into their hands, viz. to ſpare none they conquered, give no quarter, but put every thing to the ſword, *Num.* xxxiii. 52. To have no commerce, make no alliance, or intermarriage with any of them;

An. ante C. 1451.

them; but, as fast as they subdued them, to pull down, burn, and destroy out of sight, all their altars, images, chapels, groves, and not leave the least relick or monument of their idolatrous worship in the whole country; all this being little enough to prevent their being seduced by them into idol-worship, which would prove the ruin and destruction of their nation. *Pyle.* See the *Dissertation on the Destruction of the Canaanites.*

Seven nations, &c.] In the promise made to Abraham, *Gen.* xv. 19, &c. there is mention of ten nations promised to his posterity; but then it is to be considered, that that promise was made above four hundred years before; in which time, it is easy to suppose, that some of those people might be destroyed, and their memory worn out by that means, or that by affinities with the more powerful people, they might be called now by the names of that people to which they were joined. Again, in that forecited *Gen.* xv. 19, 20. there is no mention of the *Hivites*; and besides the other six here mentioned, we have the Kenites, Kenizites, Kadmonites, and Rephaims. But these seem to have been only lesser families which are included in the seven nations here mentioned. The *Hivites*, who dwelt in mount Lebanon, as appears from *Jud.* iii. 3. seem to be the people called *Rephaims* in *Gen.* xv. Compare *Deut.* ii. 20. Bochart is of opinion that the Kenites and Kenizites were extinct between the age of Abraham and Moses. But that cannot be true, for we read of the Kenites both in Moses's time and long after, *Num.* xxiv. 21. *Jud.* i. 16. 1 *Sam.* xv. 6. Le Clerc thinks the Hebrews themselves, and those of Jethro's posterity, who inhabited the same or the neighbouring places with the Kenites, were called by that name.

2 *Thou shalt smite them, and utterly destroy them,*] i. e. In case they continue obstinate in their idolatry, they are to be destroyed as a nation or body politick. But if they forsook their idolatry, and became converts unto the true religion, they would then be what God required them to be, penitents, and proper objects of forgiveness. For it is a rule laid down in scripture, and founded in reason. *Jer.* xviii. 7, 8. *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it, if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.* See *Dr. Sykes's Connexion of Natural and Revealed Religion, ch.* xiii.

Thou shalt make no covenant with them,] See *Ex.* xxiii. 32. and xxxiv. 12. These people were to be destroyed, and therefore they were not allowed to make a covenant with them to spare them.

Nor shew mercy unto them,] To spare such incurable idolaters had been cruelty to themselves and their posterity.

3 *Neither shalt thou make marriages with them,*] See *Ex.* xxxiv. 16. *Jos.* xxiii. 11, 12. The reason is added in the following verse, because there was a danger, if they loved their wives, that they might draw them to their idolatry. On the same account the apostle warns Christians against such unequal matches, 2 *Cor.* vi. 14. From this verse it is justly inferred, that the Canaanites might be spared upon their repentance and reformation from idolatry; for there could be no occasion for this injunction, if it be supposed that nothing that *breatheth was to be saved alive*, but all were *utterly to be destroyed?* What end could it serve, to forbid all *intermarriages* with a people that is supposed not at all to be? See *Dr. Sykes's Connection, &c. ch.* xiii.

5 *Ye shall destroy their altars, &c.*] See on *Ex.* xxxiv. 13. Even when the nations themselves were destroyed, their altars, their images, their groves, might tempt men to false worship, and therefore it was not proper to spare such things.

And cut down their groves,] Some render the word *ascherehem*, their images of Astarte. But there is no necessity for receding from the common acceptation of the word. 'Tis well known that nothing was more common among idolaters than consecrated trees and groves. See *Ezek.* vi. 13. And to cut down those groves was reckoned a heinous crime. See *Lucan's Pharsalia*, III. 399. From this passage Sir Isaac Newton infers, that the Canaanites had no temples; for Moses, in commanding the Israelites to destroy their sacred places, makes no mention of temples, as he would have done, had there been any in those days. See his *Chronol. p.* 221.

6 *For thou art a holy people, &c.*] Thou art a people set apart or separated to God. See on *Lev.* xi. 45.

The Lord thy God hath chosen thee, &c.] Distinguished you by peculiar laws and special favours, *Ex.* xix. 5, 6. Yet he left not himself without witness among any of the nations. *Acts* xiv. 17.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people (for ye *were* the fewest of all people) 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

EXPOSITION.

7, 8, *The Lord did not set his love upon you——because you were more in number, &c.*] To preserve you from pride, and a conceit of your own greatness, know that it is not your numbers, nor your strength, or external grandeur, that God now does, or ever will regard you for; 'twas not any qualification of your own, that made him confer these singular privileges upon you. For the promise of them was made to your forefathers, Abraham, and Isaac, and Jacob, when they were a small family, and lived in mean circumstances. But it was the eminent virtues of those your ancestors, and the completion of the promises made to them, to which you owe all the distinguishing blessings of your nation. See *Pyle.*

8 *Because the Lord loved you,*] i. e. God bestowed those peculiar privileges upon you out of his mere bounty and good pleasure, without any merit of yours; just as out of his free, unmerited

rited goodneſs, he makes one ſpecies of creatures more excellent than another, and beſtows different gifts and advantages upon different individuals of the ſame ſpecies.

And becauſe he would keep the oath, &c.] See on *Gen.* xv. 13. xxii. 16. An. ante C. 1451.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations; 10 And repayeth them that hate him, to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face. 11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments, which I command thee this day, to do them. 12 Wherefore it ſhall come to paſs, * if ye hearken to theſe judgments, and keep and do them; that the LORD thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers. 13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee. 14 Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattel. 15 And the LORD will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt (which thou knoweſt) upon thee; but will lay them up on all them that hate thee.

* Heb. *becauſe.*

EXPOSITION.

9, 10, 11, *Know therefore that the Lord thy God is God, the faithful God, &c.*] Know therefore, that as God's chooſing you for his peculiar people is a matter of mere favour, to which you had no more right than any other nation of the world; ſo beware of abuſing your privileges, for the bleſſings of his covenant are propoſed to you upon ſtrict conditions; and as the divine goodneſs and veracity will abundantly appear to you and your poſterity, if you religiouſly obſerve them, ſo will his juſtice in making all ſuch as ungratefully violate them, live to ſee the woful effects of their impiety. See *Pyle.*

To a thouſand generations,] See on *Ex.* xx. 6.

10 *And repayeth them that hate him,*] Tho' this be ſaid in general terms, yet the context ſhews, that it is to be underſtood chiefly in relation to the Jews, who were under an extraordinary diſpenſation of providence, and viſited with temporal rewards or puniſhments, according to their obedience or diſobedience. By the haters of God here are principally meant idolaters. See on *Ex.* xx. 5. However, the hiſtory of the world bears this atteſtation to the juſtice of providence, that nations, in general, are exalted by proſperity, or brought low by adverſity, according as the ſpirit of piety and virtue, or irreligion and immorality prevails among them.

12, 13, *If ye hearken to theſe judgments—he will—bleſs thee and multiply thee,*] This was the great promiſe made to their fathers, that he would make their poſterity as numerous as the ſtars of heaven, *Gen.* xv. 5. xxii. 17. xxviii. 14. But then this and other promiſes, of the like nature, are all along declared to be conditional.

15 *And will put none of the evil diſeaſes of Egypt—upon thee,*] The leproſy, and other cutaneous diſtempers, which were reckoned peculiar to Egypt. See *Plin. Nat. Hiſt.* xxvi. 1. The ſcriptures mention alſo the botch of Egypt, as a diſeaſe peculiar to that country, *Deut.* xxviii. 27. agreeably to which we read of the ulcers of Egypt, which the ſuperſtitious vulgar were made to believe to be inflicted by the goddeſs Iſis, and their other idols.

Hinc grandes Galli, & cum ſiſtro luſca ſacerdos
Incuſſere Deos inflantes corpora, ſi non
Prædictum ter mane caput guſtaveris alli.
Perſ. V. 186.

See alſo Juvenal, *Sat.* XIII. 92. *Le Clerc.*

16 And thou ſhalt conſume all the people which the LORD thy God ſhall deliver thee, thine eye ſhall have no pity upon them: neither ſhalt thou ſerve their gods, for that *will be* a ſnare unto thee. 17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I, how can I diſpoſſeſs them? 18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; 19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all the people of whom thou art afraid. 20 Moreover, the LORD thy God will ſend the hornet among them, until they that are left and hide themſelves from thee be deſtroyed. 21 Thou ſhalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible. 22 And the LORD thy God will † put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee. 23 But the LORD thy God ſhall deliver them ‡ unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed. 24 And he ſhall deliver their kings into thine hand, and

† Heb. *pluck off.*

‡ Heb. *before thy face.*

An. ante C. 1451. and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them. 25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take it unto thee, leſt thou be ſnared therein: for it *is* an abomination to the LORD thy God. 26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it *is* a curſed thing.

EXPOSITION.

17 *If thou ſhalt ſay in thine heart theſe nations are more than I, &c.*] If the length and tediouſneſs of this Canaanitiſh war, if the ſtrength of their fortreſſes, the number and valour of their ſoldiery, ſhould damp the courage of any Iſraelite, and make him diffident of ſucceſs; let it for ever baniſh all ſuch fear, to remember the miraculous arm of God, that reſcued you from Egypt, the power that ſtruck down the mightieſt monarch before your faces, and that you are ſtill fighting under the ſame divine providence, which nothing can reſiſt. See *Pyle.*

20 *Moreover the Lord—will ſend the hornet among them, &c.*] God has irrevocably decreed you to be the inſtruments of his providence in rooting out thoſe incurable idolaters, now ripe for deſtruction. And thoſe of them that, by flight, eſcape your ſword, ſhall be deſtroyed by wild beaſts, or ſtung to death by venemous inſects. See *Pyle.* and on *Ex.* xxiii. 28.

22, 23, 24, *And the Lord will put out thoſe nations before thee by little and little, &c.*] 'Tis true, God, for ſeveral wiſe reaſons, will not deliver the whole country into your hands, at one run of ſucceſs: you are not as yet numerous enough to people it all at once; and ſo a conſiderable part of it would lie waſte, and become a den for wild beaſts. And it is alſo but wiſe and fit that God ſhould make it a work of time, for a tryal of the faith and obedience of your nation, to train them up to a reliance upon the divine power and providence, *Jud.* iii. 1, 2, 3, 4. But, ſooner or later all will fall into your hands, and the ſtrongeſt of their powers yield to your conqueſt. See *Pyle.*

24 *And he ſhall deliver their kings into thine hand,*] As we find he did, *Joſ.* xii. 7, 8. where thirty one kings are enumerated, who were conquered by Joſhua.

25 *Thou ſhalt not deſire the ſilver or gold that is on them,*] The ſtatues and images of their gods were ſometimes overlaid with gold and ſilver; therefore Moſes thinks fit to caution them againſt being tempted by the richneſs of the materials, to convert any of their inſtruments of idolatry to their own private uſe, but to deſtroy them utterly; as we ſee Moſes did the golden calf, *Ex.* xxxii. 20. and king Joſiah the images of Baal, 2 *Kings*, xxiii. 14, 15.

26 *Leſt thou be a curſed thing like it,*] Every thing that had been employed to an idolatrous uſe was *Cherem*, i. e. devoted to deſtruction, which no man might meddle with; or if he did, he was devoted to deſtruction, as the thing itſelf was. See this exemplified in the caſe of Achan, *Joſ.* vii. See *Pat.*

CHAP. VIII.

ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live and multiply, and go in, and poſſeſs the land, which the LORD ſware unto your fathers. 2 And thou ſhalt remember all the way which the LORD thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldſt keep his commandments, or no. 3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live. 4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years. 5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the LORD thy God chaſteneth thee. 6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. 7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills, 8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land ‡ of oil-olive, and honey, 9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any thing in it, a land whoſe ſtones *are* iron, and out of whoſe hills thou mayſt dig braſs. 10 When thou haſt eaten and art full, then thou ſhalt bleſs the LORD thy God, for the good land which he hath given thee.

‡ Heb. *of olive-tree of oil.*

An. ante C. 1451.

EXPOSITION.

1 *That ye may live,*] i. e. That ye may live happily and proſperouſly; for *life*, in the ſcripture phraſe, ſignifies more than bare life, viz. proſperity and eaſe, &c. *Let the king live*, was an ancient comprecation of the people, when they wiſhed him proſperity, 1 *Kings*, i. 25. compared with 1 *Sam.* xxv. 6. *Lev.* xxv. 36. 1 *Theſſ.* iii. 8. On the other hand, afflictions and calamities are called death, *Exod.* x. 17. 2 *Cor.* xi. 23.

2 *And thou ſhalt remember all the way which the Lord thy God led thee, &c.*] Meditate upon the wiſdom and goodneſs of providence towards your nation, thro' the long courſe of your forty years travels.

To humble thee, and to prove thee,] The difficulties you then ſtruggled with, were laid in your way for the tryal and improvement of your virtue, to train you up to a humble dependance upon God, and a dutiful ſubmiſſion to his will, and ſo prepare you for a more chearful and thankful enjoyment of future bleſſings.

To know what was in thine heart,] God who knows the hearts of all men, needed not to be informed how they were diſpoſed towards him. But this is ſpoken after the manner of men, and the meaning is, that God did, as men uſually do when they want to try any ones ſincerity, namely, he laid opportunities in their way of giving unexceptionable proofs of their virtue and integrity. A diſcovery which, tho' of no ſignification with reſpect to God, yet was very uſeful to themſelves, and inſtructive to others, 1 *Cor.* x. 11, 12.

3 *And he humbled thee, and ſuffered thee to hunger, &c.*] i. e. He afflicted thee by ſuffering thee to hunger.

Manna which thou kneweſt not,] See on *Ex.* xvi. 15.

That he might make thee know, that man doth not live by bread only, but by every word, &c.] He ſupplied your wants by his miraculous hand, to convince you, that the ſuſtenance and preſervation of your life is not owing to mere *bread*, or ordinary food, but to the *word* or power of God, and to any thing that he ſhall pleaſe to appoint to be the means of your nouriſhment. See *Mat.* iv. 3. And what could be a more powerful encouragement to their obedience, than to have ſuch experimental aſſurance, that ſo long as they continued in their duty, nothing could be wanting to them?

4 *Thy raiment waxed not old upon thee,*] The common interpretation of theſe words is, that by a conſtant miracle their cloaths did not ſo much as decay, nor their feet ſwell, or, as ſome render it, *grow callous*, by ſo long travelling in hot and ſtony places. And the Jews, to encreaſe the miracle, ſay their cloaths and ſhoes ſtill enlarged, as their bodies grew bigger. But Le Clerc thinks it is hardly to be imagined, that Moſes, whoſe principal intention was to record the miracles which God wrought for the Iſraelites in the wilderneſs, ſhould have mentioned this ſo tranſiently, and as it were by the bye, eſpecially when it appears to have been one of the greateſt of them: for there muſt indeed have been as many miracles wrought as there were perſons in the camp, and that not only once but daily, for the ſpace of 40 years. And if we add to this, that their cloaths grew in proportion to their ſtature, as they muſt have done, unleſs they had more coats than one a piece, a greater miracle can hardly be conceived. He obſerves further, that God never uſes to work miracles, unleſs they are quite neceſſary; yet here is one of the greateſt miracles without any neceſſity at all. For ſince it appears from *Num. ch.* vii. and ix. that the Iſraelites had flocks of ſheep and goats in the wilderneſs, and were not ignorant of the art of weaving, as may be judged from the curious work of the tabernacle; and as nothing hindered them from trafficking with their Arabian neighbours, it is evident that they might have been ſupplied with cloaths in a natural way, either by making or purchaſing them. Which being the caſe, is it not as reaſonable to believe, that God would have fed the Iſraelites with manna after their ſettlement in Canaan, as that he would have preſerved their cloaths from decay, during their abode in the wilderneſs, when there was no neceſſity of their being thus cloathed by miracle? Therefore he explains Moſes's words thus: *Thy raiment waxed not old upon thee.* i. e. Providence has been ſo liberal in ſupplying your wants in this deſart land, that you have never been neceſſitated, thro' poverty, to let your cloaths grow old upon your backs, but have always been ſupplied with new before the old were worn out. *Nor did your feet ſwell*, namely, for want of ſhoes to defend them. Agreeably to this interpretation he obſerves, that in *Deut.* xxix. 5. inſtead of *thy foot did not ſwell*, it is, *thy ſhoe did not wax old upon thy foot*; i. e. you were not reduced, thro' poverty, to wear ſhoes 'till they were grown ſo old and torn, that they could not defend your feet againſt tumours, and other inconveniencies, ariſing from heat and rugged ways. This interpretation is not peculiar to Le Clerc, he quotes other authors of note, who had eſpouſed it before him.

5 *Thou ſhalt—conſider—that as a man chaſteneth his ſon, ſo the Lord,*] Remember then that all the afflictions which God hath ſent upon you, are only the chaſtiſements of a prudent father, who corrects his children, not for their undoing, but for their benefit and amendment, *Prov.* iii. 12. *Heb.* xii. 8, 9, 10.

7 *A land of—fountains and depths, &c.*] A land abounding with wells and lakes of water, called in Hebrew *Seas*, as the Dead Sea, the ſea of Galilee, &c.

8 *And honey,*] The word ſignifies alſo dates, ſome think it ought to be rendered ſo here, being joined with four other ſorts of fruits.

9 *Whoſe ſtones are iron,*] i. e. The iron mines are as plentiful as quarries of ſtone in other places.

Thou mayſt dig braſs,] i. e. Copper of which braſs is made.

10 *When thou haſt eaten, and art full, thou ſhalt bleſs the Lord, &c.*] Hence the Jews have made it a general rule, that *every one bleſs God at their meals.* And a very commendable rule it is; for what can be more reaſonable than thankfully to acknowledge God, the giver of all good; and what time more proper to acknowledge him, than when his bounty has ſatisfied our hunger, and quenched our thirſt? It fills one with concern to ſee this pious practice of antiquity, derived down to us by our religious anceſtors, now growing obſolete and almoſt out of faſhion.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee

An. ante C. 1451.

this day: 12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*; 13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied: 14 Then thine heart be lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage; 15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; 16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

EXPOSITION.

14 *Then thine heart be lifted up,*] An uſual effect of proſperity and great riches, as Euripides obſerves: γβεῖν δὲ τικτει πλοῦτος, *wealth breeds pride and contempt of others.* For when men are elated by their diſtinguiſhed circumſtances, they eaſily fancy themſelves to be very ſignificant perſons, and poſſeſſed of extraordinary merit. And in proportion to their vanity, and the high thoughts they entertain of themſelves, they are apt to have an unbecoming and inſolent contempt of others, as if they were of a different nature from their fellow-creatures, and originally formed in a *higher order* of being. See *Foſter's Sermons, vol.* I. *Ser.* viii.

And thou forget the Lord thy God,] Another fatal effect of affluent proſperity; for when every thing about us is gay, and has a ſmiling aſpect, we are too apt to be *careleſs* and *inconſiderate*, and to be diverted by pleaſure from greater and more important concerns. And when the mind is thus weakened and diſſolved, it is no wonder if men pride themſelves in their riches, as their ultimate happineſs, and for want of reflecting on the inſtability of all human affairs, think themſelves ſelf-ſufficient, and loſe that juſt-ſenſe which they ought to have of the ſovereignty of their Maker, and their abſolute and neceſſary dependance upon him. See *Foſter's Serm. ibid.*

15 *Wherein were fiery ſerpents,*] See on *Num.* xxi. 6.

And ſcorpions,] The ſcorpion is a ſmall inſect that has a bladder full of poiſon. The belly is divided into ſeven rings, from the laſt of which the tail proceeds, which tail is armed with one or two ſtings, filled with a cold poiſon, which it ſquirts into the part that it ſtings. Of theſe noxious creatures the deſarts of Arabia are full.

Who brought thee forth water out of the rock of flint,] See *Num.* xx. ii.

16 *Who fed thee—with manna—that he might humble thee.*] That he might teach thee to ſubmit to his Providence and obey his laws, by making you experimentally ſenſible that you owed your life and being to him every moment; ſince without that daily miraculous ſupply of manna from heaven, you muſt have famiſh'd in that deſolate wilderneſs.

To do thee good at thy latter end,] That in concluſion his kindneſs to you might be more thankfully received, and more ſafely enjoyed. So Maimonides expounds this paſſage, in his *More Nev. l.* iii. *c.* 24. God was pleaſed, ſays he, to accuſtom the Iſraelites to labour in the wilderneſs, that he might increaſe their happineſs when they came into the land of Canaan. For this is certain, that a *tranſition from labour to reſt is far ſweeter than continual reſt.* Nor could they ſo eaſily have ſubdued the land, and overcome the inhabitants, unleſs they had been trained up to toil and hardſhips in the wilderneſs, &c. See *Pat.*

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. 18 But thou ſhalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day. 19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day, that ye ſhall ſurely periſh. 20 As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the LORD your God.

EXPOSITION.

17 *And thou ſay in thine heart, my power—hath gotten me this wealth.*] Such vain conceits are apt to ariſe in men's minds when they are elated with affluence and proſperity. Inſtead of giving God the honour of their good fortune, they aſſume all the merit of it to themſelves: *ſacrifice to their own net, and burn incenſe to their own drag,* Hab. i. 16. See on *ver.* 14.

19, 20 *And it ſhall be, if thou—forget the Lord, and walk after other gods—ye ſhall ſurely periſh,*] Aſſure yourſelves, that if you do not imitate the piety of your great anceſtors, but relapſe into irreligion, vice and idolatry, your nation will be involved in the ſame ruin and deſtruction, that you are now going to execute upon the Canaanites, for the like national ſins.

CHAP.

CHAP. IX.

An. ante C. 1451.

HEAR, O Iſrael, thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thy ſelf, cities great and fenced up to heaven. 2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak? 3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over before thee, *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee. 4 Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the LORD hath brought me in to poſſeſs this land: but, for the wickedneſs of theſe nations the LORD doth drive them out from before thee. 5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob. 6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou *art* a ſtiff-necked people.

EXPOSITION.

Hear, O Iſrael, &c.] Having cautioned them againſt that pride and vanity, which external bleſſings and privileges are too apt to produce in weak minds, *ch.* viii. 17, 18. Moſes went on to tell them that this would be one of the firſt miſcarriages they would be in danger of, when they became maſters of a ſtrong and large country, and victorious over ſeveral people, that have been famous for war, and terrible for ſtrength and bulk of body, even to a proverb. Therefore in the third verſe he exhorts them to ſettle this in their minds before ever they ſet a ſtep further, that not they, but God was to prove the conqueror of theſe enemies, and to his divine power alone they were to attribute the ſucceſſes of every gradual attempt they made upon them. *Pyle.* And in order effectually to beat down their pride, and convince them how little reaſon they had to arrogate any thing to themſelves, on account of their own righteouſneſs, he calls to mind ſome of their moſt notorious provocations, which he exhorts them carefully to remember, as a means to keep them humble, *ver.* 7.

Thou art to paſs over Jordan this day,] i. e. At this time, or as we would ſay in Engliſh, *You are now preparing to paſs over Jordan:* But it cannot be meant of the day when Moſes delivered this exhortation, for that was in the eleventh month of the fortieth year, and they paſſed not over Jordan 'till the firſt month of the next year. See *Pat.*

Cities great, and fenced up to heaven,] See on *ch.* i. 28.

2 *A people great and tall,*] *Num.* xiii. 28, 32.

The children of the Anakims,] *Num.* xiii. 22, &c. Theſe Anakims were vanquiſhed by Joſhua, who made them flee to the Philiſtines, where it would ſeem a remnant of them lived 'till the days of David; for Goliah and his brethren appear to have been Anakims, 1 *Chro.* xx. 4. for they were all born at Gath, 2 *Sam.* xxi. 22. whither the Anakims fled, *Joſ.* xi. 22.

3 *That the Lord—goeth over before thee,*] *Joſ.* iii. 2, 3.

As a conſuming fire,] Before whom thine enemies ſhall be as eaſily conſumed, as ſtubble before the flames. See on *ch.* iv. 24.

So ſhalt thou drive them out—quickly,] Not the whole ſeven nations, whom he ſaid before, God would drive out by little and little, vii. 22. but ſo many as to make a ſettlement for them in Canaan.

5 *Not for thy righteouſneſs—but for the wickedneſs of theſe nations, &c.*] Though the Canaanites were expelled for their national wickedneſs, it follows not that the Iſraelites were ſettled in their room for their virtue; for God often chaſtiſes the wicked by means of others, who are full as wicked as they. And indeed it appears, from the ſacred hiſtory, that neither in Egypt nor Arabia, had the Iſraelites any claim, on the ſcore of their religion and morals, to be the peculiar favourites of heaven. See *Le Clerc.* So that God's diſtinguiſhing the Jews from other nations, by beſtowing upon them ſeveral national privileges was a matter of mere favour, an effect of that generous benevolence which God exerciſes towards all his creatures, in ſuch various inſtances as his wiſdom judges to be moſt conducing to the good of the whole. In conſequence of which he diſpenſes different privileges to different ſtates and nations, to ſome riches, to ſome empire, to ſome arts and knowledge, to others a purer form of worſhip, and he deals with all of them moſt equitably according to the uſe or abuſe they make of their reſpective talents, opportunities, and improvements.

6 *Thou art a ſtiff-necked people,*] So far from being righteous, that they were very refractory, and obſtinate, to all the motives both of mercy and judgment, which providence exerciſed towards them. See on *Ex.* xxxii. 9.

7 Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the

An. ante C. 1451. land of Egypt, until ye came unto this place, ye have been rebellious againſt the LORD. 8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you. 9 When I was gone up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: 10 And the LORD delivered unto me two tables of ſtone written with the finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly. 11 And it came to paſs at the end of forty days and forty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant. 12 And the LORD ſaid unto me, Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt, have corrupted *themſelves*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image. 13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people. 14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. 15 So I turned, and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands. 16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the LORD had commanded you. 17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes. 18 And I fell down before the LORD, as at the firſt, forty days and forty nights; I did neither eat bread nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger, 19 (For I was afraid of the anger, and hot diſpleaſure wherewith the LORD was wroth againſt you to deſtroy you) But the LORD hearkened unto me at that time alſo. 20 And the LORD was very angry with Aaron to have deſtroyed him: and I prayed for Aaron alſo the ſame time. 21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, even until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

EXPOSITION.

7 *Remember—how thou provokedſt the Lord thy God to wrath in the wilderneſs,*] Let it for ever mortify all pride and conceit in you, to remember what the conduct of your nation has been, during the whole courſe of my adminiſtration.

8 *Alſo in Horeb ye provoked the Lord,*] Rather, *Even in Horeb*; for there is an emphaſis in this; even when they had newly received the law, with ſuch viſible repreſentations of the divine Majeſty, with whom they were juſt entered into covenant, yet they ſo ſhamefully revolted from him, that he thought to have deſtroyed them, *Ex.* xxxii. 7, 10.

9 *I abode in the mount forty days, &c.*] See on *Ex.* xxiv. 18. xxxiv. 28.

I neither did eat bread nor drink water,] i. e. I neither eat nor drank any thing; for bread is put for any kind of meat, and water for any kind of drink.

10 *And the Lord delivered unto me two tables of ſtone written with the finger of God,*] The ten commandments which God ſpake from mount Sinai. See on *Ex.* xxxi. 18.

In the day of the aſſembly,] When the whole congregation was aſſembled together at the foot of the mount, to hear the law.

12 *And the Lord ſaid unto me, ariſe, &c.*] How was I filled with horror and ſurprize, ſays Moſes, to hear the Almighty threaten, that he would throw you off, and deſtroy you as an irreclaimable race.

14 *Let me alone,*] Deſiſt from all prayers and interceſſion in their behalf. See on *Exod.* xxxii. 10.

15 *So I turned and came down from the mount,*] See on *Ex.* xxxii. 15.

And the mount burnt with fire,] Was all in a flame, in token of God's high diſpleaſure againſt you.

16 *And I looked, and behold—ye had made you a molten calf,*] About which he found them dancing, *Ex.* xxxii. 19.

Ye had turned aſide quickly,] He ſays *quickly*, for it was but a few weeks before, that God had commanded them with his own mouth not to make to themſelves any graven image, *Ex.* xx. 4. and immediately after commanded Moſes to repeat this precept particularly unto them, *not to make with him gods of ſilver or gold, ver.* 22, 23.

17 *And I took the two tables—and brake them before your eyes,*] See on *Ex.* xxxii. 19. How did it ſtrike you with confuſion, to behold me daſhing the tables of your law in pieces before your eyes, as a demonſtration that God was diſengaged from all further regards to you, by your wilful violation of his gracious covenant.

18 *And*

18 *And I fell down—as at the firſt,*] To pray God for pardon, as he did when he firſt heard of their ſin. Thus, ſays Moſes, what was it but my zeal and concern for your welfare, my continued prayers, and tears, and long interceſſion for you, that reſtored you to the divine favour, and obtained the renewal of this covenant with your nation. Compare *Ex.* xxxii. 11, 12, 13. with xxxiv. 8, 9.

Forty days and forty nights, I did neither eat bread, nor drink water,] See on *Ex.* xxxiv. 28.

19 *But the Lord hearkened unto me,*] See on *Ex.* xxxiv. 8, 9, 10. An. ante C. 1451.

20 *And the Lord was very angry with Aaron, &c.*] Judge ye how heinous that offence was, which had like to have coſt Aaron his life, for complying with your impetuous deſire.

21 *And I took your ſin,*] A metonymy; the calf, the object of their idolatry being called by the name of *ſin*, whereof it is the occaſion. See *Iſ.* xxxi. 7.

And ground it, &c.] See on *Ex.* xxxiii. 20.

22 And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. 23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then you rebelled againſt the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. 24 You have been rebellious againſt the LORD, from the day that I knew you. 25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the firſt*; becauſe the LORD had ſaid he would deſtroy you. 26 I prayed therefore unto the LORD, and ſaid, O Lord God, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand. 27 Remember thy ſervants, Abraham, Iſaac and Jacob, look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin: 28 Leſt the land whence thou broughteſt us out, ſay, Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs. 29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched-out arm.

EXPOSITION.

22 *And at Taberah, &c.*] Would to God that this, even this, were all I could tax you with, though enough, of itſelf alone, to mortify and humble you! But remember what paſſed at *Taberah*, *Maſſah*, Kibroth and Kadeſh, the three former of which places bear their names, as a memorial either of your ſin or *puniſhment*. And in fine, what hath the behaviour of your nation, through the whole courſe of your travels been, but a ſeries of diſcontent, riot, and rebellion againſt God and his miniſter?

At Taberah,] See on *Num.* xi. 1, 2, 3.

And at Maſſa,] See *Ex.* xvii. 7.

And at *Kibroth-hattaavah,*] See *Num.* xi. 33, 34.

23 *Likewiſe, when the Lord ſent you from Kadeſh-barnea,*] Compare *Num.* xiii. 1, 2, 3. with *ch.* xiv. 1, 2, 3, 11.

25 *Thus I fell down before the Lord forty days, &c.*] Having mentioned theſe inſtances of their perverſe diſpoſition, he returns to what he had begun to ſay, *ver.* 18. concerning his interceſſion with God for a pardon, which he could not obtain without great and long importunity; and the amount of what he ſays in this and the following verſes is this: After all this, will you ever dare to imagine you owe your paſt preſervation, and your future ſettlement in the promiſed land, to any national merit or worthineſs of Iſrael above other people? Oh! no; had not God been pleaſed to overlook your provocations, out of regard to the earneſt and repeated petitions I made, and the humble repreſentations of the relation you had to your eminent anceſtors, Abraham, Iſaac, and Jacob, the infinite pity of loſing all the effects of what he had already done for your covenanted nation, and the ill conſtruction the idolatrous countries around us might put upon it, to the diſparagement of the Divine Power, and confirming them in their impiety; in a word, had it not been more out of reſpect to the Divine Honour, with relation to others, than any value for you, there had been an utter end of you, and all your proſpect of the promiſed Canaan. See *Pyle.*

Becauſe the Lord ſaid he would deſtroy you,] See *Ex.* xxxii. 10. and xxxiii. 5.

26 *I prayed therefore unto the Lord, and ſaid, &c.*] See *Ex.* xxxii. 12.

29 *Yet they are thy people, &c.*] See *Ex.* xxxiii. 13, 15, 16.

CHAP. X.

AT that time the LORD ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood. 2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark. 3 And I made an ark of Shittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine

An. ante C. 1451. hand. 4 And he wrote on the tables, according to the firſt writing, the ten * commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the LORD gave them unto me. 5 And I turned myſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

* Heb. *words.*

EXPOSITION.

1, 2, 3, 4, 5 *At that time the Lord ſaid unto me, &c.*] And thus, ſays Moſes, you ought for ever to remember to what it is you owe the happineſs of having your covenant with God renewed, after ſo foul a revolt from him; viz. to the pure mercy of God, and his gracious anſwer to my prayers and interceſſions for you. To this you ſtand indebted for the new tables of your *law*, which you had loſt and forfeited; this obtained me freſh orders to go forward with the building of the *ark*, the ſacred ſymbol of the Divine Preſence among you; and wherein thoſe tables now remain, as in their proper repoſitory, according to the command of God. *Pyle.*

Make thee an ark of wood,] This order was given at his firſt going up into the mount, *Ex.* xxv. 10. before he had the order for renewing the tables of the law; but for the connexion of the narration he joins two precepts together, which were delivered at different times. See *Le Clerc.* But 'tis as reaſonable to ſuppoſe that the order for building the ark, which had been given before, and the execution whereof had been ſuſpended on account of the golden calf, was now renewed.

3 *And I made an ark of Shittim-wood,*] Some of the Jewiſh doctors conclude from this text that there were two arks, one made by Bezaleel, *Ex.* xxxvii. 1. and this one by Moſes, which they fancy was the ark that went before them in their marches and battles. But this notion is confuted by others. See *Buxtorf's Hiſt. Arcæ, p.* 35, *&c.* They are very ill critics who would infer that Moſes made the ark with his own hands, becauſe he ſays, *I made an ark*; for that in common phraſeology imports that it was made by Moſes's order, juſt as Solomon is ſaid to have built the temple, becauſe he cauſed it to be built. *Pat.* See *ver.* 5.

And hewed two tables of ſtone, &c.] See *Ex.* xxxiv. 4.

4 *And he wrote on the tables,*] See *Ex.* xxxiv. 28.

5 *I turned myſelf and came down from the mount,*] At the end of forty days and forty nights, *Ex.* xxxiv. 28, 29.

And put the tables in the ark,] The ark of the covenant, which Bezaleel had made, *Ex.* xxxvii. 1. with xl. 20, 21.

6 And the children of Iſrael took their journey * from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried; and Eleazar his ſon miniſtred in the prieſts office in his ſtead. 7 From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters.

* Read, *From the wells of bene-jaakan*, or, *of the children of jaakan.*

EXPOSITION.

6 *And the children of Iſrael took their journey from Beeroth of the children of* Jaakan *to* Moſera,] *From Beeroth of the children of Jaakan*, i. e. as Le Clerc renders it, *from the wells of Bene-jaakan*, or, *of the children of jaakan.* In *Num.* xxxiii. 31. the place is ſimply called *Bene-jaakan.* It ſeems there were ſome wells in this place which were called the wells of the children of Jaakan, which Jaakan was one of Eſau's poſterity, 1 *Chro.* i. 42. Here it may be enquired what connexion there is between theſe words and thoſe that go before? *Anſwer:* Moſes having mentioned his interceſſion for the Iſraelites, when, for their ſins, they were in danger to be deſtroyed, and when the tables of the law were broken, *ch.* ix. 26. adds in this chapter what the effect of this interceſſion was; viz. that thereby the favour of God was regained, of which he gives ſeveral inſtances: 1. The reſtoring the two tables, and placing them in the ark, (*ver.* 1, 5.) 2. Their journies under the divine conduct, which were not ſtopped, (*ver.* 6.) 3. The ſeparation of the prieſts and Levites for the ſervice of the tabernacle, and the continuance of the high-prieſthood in Eleazar, after the death of Aaron, who for his offence in the affair of the golden calf, (though God was ſo far reconciled to him as to prolong his life for ſeven years after) was not ſuffered to live and enjoy that ſacred office till the ſettlement of the Iſraelites in Canaan. See *Kidder, Le Clerc.* But beſides making out the connection of the words, the critics are puzzled about reconciling this paſſage with *Num.* xxxiii. For it is evident, that the account of the few ſtations here mentioned is not only different from, but contrary to that in *Numbers*: for whereas it is here ſaid, that *they journeyed from Beeroth of the children of Jaakan*, or *from the wells of Bene-jaakan, to Moſera*, it is ſaid *Num.* xxxiii. 31. *they departed from Moſeroth, and pitched in Bene-jaakan.* And not only ſo, but alſo it is here ſaid, *There* (viz. at *Moſerah*) *Aaron died, &c.* Whereas it is ſaid, not only *Num.* xxxiii. 38. but alſo *Num.* xx. 27, 28. and *Deut.* xxxii. 50. that *Aaron died on mount Hor*, which was many removes off from *Moſera* or *Moſeroth.* Again, it is here ſaid, *ver.* 7. *From thence* (viz. from Moſera, where Aaron died, and conſequently after he died) *they journeyed to Gudgodah*, and ſo to *Jotbath.* But, according to *Num.* xxxiii. 32, 33. *they removed from Bene-jaakan to Hor-hagidgad* (or Gudgodah) and thence to *Jotbathah*, and that ſome time *before Aaron died*, there being ſeveral ſtations between *Jotbathah* and mount *Hor*, where Aaron died, as appears from *Num.* xxxiii. 33—38. Now *Num.* xxxiii. being the place where Moſes profeſſedly gives an account of the ſeveral ſtations or encampments of the Iſraelites, it is but reaſonable that the

the chief regard ſhould be had to the account there given; and eſpecially when it is confirmed as to what is ſaid of Aaron's death, by other places. So that according to the preſent reading of the Hebrew bible, this place muſt be, through the error of tranſcribers or otherwiſe, extremely faulty and corrupted, there being in the 6th and 7th verſes no leſs than three plain inconſiſtencies with what is ſaid *Num.* xxxiii. And this corruption has been early, for it is followed by the LXX, and other ancient verſions. But it is remarkable that the Samaritan copy is here exactly agreeable to *Num.* xxxiii. which is therefore to be accounted the true ſcriptural reading in this place, even though we ſhould ſuppoſe it only tranſcribed hither from *Num.* xxxiii. by the tranſcriber of the Samaritan copy; whereas the preſent reading of the Hebrew can be thought no other than a *corrupt reading*, and ſo not *true ſcripture*. See *Wells*, and *Grotius*, and *Le Clerc*. Others anſwer the objection, by alledging, that the Iſraelites, in their wanderings in the wilderneſs, might as well here, as they did elſewhere, go to and fro; viz. from Jaakan to Moſera, and back again from Moſera to Jaakan. If ſo, Moſes here doth but inſert a paſſage omitted in the book of *Numbers*. And as to the other objection, viz. its being ſaid here that Aaron died at *Moſera*, whereas from *Num.* xx. 25, 28. it is evident that he died at mount *Hor*; it is no unuſual thing that one place ſhould have different names, eſpecially with reſpect to the ſeveral parts thereof. See *Kidder's Notes*. An. ante C. 1451.

7 *They journeyed unto Gudgodah,*] Called in the book of *Numbers Hor-hagidgad, ch.* xxxiii. 32.

And from Gudgodah to Jotbath,] And ſo to the reſt of the places mentioned *Num.* xxxiii. 34, &c.

8 At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to miniſter unto him, and to bleſs in his name, unto this day. 9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his inheritance, according as the LORD thy God promiſed him.

EXPOSITION.

8 *At that time,*] i. e. Not long after Moſes came down from the mount the ſecond time. So that the words muſt relate to the time mentioned, *ver.* 6. and 7. which come in by way of parentheſis; for the Levites were conſecrated to the ſervice of the tabernacle long before Aaron's death, *Num.* iii. And that the words *at that time*, do not neceſſarily import the very preciſe time, but admit of ſome latitude, will appear from *Gen.* xxxviii. 1. and other places.

To ſtand before the Lord,] As miniſters ſtand before their prince, and ſervants before their maſters to do them honour, and receive their orders, 1 *Kings* x. 8. 2 *Ki.* v. 25. ſo it ſignifies, that the Levites were ſeparated to be God's miniſters, to attend upon the ſanctuary, and be in readineſs for the ſervice, 1 *Chro.* xxiii. 28, 30, 31, 32.

And to bleſs in his name,] This was peculiar to the prieſts, (*Num.* vi. 23.) who were ſons of Levi, as well as thoſe who were called Levites by way of diſtinction. But though the ſolemn pronouncing of the bleſſing upon the people was the peculiar office of the prieſts, yet the Levites were likewiſe concerned in bleſſing and praiſing God, 1 *Chro.* xvi. 4. and by the faithful diſcharge of their miniſtry, did contribute towards the deriving bleſſings upon the people.

9 *Wherefore Levi hath no part nor inheritance with his brethren,*] That they might attend only upon the duties of their ſacred office, proviſion was made for their maintenance, without their of being] obliged to plow or ſow, or intangle themſelves in other worldly cares, *Num.* xviii. 20.

The Lord is his inheritance,] They are to be maintained out of ſuch *tythes* and revenues as are appropriated to them by the ſpecial appointment of God, as his miniſters.

10 And I ſtayed in the mount, according to the firſt * time, forty days and forty nights, and the LORD hearkned unto me at that time alſo, *and* the LORD would not deſtroy thee.

* Or, *former days.*

EXPOSITION.

10 *And I ſtayed in the mount, according to the firſt time, forty days, &c.*] Having made this digreſſion concerning the prieſts and Levites, not altogether foreign to the ſubject in hand, ſince their conſecration was the effect of God's renewing the covenant with Iſrael, and ſo might be conſidered as a conſequence of Moſes's interceſſion; he returns to what he was ſpeaking of in the beginning of the chapter, how he wreſtled with God to obtain pardon for them, in order to make them ſenſible, that neither their paſt ſucceſs, nor their preſent proſpect of a happy ſettlement, was owing to any merit of their own, but to the overflowings of the divine mercy, vouchſafed towards them, in anſwer to his long and earneſt ſupplications in their behalf.

11 And the LORD ſaid unto me, Ariſe, ‡ take *thy* journey before the people, that they may go in, and poſſeſs the land which I ſware unto their fathers to give unto them. 12 And now Iſrael, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul, 13 To keep the commandments of the LORD, and his ſtatutes which I command thee this day for thy good? 14 Behold, the heaven, and the heaven of heavens *is* the LORDS thy God, the earth *alſo* with all that therein

‡ Heb. *go in journey.*

An. ante C. 1451. in *is.* 15 Only the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day. 16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked. 17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward. 18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment. 19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt. 20 Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name. 21 He *is* thy praiſe, and he *is* thy God that hath done for thee theſe great and terrible things which thine eyes have ſeen. 22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the LORD thy God hath made thee as the ſtars of heaven for multitude.

EXPOSITION.

11 *And the Lord ſaid unto me, ariſe, take thy journey before the people,*] This is mentioned as a proof that God had hearkened to the interceſſion of Moſes.

12, 13, *And now, Iſrael, what doth the Lord thy God require of thee,*] This is the application of the foregoing diſcourſe. What now ought to be your behaviour, in return to ſuch a degree of pardoning mercy, that has reſtored you to ſuch bleſſed privileges of the divine covenant? What can it be leſs than to make God the object of your ſupreme love, reverence and eſteem; and to ſhew the ſtrength and ſincerity of theſe affections by a careful and conſcientious regard to all his divine commands, but eſpecially to thoſe moral precepts which are in their own nature ſo good, and ſo beneficial to be put in practice?

To fear the Lord—and to walk in all his ways, and to love him,] Here the fear and love of God are declar'd to be of the ſame import with the obedience of a virtuous and holy life; *to walk in all his ways, to ſerve the Lord—to keep the commandments of the Lord, and his ſtatutes,* as it follows in the next words. This is the ſhort rule which ſcripture gives us, whereby to meaſure the truth of our love and fear to God, even by the extent of our righteouſneſs: for where theſe principles are genuine, they will of neceſſity ſhew forth themſelves in our endeavouring to practiſe the ſame virtues which we profeſs to love and admire in God. And, indeed what is rational love and fear, but a deſire to pleaſe the perſon whom we love and reverence, and a complacency or ſatisfaction in pleaſing him? To love God, therefore, is to have a ſincere deſire of obeying his laws, and a delight in the conſciouſneſs of that obedience. To fear God is to reverence his authority, to dread his diſpleaſure, and to keep at an awful diſtance from every thing that is diſagreeable to his will.

To ſerve the Lord with all thy heart,] See on *ch.* vi. 5.

14 *Behold the heaven, and the heaven of heavens, &c.*] The firſt, *heaven,* comprehends the atmoſphere, and the ſpace where the ſun, moon, and ſtars ſhine; the ſecond, or *the heaven of heavens,* all the glorious regions beyond them, particularly what is called the throne of God, and third heavens; all theſe, ſays Moſes, are the work of God, and his poſſeſſion, as well as this earth, and all the creatures that are in it. So that Moſes here oppoſes the true God, the Sovereign of the univerſe, the Lord and Creator of all men, who might therefore have choſen to himſelf any people on the face of the earth, to the local deities of the heathens, who were thought to preſide over a certain tract or region, within whoſe limits their power was confined. See *Le Clerc.*

15 *Only the Lord had a delight in thy fathers to love them, &c.*] Since therefore Jehovah your God is the infinite Creator and Lord of heaven and earth, he could ſtand in no need of you or your ſervices, who are ſuch inferior creatures, but it was his mere good pleaſure, rewarding the piety of your anceſtors, that moved him to confer ſuch privileges on your poſterity, above all other nations on earth. See what has been ſaid on *ch.* ix. 5.

16, 17, *Circumciſe therefore the foreſkin of your hearts,*] What was the ſymbolical and moral ſignification of circumciſion has been before obſerved upon *Gen.* xvii. 11. To this Moſes has an eye in theſe words, and his exhortation deſerves to be carefully conſidered, eſpecially if we remember that he ſpeaks to men, of whom not a few were not yet circumciſed in the fleſh, as appears from *Joſ.* v. 2, &c. where we read that circumciſion was quite intermitted in the wilderneſs. Moſes therefore here gives the Iſraelites plainly to underſtand, that a greater regard was to be had to the *circumciſion of the heart,* i. e. the cutting off or ſubduing of all vicious and corrupt affections, than to any mark or badge of their being members of the true church. See on *Deut.* xxx. 6. and *Le Clerc.* The true meaning of theſe two verſes may be thus paraphras'd, Would you therefore recommend yourſelves to the favour of God, you muſt not ſatisfy yourſelves with the obſervance of external rites and ceremonies, or with the mere outward badge of God's church and people; but your chief aim muſt be to attain thoſe inward diſpoſitions of mind, and to reform thoſe ſinful affections that are intended by circumciſion, and other external ordinances; for Jehovah, your God, is equally the God of all mankind, the moſt righteous judge of men, who will not connive at your ſins, becauſe you are circumciſed, nor be bribed by any ſacrifices, to overlook your wickedneſs; nor, on the contrary, will he reject thoſe that ſerve him in ſincerity, tho' they be not Jews. See *Pat.* and *Pyle.* This ſhews, how far the religion of Moſes is from giving any the leaſt countenance to that haughty, unjuſt, and uncharitable opinion, which the Jews entertained towards men of other nations, and different religions from themſelves. Yet ſo deeply rooted was this prejudice in the minds of the generality of them, eſpecially about the time of our Saviour, that one of his diſciples could not, without a miracle, be brought to believe this plain fundamental principle of natural religion, *that God is no reſpecter of perſons, but that*

in every nation, he that feareth him, and worketh righteouſneſs is accepted with him, Acts x. 34.

The God of Gods,] i. e. The ſupreme and moſt high God. By the like Hebraiſm, the higheſt heaven is called the *heaven of heavens*, and Solomon's ſong, for its ſuperior excellence, the *ſong of ſongs*: ſo Macrobius calls philoſophy the *art of arts*, and *ſcience of ſciences*; *Videris mihi rem, conſenſu generis humani, decantatam & creditam, oblivioni dare, philoſophiam artem eſſe artium, & diſciplinam diſciplinarum.* See *Le Clerc.*

18 *He doth execute the judgment of the fatherleſs and widow,*] He is ſo far from diſregarding thoſe who are unbefriended, that he regards them the more, takes their caſe under his ſpecial cognizance, and is particularly diſpleaſed with thoſe who injure and oppreſs them. God may alſo be ſaid to eſpouſe their cauſe, in ſo far as he has implanted compaſſion in the human breaſt, which is his voice to men, calling upon them to protect the orphan, to aſſiſt the widow, to relieve the indigent and neceſſitous. See on *Ex.* xxii. 21.

And loveth the ſtranger, in giving him food and raiment,] The providence of God, which extends to all, is eſpecially provident for ſtrangers, by recommending hoſpitality, and making the earth generally capable of producing not only plenty of proviſions for the uſe of the inhabitants, but a ſufficient overplus for the maintenance of ſtrangers. Of this their own nation was a ſtanding monument, ſince their forefathers, who were ſo many pilgrims and *ſtrangers*, had been wonderfully preſerved, and liberally provided for, by the ſingular care of providence, in all their peregrinations; and, at laſt, the whole body of the nation having fallen under the ſlavery and oppreſſion of an Egyptian tyrant, under whoſe protection they had put themſelves, God avenged their wrongs, and ſet them free, as an illuſtrious teſtimony to all the world, that he is the patron of ſtrangers, and will not ſuffer them to be oppreſs'd with impunity. (A) An. ante C. 1451.

19 *Love ye therefore the ſtranger,*] Be kind and juſt therefore to all *Gentile* ſtrangers, as to fellow-creatures of the ſame frame with yourſelves; out of honour to your common Creator, and in imitation of that tender care which he exerciſes over all the ſons of men.

For ye were ſtrangers in the land of Egypt,] To this duty of hoſpitality and kindneſs to ſtrangers, you are in a peculiar manner obliged, out of humble and grateful remembrance of God's mercies towards you, when you were both ſtrangers and ſlaves in the land of Egypt. Think charitably therefore of other nations, and imagine not that the relation you bear to God, will ever make him wink at your tranſgreſſions. See on *Ex.* xxiii. 9. *Lev.* xix. 33, 34.

20 *And ſwear by his name,*] See *ch.* vi. 13.

21 *He is thy praiſe, &c.*] Inſtead of valuing yourſelves on external privileges, let your conſtant adherence to the worſhip of the one true God, and a grateful ſenſe of thoſe miracles of mercy, by which he has advanced you from a ſmall family to a moſt populous and happy nation; let this, I ſay, be the matter of your *glorying* and rejoicing. This is truly to *praiſe* God; this is what will give you praiſe in his ſight, make you glorious in the eyes of the heathens, and procure you the praiſe and honour of being the true church and people of God. *Pyle.* See *Pſ.* cvi. 20.

22 *Thy fathers went down into Egypt, with threeſcore and ten perſons,*] See on *Gen.* xlvi. 27. *Ex.* i. 5.

And now the Lord—hath made thee as the ſtars of heaven for multitude,] Vaſtly increaſed you, according to his promiſe to Abraham, *Gen.* xv. 5. *Ex.* xii. 37.

CHAP. XI.

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway. 2 And know you this day: for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſs, his mighty hand, and his ſtretched out arm; 3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land; 4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red Sea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day; 5 And what he did unto you in the wilderneſs, until ye came into this place; 6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth and ſwallow-

NOTES.

(A) The wiſeſt and beſt men among the heathens did, in like manner, conſider love to ſtrangers as one of the characteriſtics of divinity. The Ζευς Ξενιος, *the God of Strangers*, was the peculiar attribute of Jove, their ſupreme deity, benign to mankind, and the patron of univerſal benevolence. Hence, amongſt other laws of Charondas, mentioned by Stobæus, this is one: Ξενοι παντα — ινθημως και σικειως προσοιχισθαι και αποστελλειν μεμνημενους Διος ξενιυ, ως παρα πασιν ιδρυμενυ και θειυ, και οντος ιπισκοπυ φιλοξινας τι και κακοξινας. i. e. To receive every ſtranger with kindneſs and humanity, and ſend them away in peace; in reverence to Jove, the God of ſtrangers, who is as a God to all in common, and the narrow inſpector of thoſe who obey or violate the laws of hoſpitality. To the ſame purpoſe are many beautiful ſentiments in Homer, as where Eumæus ſays to Ulyſſes, diſguiſed as a beggar:

Ξειν' ᾽ μοι θεμις ες, ουδ ει κακιων σιθεν ελθοι,᾽
Ξεινοι ατιμησαι προς γαρ Διος εισιν απαντες
Ξεινοι τε πτωχοι τε ———

——It never was our guiſe
To ſlight the poor, or aught humane deſpiſe:
For Jove unfolds our hoſpitable door,
'Tis Jove that ſends the ſtranger and the poor.
Pope's Odyſſ. XIV.

See alſo *Odyſſ.* VI. ν. 207.

An. ante C. 1451. ed them up, and their houſholds, and their tents, and all the * ſubſtance that † *was* in their poſſeſſion in the midſt of all Iſrael. 7 But your eyes have ſeen all the great acts of the LORD, which he did. 8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it: 9 And that ye may prolong *your* days in the land which the LORD ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and honey.

* Or, *living ſubſtance which followed them.*
† Heb. was *at their feet.*

EXPOSITION.

1 *Therefore thou ſhalt love, &c.*] Moſes directing his ſpeech to the elderly part of the aſſembly, tells them the arguments he had been uſing, to perſuade to a dutiful obſervance of the divine laws, ought to have a peculiar ſtrength upon them, who had been eye-witneſſes of the many wonders of Providence, wrought in behalf of their nation, from their firſt deliverance out of Egypt, all along through the whole courſe of their travels; and of the ſeveral miraculous judgments upon the obſtinate part of their fathers. Your children, ſays he, will know theſe things only by *hiſtory* and *tradition*; but for you to forget your God, who have actually ſeen him ſtriking the Egyptians dead, cutting the very ſea aſunder for your eſcape, rending the earth open to ſwallow up the rebellious, and ſuch like demonſtrations of divine terrors and mercies, would be an intolerable inſtance of ingratitude and ſtupidity. See *Pyle.*

2 *Know you,*] i. e. *Conſider:* for that is the ſenſe of the word here, and in many other places, *Iſ.* i. 3. *Eccl.* v. 1.

For I ſpeak not with your children,] *I ſpeak* is not in the Hebrew; but this, or ſome ſuch word is plainly underſtood. Le Clerc includes within the parentheſis all theſe words: *For I ſpeak not with your children which have not known, and which have not ſeen.* So in his verſion the verſe runs thus: *And know you this day (for I ſpeak not with your children, &c.) the chaſtiſement of the Lord.* But the ſenſe is the ſame either way.

The chaſtiſement of the Lord,] His plagues upon the Egyptians. Or it may mean the diſcipline and methods of correction, which Providence had uſed, in training up the Iſraelites to pious obedience. See *ch.* iv. 36. viii. 5. *Pro.* i. 2. where the ſame word is uſed in this ſenſe.

His greatneſs, &c.] He uſes a variety of words to make them ſenſible in how many and various inſtances the divine power and goodneſs had been manifeſted, in effecting their deliverance out of Egyptian Slavery.

4 *And what he did unto the army of Egypt,*] See on *Exod.* xiv. 6, 7, 8.

How he made the water—to overflow them,] See on *Exod.* xiv. 23, &c.

And how the Lord hath deſtroyed them unto this day,] Brought them ſo low, that they have not yet recovered their ſtrength. Or, if we refer it to thoſe who were drowned in the Red Sea, the ſenſe will be, *how he hath deſtroyed them quite.*

6 *And what he did unto Dathan, &c.*] See on *Num.* xvi. 1. This is mentioned as a remarkable inſtance of God's ſevere diſpleaſure againſt their rebellion.

8, 9, *That ye may be ſtrong and go in, and poſſeſs—and that ye may prolong your days in the land,*] As religious courage and conſtancy is required to bring you in to the poſſeſſion of the land of promiſe, ſo nothing leſs than a continuance of the ſame good principles, will preſerve you in the long and peaceful enjoyment of its bleſſings. See *Pyle.*

A land that floweth with milk and honey,] See on *Exod.* iii. 8.

10 For the land whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of herbs: 11 But the land whither ye go to poſſeſs it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven: 12 A land which the LORD thy God ‡ careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year. 13 And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to ſerve him with all your heart, and with all your ſoul; 14 That I will give *you* the rain of your land in his due ſeaſon, the firſt rain and the latter rain, that thou mayſt gather in thy corn, and thy wine, and thine oyl. 15 And I will † ſend graſs in thy fields, for thy cattle, that thou mayſt eat and be full.

‡ Heb. *ſeeketh.*
† Heb. *give.*

EXPOSITION.

10 *For the land whither thou goeſt—is not as the land of Egypt,*] The comparing it with the land of Egypt, in this place, is not deſigned with reſpect to the fruitfulneſs of it, but to make them ſenſible, that they ought immediately to depend upon God's good providence, and endeavour to pleaſe him who is only able to ſend them fruitful ſeaſons.

Where thou ſowedſt thy ſeed, and wateredſt it with thy foot, as a garden of herbs,] This is explained by a paſſage out of Philo, who tells us, that the Egyptians, to ſupply the want of rain, were wont to water their gardens by a machine for drawing water, fixed upon the banks of the Nile; which machine was ſo contrived, as to be turned *with the foot.* See *Grotius.* So the meaning

ing is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven, as the next verſe explains.

11 *But the land whither ye go—drinketh water of the rain of heaven,*] Not a low country, like that of Egypt; but full of hills, which could not be made fruitful but by rain from heaven, which ſeldom falls in Egypt, whoſe fruitfulneſs depended upon the overflowing of the Nile. Thus the promiſed land, he tells them, was of ſuch a condition, as would keep them in a conſtant dependance upon the divine favour for the bleſſing of it.

12 *A land which the Lord thy God careth for,*] A land not ſo much fertile of itſelf, as by the peculiar bleſſing of God upon it; and therefore they might expect to find it fruitful or barren, according as they were faithful or remiſs in their duty. See on *ver.* 17. An. ante C. 1451.

14 *I will give you rain,*] Here Moſes perſonates God, therefore he ſays, *I will give*, not he will give. For ſaving appearances we ought to add in the tranſlation, *ſaith he.*

The firſt rain, and the latter rain,] In Judea, and the neighbouring countries, they ſeldom have rain but at two ſeaſons, about the autumnal and vernal equinox, called *the former and latter rain*; the one fell out about the time of ſowing their ſeed, and ſerved to prepare the ground, and to make the grain take root in the earth; and the other when the corn was well grown up towards earing time, to make the ears full and plump for harveſt. See *Calmet. Pat.* and *Ainſworth.*

16 Take heed to your ſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them: 17 And then the LORDS wrath be kindled againſt you, and he ſhut up the heavens that there be no rain, and that the land yield not her fruit, and *leſt* ye periſh quickly from off the good land which the LORD giveth you. 18 Therefore ſhall ye lay up theſe my words in your heart and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes. 19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up. 20 And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates: 21 That your days may be multiplied, and the days of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth.

EXPOSITION.

16 *Take heed—that your heart be not deceived,*] They were in danger of being ſeduced into an imitation of their neighbours, by the ſpecious colours they put upon their idolatry, as the *antiquity* of it, *univerſal conſent*, the pretence of directing their worſhip to the Supreme God, and that they enjoyed fruitful ſeaſons, and other temporal bleſſings, as a reward for their worſhip.

17 *And he ſhut up the heavens, that there be no rain—and leſt ye periſh*] To with-hold rain from them was a very ſore judgment, which quickly brought a famine, whereby they were waſted and conſumed.

18 *And bind them for a ſign upon your hand, &c.*] See on *ch.* vi. 8.

19 *And ſhall teach them your children,*] See on *ch.* vi. 7.

20 *And thou ſhalt write them upon the door-poſts of thine houſe,*] See *ch.* vi. 9.

21 *That your days may be multiplied—as the days of heaven,*] This phraſe ſignifies a long time, indefinitely. Thus the pſalmiſt ſays of David, *His ſeed ſhall endure for ever, and his throne as the days of heaven.* And Baruch ſays, the Jews in Babylon were commanded to pray for the life of Nebuchadnezzar and his ſon: *That their days might be upon earth as the days of heaven*, Bar. i. 11. See *Pat.* Such hyperbolical expreſſions are uſual in all languages.

22 For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; 23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations, and mightier than your ſelves. 24 Every place whereon the ſoles of your feet ſhall tread, ſhall be yours: from the wilderneſs and Lebanon, from the river, the river Euphrates, even unto the uttermoſt ſea, ſhall your coaſt be. 25 There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

EXPOSITION.

23 *Ye ſhall poſſeſs greater nations, and mightier than yourſelves.*] See *ch.* vii. 1.

24 *Every place—ſhall be yours, from the wilderneſs and Lebanon,*] Between the wilderneſs of Sin on the ſouth of Canaan, and Lebanon on the north.

From the river—unto the uttermoſt ſea,] From the Euphrates on the eaſt, to the Mediterranean ſea on the weſt. See on *Gen.* xv. 18. and *Num.* xxxiv. 6.

25 *The Lord ſhall lay the fear of you upon all the land,*] See *Ex.* xxiii. 27.

26 Behold,

An. ante C. 1451.

26 Behold, I ſet before you this day a bleſſing and a curſe: 27 A bleſſing, if ye obey the commandments of the LORD your God which I command you this day: 28 And a curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods, which ye have not known. 29 And it ſhall come to paſs when the LORD thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal. 30 *Are* they not on the other ſide Jordan, by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champain over-againſt Gilgal, beſide the plains of Moreh? 31 For ye ſhall paſs over Jordan to go in to poſſeſs the land which the LORD your God giveth you, and ye ſhall poſſeſs it and dwell therein. 32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

EXPOSITION.

26 *A bleſſing and a curſe,*] Which he more largely explains *ch.* xxviii. The whole hiſtorical part of the Old Teſtament witneſſes the truth of this, that God bleſſed or curſed them, according as they obſerved or broke his laws.

29 *Thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal,*] In order to make you the more ſenſible upon what terms you are to enjoy the promiſed land, I now tell you before hand, that there ſhall be a ſolemn rendezvous of your ſeveral tribes, ſome at mount Gerizim, and of others at mount Ebal, where, at the one place, the prieſts ſhall in an audible and ſolemn manner, pronounce the ſeveral bleſſings of God promiſed to your obedience; and at the other, the curſes conſequent upon the practice of vice, injuſtice, and idolatry. See *ch.* xxvii. 11, 12. *Joſ.* viii. 33.

On mount Gerizim,] Here the Samaritans afterwards built their temple, in emulation of the temple at Jeruſalem. Theſe two mountains lay towards the middle of the tribe of Ephraim, not far from the city Sichem, or Shechem, as appears from *Jud.* ix. 7. See *Le Clerc.*

30 *Are they not on the other ſide Jordan,*] On the weſt ſide of Jordan, in the land of Canaan, Moſes being then on the eaſt ſide.

Over-againſt Gilgal,] Theſe words do not refer to the ſituation of the two mountains beforementioned; for Gerizim and Ebal, as has been ſaid, were in the middle of the tribe of Ephraim, ſeveral miles weſt from Gilgal; but they refer to the Canaanites, (i. e. one of the ſeven devoted nations properly called Canaanites) whoſe territories are here ſaid to extend from the plain of Gilgal, which was near Jordan, *Joſ.* v. 2—9. to theſe mountains, Gerizim and mount Ebal, which lay near the plains of Moreh. Gilgal is here mentioned as being a place well known at that time. See *Le Clerc.*

Beſide the plains of Moreh,] In that very place of Canaan where Abraham formerly dwelt, *Gen.* xii. 6. It may be rendered the *oaken-grove* of Moreh.

CHAP. XII.

THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the LORD God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth. 2 Ye ſhall utterly deſtroy all the places, wherein the nations which ye ſhall * poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree. 3 And you ſhall † overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

* Or, *inherit.*

† Heb. *break down.*

EXPOSITION.

1 *The ſtatutes, &c.*] Moſes, having ſtill at heart the great danger his nation would be in of being tempted into idolatrous practices, after their ſettlement in the promiſed land, in the neighbourhood of ſuperſtitious people, began a new exhortation to them, reminding them of the laws provided againſt it, as the indiſpenſible conditions of their happy and peaceful enjoyment of that fruitful country. The firſt of which was, that of deſtroying, cutting down, breaking and confounding all places, hills, groves, trees, chapels, images, and every appurtenance belonging to the idolatrous worſhip of the conquered Canaanites; ſo as not the leaſt remain of them might be left as a memorial of, or temptation to, ſuch practices. *Pyle.* See on *ch.* vii. 5, &c.

2 *Upon the high mountains, and—hills,*] Where the heathens were wont to build temples and altars to their gods. See *Lev.* xxvi. 30. I have obſerved before, that the firſt altars ſeem to have been thoſe of nature's raiſing, viz. mountains and places of eminence, whither men repaired for retirement and contemplation. Thence ſuch places acquired a relative ſanctity; that is, they were conſidered as holy places. But in length of time the temples and altars there raiſed by idolaters, being abuſed to the vileſt purpoſes of ſuperſtition,

and

and become the ſcenes of barbarous idol-worſhip, Moſes wiſely ordered them to be deſtroyed.

And under every green tree,] i. e. Whatever temples or altars ye ſhall find under the ſhade of groves and trees, which were held ſacred places, where their gods were thought to have a peculiar reſidence. See on *Gen.* xxi. 33. An. ante C. 1451.

3 *And break their pillars,*] The ſtatues of their gods, or pillars conſecrated to their honour. See on *Gen.* xxviii. 18.

4 Ye ſhall not do ſo unto the LORD your God. 5 But unto the place which the LORD your God ſhall chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come: 6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firſtlings of your herds, and of your flocks. 7 And there ye ſhall eat before the LORD your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

EXPOSITION.

4 *Ye ſhall not do ſo unto the Lord your God,*] i. e. You ſhall not for the public worſhip of God ſet up ſeveral altars in ſundry mountains and groves, nor under green trees, as the heathens did to their gods; but ſerve him publickly in one place, which he ſhall chooſe. That this is the ſenſe, appears from the following verſe. Notwithſtanding this prohibition, the ſacred hiſtory ſhews us how prone the Iſraelites were to chuſe mountains and groves for the place of their worſhip, and therein to ſet up images after the example of their heathen neighbours, 2 *Ki.* xvii. 10, 11. *Ezek.* xx. 28. *Hoſ.* iv. 13.

5 *But unto the place which the Lord your God ſhall chooſe,*] In oppoſition to theſe cuſtoms of the heathens, the ſtated public worſhip of the one true God, was to be fixed to one certain place, where God ſhould pleaſe to order his tabernacle or temple to be erected; for as long as they kept to this one place, the prieſts, who conſtantly attended there, would ſee the ſervice of God rightly performed, and by that means his worſhip would be kept pure and uncorrupted. See *Pat.* This command was therefore for the preventing idolatry, which could not eaſily have been prevented, had they been allowed their ſeveral groves and altars, which the idolaters made uſe of.

To put his name there,] To make it the peculiar ſeat of his Divine Preſence, as the following words explain. On account of which it ſhall be called *the city of God, the city of Jehovah,* as Jeruſalem was, *Pſ.* xlviii. 1, 8. lxxxvii. 3. and ci. 8.

6 *Thither ye ſhall bring your burnt-offerings, and your ſacrifices,*] By *ſacrifices* are meant peace-offerings, which were always annexed to burnt-offerings, that ſo the owners might at the ſame time, when they offered to God, feaſt alſo upon the ſacrifices. See *ver.* 27. where *ſacrifices* plainly means *peace-offerings.* Had the Jews been bound, as oft as there was occaſion, to bring theſe their offerings to one certain place, to Jeruſalem ſuppoſe, however diſtant it might be from them, this would have been an intolerable expence to devout people. Therefore their doctors underſtand the precept thus; that they were bound to offer ſuch ſacrifices as were either for offences committed, or for mercies received, &c. at the next national feaſt, at the fartheſt. See *Pat.*

And your tithes,] What the Jews call the *ſecond tithe,* which was to be ſet aſide, after that to the Levites was paid. See *ver.* 17. and *ch.* xiv. 22. This ſecond tithe was to be eaten for two years together at the place of the ſpecial Divine Preſence, (*ch.* xiv. 23.) by the owners and their families with the Levites. But every third year it was to be eaten in the country where it did ariſe, not only in company with the Levites, but with the poor people of the neighbourhood. See *ch.* xiv. 28, 29. In caſe the perſons ſetting aſide this tithe, lived at a great diſtance from Jeruſalem, they were allowed to turn it into money and ſpend it there.

And heave-offerings of your hand,] The LXX and Vulgate tranſlate it, *the firſt-fruits,* viz. of corn, and wine, and oil, which are called the *heave-offerings of their hand,* becauſe they were heaved or lifted up, in token of their being conſecrated to God. See on *Num.* xviii. 11, 12. *Deut.* xviii. 4. xxvi. 4, 10. But becauſe theſe firſt-fruits were the prieſts due, and ſo could not be eaten by the owners, it ſeems better to underſtand it of the firſt-fruits of young trees, which might not be eaten in three years after they were planted, but in the fourth were *to be holy to praiſe the Lord withal,* Lev. xix. 24. i. e. They were to be ate with joy and praiſe before the Lord at the ſanctuary. See *Le Clerc.* But may we not conſider theſe precepts as addreſſed to the prieſts as well as to the people, and ſo underſtand the words in their utmoſt latitude, that whatever holy things were eaten either by prieſts or people, they were to be eaten at the place of the peculiar Divine Preſence.

And your vows, and your free-will offerings,] Which were comprehended before under the general name of *ſacrifices,* but here particularly ſpecified.

And the firſtlings of your herds, &c.] This ſhews that the *heave-offerings of their hand* comprehended only the firſt-fruits of the earth, the firſtlings of their flocks being here mentioned apart.

7 *And there ye ſhall eat before the Lord your God,*] Not in the tabernacle, or temple, where only the prieſts might eat the moſt holy things, *Num.* xviii. 10. but in the court of the tabernacle, or in ſome place adjacent to the ſanctuary.

And ye ſhall rejoice,] For God is to be ſerved with gladneſs, and the holy things of God were not to be eaten with mourning, *Deut.* xxvi. 14. *Hoſ.* ix. 4.

Ye ſhall rejoice in all that you put your hand unto,] i. e. You and your families ſhall rejoice together at theſe feaſts in the goodneſs of God, who hath bleſſed the labour of your hands. For this phraſe, *all that you put your hand unto,* ſignifies, all thy poſſeſſions, and all the labours of thy

An. ante C. 1451.

thy hand whatſoever. See *ch.* xv. 10. xxiii. 20. xxviii. 8, 20. Or we may explain it here of all that they might apply to their own uſe, *freely put their hand to*, and dreſs it for their own table. For till they had allotted a part for the altar, and given to the prieſts that portion which the law aſſigned them, they might not eat of their victims. (A)

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes. 9 For ye are not as yet come to the reſt, and to the inheritance which the LORD your God giveth you. 10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety: 11 Then there ſhall be a place which the LORD your God ſhall chooſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all * your choice vows which ye vow unto the LORD. 12 And ye ſhall rejoice before the LORD your God, ye, and your ſons, and your daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as he hath no part nor inheritance with you. 13 Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt. 14 But in the place which the LORD ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee. 15 Notwithſtanding, thou mayſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart. 16 Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water.

* Heb. *the choice of your vows.*

EXPOSITION.

8 *Ye ſhall not do after all the things that we do here this day,*] For in the wilderneſs, while the Iſraelites were deſtitute of many things requiſite to the exact performance of all their ſacred rites, and not yet ſufficiently accuſtomed to the yoke of their new laws, they were excuſed from the obſervance of many of them. Of this we have many proofs, particularly the total neglect of circumciſion during the whole ſpace of thoſe forty years they were in the wilderneſs; though it had been carefully obſerved in Egypt. See *Joſ.* v. 3, &c. *Le Clerc.*

Every man, whatſoever is right in his own eyes,] That is many things; for in all the parts of their conduct they were far from being left to do every man what ſeemed to him good, as is ſufficiently evident from the former part of the hiſtory. Thus we ſee blaſphemy puniſhed with death, *Lev.* xxiv. 23. as alſo the violation of the ſabbath, *Num.* xv. 32. and the mutinous attempt to wreſt the prieſthood from Aaron's family, *Num.* xvi. 31, &c. But here Moſes ſeems chiefly to have a regard to the payment of tithes, and what other things belonged to the prieſts and Levites, as appears from the ſequel. See *Le Clerc.* In a word, the meaning is, that they could not practiſe thoſe precepts, which were annexed to the land, and required a ſettled condition. See on *ver.* 9, 10. *Kidder.*

11 *Thither ſhall ye bring all that I command you, your burnt-offerings, &c.*] Maimonides obſerves, that one deſign of this inſtitution was to teach them not to have too high an opinion of ſacrifices, ſince they were not of ſuch account in the ſight of God as to be accepted every where, but were limited to one place, and to be offered only by one family. Prayers and praiſes, which are the eſſentials of religion, may be offered up every where; but ſacrifices and other ceremonies of worſhip being appointed, not for any good in themſelves, but only to reclaim the people from idolatry, and to eſtabliſh the belief of the unity of God, were only acceptable when offered at the ſanctuary of Jehovah, the one true God. Hence, he obſerves, the prophets are ſo zealous in reproving the Jews in laying a ſtreſs upon ſacrifices, as of themſelves available towards procuring the favour of God; whilſt they neglect the ſtudy of real holineſs, which is the end of all thoſe inſtitutions, 1 *Sam.* xv. 22. *Iſa.* i. 11. *Jer.* vii. 22, 23. See *Maim. More Nev. p.* iii. *c.* 32.

And your choice vows, &c.] Heb. *The choice of your vows.* i. e. The prime of your flocks which you ſhall have vowed; for ſuch only they were allowed to conſecrate by vow. See on *Lev.* xxii. 20, &c. *Le Clerc.*

12 *And ye ſhall rejoice before the Lord, &c.*] There every Iſraelite, in proportion to his circumſtances and eſtate, will have an opportu-

NOTES.

(A) It was an ancient and general cuſtom, even before the law of Moſes, for the people to feaſt upon part of the ſacrifices of peace-offerings, as appears from *Ex.* xviii. 12. and xxxiv. 15. By the law of Moſes the people were not to keep theſe ſacred feaſts in the tabernacle or temple, but in ſome place near it. But the heathens feaſted on the ſacrifices of peace-offerings in the very temples of their idols. To which practice the apoſtle alludeth, 1 *Cor.* viii. 10. *If any man ſee thee which haſt knowledge ſit at meat in the idols temple, &c.* By this rite they owned themſelves idolaters, and to have communion with falſe gods; and on the other hand, by eating their ſacrifices *before Jehovah* at his ſanctuary, and no where elſe, they declared that they had communion with him, and not with idols. See *Cudworth's Diſcourſe on the Lord's Supper.*

nity

nity of preſenting thoſe voluntary ſacrifices, wherein he may, and his whole family, feaſt with God, for promotion of brotherly love and friendſhip; in which he ought to remember his ſervants are to ſhare, and the Levites to partake, as God's miniſters, who are to be maintained ſolely out of the perquiſites of the altar. See *Pyle*. This intermixture of rites, feſtive and gay, with thoſe of a more grave and ſolemn nature, ſerved not a little to reconcile the minds of the people to the genius of their religion, at which they might otherwiſe have been quite diſguſted, eſpecially as they had the example of the Egyptians and other nations before them, who were wont to celebrate ſuch feaſts with rejoicings of every kind. *Le Clerc.*

13 *Take heed—that thou offer not thy burnt-offerings in every place,*] See on *Lev.* xvii. 3, 4, 5.

14 *But in the place which the Lord ſhall chooſe, &c.*] This he had ſaid before, *ver.* 5, 6, 11. but repeats it again becauſe of the great importance of it, to prevent all ſtrange worſhip. As if he had ſaid: As this injunction, whereby your nation is confined to one certain place of public ſacrifice and worſhip, is intended to keep up the diſtinction between you and other people, and is made in oppoſition to the general cuſtom of idolatrous worſhippers, who pick out numberleſs places for their devotions, as their ſuperſtitious prejudices and fancies dictate to them; you are to look upon it as a capital precept, and take ſpecial care to obſerve it.

15 *Notwithſtanding, thou mayſt kill and eat fleſh in all thy gates.*] During their encampments and travels in the wilderneſs, it was enacted that all the beaſts that were ſlain by any Iſraelite for the uſe of his family, ſhould be firſt preſented to God at the tabernacle, by way of peace-offerings, and there ſlain, *Lev.* xvii. 1, 2, 3, &c. which was no inconvenience to them, for then the tabernacle was very near to every one of them. But it is allowed now that, after their ſettlement in Canaan, every houſholder may kill beaſts, birds, &c. for his family proviſion, at home or in any place, without being obliged to bring any part of them to the altar. For when their *border was enlarged*, the tabernacle muſt have been at ſo great a diſtance from ſome of them, that it would have been too heavy a burden to oblige them to kill every thing they ate at the tabernacle, and therefore it is diſpenſed with. An. ante C. 1451.

The unclean and the clean may eat thereof,] They who were under any legal uncleanneſs might not eat of the ſacrifices; but of common food, at their ordinary tables, they might. The reaſon of which was in order to keep up a diſtinction between things ſacred and common.

As of the roe-buck, and as of the hart,] i. e. They ſhall be eaten in the ſame manner as the roe-buck and hart, which though clean animals, and ſo fit for food, yet were not allowed to be offered to God in ſacrifice. *Le Clerc.* See on *ch.* xv. 22.

16 *Only ye ſhall not eat the blood,*] See on *Gen.* ix. 4.

Ye ſhall pour it out as water] They were obliged to cover it with duſt, as is inferred from *Lev.* xvii. 13. But the meaning is, that they might pour it out with as little religious ceremony as water. See *Calmet.*

17 Thou mayſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oyl, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will offerings, or heave-offering of thy hand: 18 But thou muſt eat them before the LORD thy God, in the place which the LORD thy God ſhall chooſe, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoice before the LORD thy God in all that thou putteſt thine hands unto. 19 Take heed to thyſelf that thou forſake not the Levite * as long as thou liveſt upon thy earth.

* Heb. *all thy days.*

EXPOSITION.

17 *Thou mayſt not eat within thy gates the tithe, &c.*] All that the law hereafter requires, is, that none of the fore-mentioned ſacrifices or oblations be made any where but at the *tabernacle*, or temple, no religious feaſtings but at that ſtated place of worſhip. See on *ver.* 6.

Or the firſtlings of thy herds, &c.] The firſtlings of their cattle were to be given to the prieſts, *Num.* xviii. 15. and ſo of courſe might not be eaten by the owners. Therefore judicious interpreters are of opinion, that *firſtlings* here muſt mean either of the females, for the males only were offered to God and given to the prieſts: Or ſuch as, after ſetting aſide the firſt-born, were then by the owner dedicated to God. For as the tithe here ſpoken of, is to be underſtood of the ſecond tithe, ſo may the firſtling be underſtood in a like ſenſe. See *Kidder.* Or the word which we render *firſtlings*, may ſignify the fatteſt and beſt, for it ſometimes denotes the moſt excellent in its kind. As the *firſt-born of death* is a very great and incurable diſeaſe, *Job* xviii. 13. ſo the pooreſt of all mortals are called *the firſt-born of the poor*, Iſa. xiv. 30. See *Pat.* and *Le Clerc.*

Nor any of thy vows, &c.] Beſides ſuch things as were vowed to God abſolutely, and which belonged to the prieſts, *Lev.* xxvii. 28. *Num.* xviii. 14. they might vow what peace-offerings they pleaſed, which, bating a part that was given to the altar, were ſpent in ſolemn feaſts with their friends; and of ſuch Moſes here ſpeaks.

Or heave-offerings of thine hand.] See on *ver.* 6.

19 *Take heed to thy ſelf that thou forſake not the Levite, &c.*] At all ſuch religious entertainments, conſtant regard muſt be had to the prieſts and Levites; that they who are God's miniſters at the altar, partake of what is preſented there. This caution is given, leſt covetouſneſs ſhould make them defraud the Levites of their tithes; and therefore he repeats it *ch.* xiv. 27.

20 When

An. ante C. 1451.

20 When the LORD thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh (becauſe thy ſoul longeth to eat fleſh) thou mayſt eat fleſh whatſoever thy ſoul luſteth after. 21 If the place which the LORD thy God hath choſen to put his name there, be too far from thee, then thou ſhalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after. 22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat of them alike. 23 Only * be ſure that thou eat not the blood: for the blood *is* the life, and thou mayſt not eat the life with the fleſh. 24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water. 25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the LORD. 26 Only thy holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the LORD ſhall chooſe: 27 And thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the LORD thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh. 28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the LORD thy God.

* Heb. *be ſtrong.*

EXPOSITION.

20 *Thou mayſt eat fleſh, &c.*] See on *ver.* 15. The former part of the law, about preſenting all beaſts whatever at the tabernacle, was indeed convenient and practicable enough in the wilderneſs, while the whole nation lay all together, in one place, encamped around the tabernacle; but after they were ſpread through the whole country of Canaan, the diſtance would have been too great, and too troubleſome for the greater part to reſort to it, which is the reaſon why that part is hereafter diſpenſed with, and no more of it abſolutely binding but what relates to the ſacrifices and abſtinence from eating of blood; which is now again charged upon them, as they value the welfare of themſelves and of their poſterity.

21 *If the place which the Lord—hath choſen—be too far from thee,*] Or, *Becauſe the place, &c.* which makes the words a reaſon of the allowance given in the preceding verſe.

22 *Even as the roe-buck, &c.*] See on *ver.* 15.

23 *For the blood is the life,*] See on *Gen.* ix. 4.

24 *Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.*] If they lived ſo far from the temple, that they could not bring the creatures up thither which they killed to eat, they had leave to *kill and eat whatſoever they had a mind to*, only inſtead of offering the blood upon the altar, they were to pour it upon the earth, and take care that they eat none of it. Thus the pouring out the blood upon the earth was appointed, where circumſtances were ſuch, that an offering of it could not be made; and agreeably hereto, when they took any thing in hunting, they were to kill it, and pour out the blood, and cover it with duſt. See on *Lev.* xvii. 13. And we may from hence ſee the reaſon for what David did, when his three warriors brought him water from the well of Bethlehem, at the extreme hazard of their lives; looking upon the water as if it were their blood, which they hazarded to obtain it, and there being no rule or reaſon to offer ſuch water upon the altar, he thought fit to do what was next to offering it, *he poured it out before the Lord*, 1 Chro. xi. 18. See *Shuckford's Connect. vol.* i. *b.* 11.

26 *Thy holy things,*] Such things as are ſeparated and ſet apart for holy uſes, viz. ſacrifices and tythes, &c. See on *ver.* 17.

27 *And the blood of thy ſacrifices ſhall be poured out—and thou ſhalt eat the fleſh,*] This ſhews that by *ſacrifices* are meant peace-offerings, for of theſe ſacrifices only the people might eat; burnt-offerings being wholly conſumed upon the altar, and of ſin-offerings and treſpaſs-offerings the prieſts only might eat. Compare *Lev.* xvii. 3.

29 When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou * ſucceedeſt them, and dwelleſt in their land: 30 Take heed to thy ſelf that thou be not ſnared † by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe. 31 Thou ſhalt not do ſo unto the LORD thy God: for ‡ every abomination to the LORD which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods. 32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

* Heb. *inheriteſt*, or *poſſeſſeſt them.*

† Heb. *after them.*

‡ Heb. *abomination of the*

EXPO-

An. ante C. 1451.

EXPOSITION.

30 *Take heed—that thou enquire not after their gods,*] Moſes was ſo ſenſible of their proneneſs to fall into the idolatrous cuſtoms of their neighbours, that he would not have them ſo much as to ſeek to know the manner of their worſhip.

31 *For even their ſons and their daughters they have burnt in the fire to their gods,*] Their ſuperſtition taught them, that in ſome extraordinary calamities there was no way to appeaſe the anger of their gods, but by ſacrificing to them their own children. Of which horrid abomination ſee on *Lev.* xviii. 21. This diabolical rite was notoriouſly practiſed by the Carthaginians, who, it is certain, derived it from the Phœnicians, the ancient inhabitants of Canaan; and at laſt it over-ſpread all nations, even the refin'd Greeks themſelves. Though it muſt be owned, that the accounts of this horrid ſuperſtition have been aggravated by the credulity, ignorance, or miſrepreſentations of authors. See *Banier's Mythology, vol.* i. *p.* 258. *of the Engliſh.* But what is moſt ſurprizing, we find the Iſraelites themſelves, notwithſtanding this admonition, were ſeduced to commit this ſame abomination for which the Canaanitiſh nations were deſtroyed. See *Pſ.* cvi. 37, 38. *Ezek.* xxiii. 37, 39. Mr. Chandler, in his *Vindication, &c.* juſtly obſerves, that though ſeveral inſtances of ſuch inhuman offerings are to be found amongſt the Phœnicians, Greeks, and others, yet they don't appear to have been ſacrifices freely made, but with the utmoſt horror and reluctance, by the order of their prieſts, or the ſuppoſed command of their gods, or through the compulſion of ſome extreme neceſſity, and to avoid ſome dreadful calamity. Thus the king of Moab, in the calamity of a grievous war, took his eldeſt ſon, that ſhould have reigned in his ſtead, and offered him for a burnt-offering upon the wall, 2 *Ki.* iii. 27.

32 *Thou ſhalt not add thereto, nor diminiſh from it.*] They were to add no rites of their own deviſing, nor omit any of thoſe which God had commanded them to uſe. See *ch.* iv. 2. It is inferred from this and other paſſages to the ſame purpoſe, that no power in Iſrael, neither high-prieſt, judge, nor congregation aſſembled, was allowed to make a new law, or repeal an old one. See *Lowman on the Civil Government of the Hebrews.* From theſe words Maimonides labours to prove the *immutability of the law of Moſes.* But it is ſtrange that ſo great a man ſhould not ſee, what ſome of his brethren could ſee, that though God did not permit the Iſraelites to alter theſe laws, he did not bind up himſelf not to change them. Which a Jewiſh writer illuſtrates by this example. A phyſician preſcribes a diet to his patient, for ſuch a time as he judges convenient, which he does not declare to the ſick man. Now when the time comes that the phyſician hath obtained his end, he changes the diet, permits the patient what he formerly forbad, and prohibits that which he formerly permitted. Which exactly agrees with what our bleſſed Saviour has done. *Pat.*

CHAP. XIII.

IF there ariſe among you a prophet, or a dreamer of dreams, and give thee a ſign or a wonder: 2 And the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods (which thou haſt not known) and let us ſerve them: 3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether you love the LORD your God with all your heart and with all your ſoul. 4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and cleave unto him. 5 And that prophet, or that dreamer of dreams ſhall be put to death (becauſe he hath * ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee.

* Heb. *ſpoken revolt againſt the* LORD.

EXPOSITION.

1, 2, 3, 4 *If there ariſe among you a prophet, &c.*] Moreover, Moſes, well foreſeeing how liable the Iſraelites, in after-ages, would be to the ſnares and deluſions of falſe *prophets*, who, under pretence of revelations from God, or communications of divine power, while indeed they were aſſiſted by no other but wicked and infernal ſpirits, might work ſome wondrous and unaccountable things, or foretel ſome future events, as demonſtrations of their falſe doctrines, and thereby perſuade them to idolatrous worſhip; he lays them down this certain rule and law, whereby to judge of ſuch pretenders to inſpiration, and to deal with all enticers to apoſtacy from the true religion, viz. That the exiſtence of the one true God, and the authority, goodneſs, and truth of his laws and religion, being already ſo fully demonſtrated by evidences of all kinds, ſo long continued, and beyond all exception; and, on the contrary, the heathen dæmons, and the idolatrous uſages of their worſhip, being, in the reaſon and nature of things, ſo full of abſurdities, follies, and the worſt of wickedneſſes; it ought not to be thought that a mere miracle, or the fulfilling of a prediction, by any oppoſer, ſhould be ſufficient to ſhake the truth of the one, or gain credit to the other. That therefore the true divinity of miracles and wonders ought to be judged of by the doctrines, deſigns, and purpoſes, for the abetting and confirming whereof they are

An. ante C. 1451.

wrought. Every miracle-worker that would ſeduce men to falſe and irrational principles of religion, is to be looked upon as an impoſtor; and, notwithſtanding all he can do or ſay, you ought ſteadily to adhere to a religion and worſhip ſo amply confirmed: concluding that God, by permitting ſuch impoſtors, intends only to try your faith and ſincerity. Compare 1 *Cor.* xii. 3. 1 *John* iv. 1, 2, 3, 4, 5, 6. See *Pyle.*

A prophet,] One who pretends to have a meſſage from God.

Or a dreamer of dreams,] Who pretended God had appeared to him in a dream.

And giveth thee a ſign or a wonder,] Who ſhall foretel ſome future and wonderful event. For the words ſhew, that *ſign* and *wonder* here ſignify one and the ſame thing. But it holds equally as to any miracle whatſoever, whether it be the foretelling ſomething that is out of the reach of human knowledge, or the performing ſome work which exceeds human power.

3 *Thou ſhalt not hearken unto the words of that prophet,*] Tho' the event confirm the prediction, yet you ſhall look upon him as a lyar, and not as a true prophet; for God cannot contradict himſelf, nor do any thing to perſuade men to forſake, and give his worſhip to another.

For the Lord your God proveth you,] By permitting ſome evil ſpirit to work a miracle in favour of a falſe doctrine. See *Le Clerc.* Hence it follows, that the attempts of the Roman Catholics, to prove their peculiar doctrines by miracles are vain; for they muſt firſt ſhew them agreeable to reaſon and revelation, before they are capable of being proved by miracles. But ſo long as they appear contrary to reaſon and ſcripture, and repugnant to common ſenſe, it will never be in the power of miracles, how numerous and ſtupendous ſoever, to eſtabliſh the truth of them. Far leſs of their pretended miracles, which are nothing elſe but mere tricks, and thoſe too but bunglingly performed.

4 *Ye ſhall walk after the Lord your God,*] This phraſe ſometimes ſignifies *to imitate God*; but here it ſignifies to follow or obey his will, as is plain from the intention of the paſſage. 'Tis a metaphor taken from a traveller, who follows the conduct and direction of his guide.

5 *And that prophet ſhall be put to death,*] Every perſon convicted of any endeavours, actual deſigns, and purpoſes, of ſeducing an Iſraelite to idolatry, by pretence of inſpiration, miracles, &c. ſhall by the civil power be condemned for an impoſtor, and publicly put to death.

6 If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers: 7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth) 8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him. 9 But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people. 10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage. 11 And all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is among you.

† Heb. *bondmen.*

EXPOSITION.

6 *If thy brother, &c.*] And to ſhew them that this law ought to be executed in its utmoſt rigour, againſt a ſin which ſtruck at the very foundation of their religion and government, he puts the caſe in the ſtrongeſt manner, that if a brother, or a ſon or daughter, who are dearer than a brother; nay, if the wife of a man's boſom, who is ſtill dearer, or his friend who is his other ſelf, ſhould entice him to forſake the one true God, and to worſhip ſtrange gods, he was to have no mercy upon the enticer, but proſecute him unto death, as guilty of the higheſt treaſon againſt their conſtitution.

8 *Neither ſhall thine eye pity him,*] The reaſon of the thing ſhews, that theſe two circumſtances are underſtood. One is, that the ſeducer be convicted by two ſufficient witneſſes, before he be put to death. See on *Num.* xxxv. 30. The other, that the offender obſtinately perſiſt in the defence of idolatry in ſpight of admonition; for who doubts, for inſtance, but a father might ſave the life of his ſon, in caſe he brought him ſo timely repentance? Therefore the Rabbins ſupply theſe two mitigations of the law. See *Le Clerc.*

9 *Thou ſhalt ſurely kill him,*] i. e. Thou ſhalt diſcover him, and bring him to condign puniſhment, which is death in this caſe, by the ſentence of the magiſtrate. See on *ch.* xvii. 7.

Thine hand ſhall be firſt upon him to put him to death,] As the witneſs of his crime: for he was to be ſtoned to death, and the accuſer was to throw the firſt ſtone at him, together with the witneſſes, *ch.* xvii. 7. This law, at firſt ſight, may appear too great a tryal to humanity; but 'tis indeed no more but requiring a compliance with that plain principle of morality, to ſacrifice all private conſiderations to the good of the public. 'Tis preciſely the ſame doctrine that our Saviour teaches in theſe words: *If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.* *Luk.* xiv. 26.

11 *And all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs, &c.*] This law,

tho'

tho' ſevere, yet was juſt and neceſſary; ſince it ſerved to preſerve the body of the people from the contagion of idolatry. But then we are to conſider that it had a peculiar reſpect to the Iſraelitiſh nation and government. See the diſſertation on the deſtruction of the Canaanites. An. ante C. 1451.

12 If thou ſhalt hear *ſay* in one of thy cities, which the LORD thy God hath given thee to dwell there, ſaying, 13 *Certain* men, ‡ the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods (which ye have not known) 14 Then ſhalt thou enquire and make ſearch, and aſk diligently: and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you: 15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the ſword. 16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof every whit, for the LORD thy God: and it ſhall be an heap for ever, it ſhall not be built again. 17 And there ſhall cleave nought of the ‖ curſed thing to thine hand: that the LORD may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers; 18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

‡ Heb. Or, *naughty men.*

‖ Or, *devoted.*

EXPOSITION.

12, 13, 14, 15, *If thou ſhalt hear ſay in one of thy cities, &c.*] The former law directs their proceeding againſt particular perſons. But, in caſes where this crime ſhall ſpread, and infect the neighbourhood of a town or country, it ſhall be incumbent on the ſupreme civil judicature, on any information or complaint exhibited againſt any city or town, as corrupted in its religious principles, and generally prone to apoſtacy, to appoint commiſſioners and inſpectors, to examine into the truth of the caſe; and if the revolt be found to be too true and general, and the governing part of ſuch town or city, to have been negligent in diſcouraging and putting a ſtop to ſuch a degree of impiety; the council ſhall then pronounce the place, and all the inhabitants, *devoted to deſtruction.* And by virtue of that decree, the whole nation ſhall be obliged, forthwith, to lay it waſte by fire and ſword, and kill every thing breathing within the precincts thereof. See *Pyle.*

In one of the cities,] Rather, *concerning one of thy cities*, as *Le Clerc* renders it.

13 *Certain men, the children of Belial,*] So the moſt profligate and worthleſs are called in Scripture, *Jud.* xix. 22. 1 *Sam.* i. 16. x. 27. xxv. 17, 25. The word *Belial* ſignifies properly, one *who is good for nothing*; or one who is ſubject to no law, *no yoke*; and ſo is a fit name for the devil, and all the ſons of diſobedience.

Are gone out from among you,] That is, ſeparated from you, and refuſe communion with you in your religious ſervices. See 1 *Jo.* ii. 19. For of a *local* ſeparation the words cannot be meant, becauſe theſe vile men, after their ſeparation, are yet, in the following words, ſuppoſed to be in their city, withdrawing the inhabitants, and ſaying, *Let us go and ſerve other gods.* See *Kidder.*

14 *If it be truth—thou ſhalt ſurely ſmite, &c.*] The Jewiſh doctors, not without reaſon, underſtand the law thus. If the inquiſitors found, upon due examination, that there was evident proof of their guilt, they were to make their report to the ſanhedrim, or ſupreme court of the nation, who were firſt to endeavour, by arguments and perſuaſions, to reclaim them to their duty; and if they prevailed, they were pardoned. But if they continued obſtinate, then the ſanhedrim commanded the people of Iſrael to raiſe an army, beſiege the place, and enter it by force, if they could not otherways. And when the city was taken, ſeveral courts were appointed, to try and condemn all that were guilty. And, if they proved to be the leſſer part of the city, they were ſtoned, and the reſt freed from puniſhment. But if the majority were found guilty, they were all adjudged to be cut off by the ſword, together with their wives and children. So Maimonides reports the method of proceeding out of their ancient authors. See *Selden de Syned. L.* III. *c.* 5. And it is to be ſuppoſed, that all who feared God would remove themſelves and all that belonged to them out of ſo wicked a place, before ſentence was pronounced againſt them. See *Pat.*

16 *It ſhall be an heap for ever; it ſhall not be built again,*] Some of the Jewiſh doctors ſay, they were not ſo much as to make a garden or orchard in that place. But the eaſieſt and moſt natural ſenſe is, that it was never more to be reſtored into the form of a city.

And ſhalt burn—the city and all the ſpoil—for the Lord thy God,] As a kind of ſacrifice to his juſtice, and a public teſtimony of your zeal for his honour.

17 *And there ſhall cleave nought of the curſed thing to thine hand,*] They were not to take the ſmalleſt part of the ſpoil to their own uſe; which ſerved to create in them the greater abhorrence of idolatry; and, eſpecially, was wiſely appointed, leſt, for the ſake of rich plunder, they might have been tempted to deſtroy an innocent city.

CHAP.

An. ante C. 1451.

CHAP. XIV.

YE *are* the children of the LORD your God: ye ſhall not cut yourſelves, nor make any baldneſs between your eyes for the dead. 2 For thou *art* and holy people unto the LORD thy God, and the LORD hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth.

EXPOSITION.

1, 2, *Ye are the children of the Lord your God,*] Moſes went on in reminding this new generation of ſeveral other particular laws, deſign'd to keep up the diſtinction between the Iſraelites and other nations, to guard them from every approach to ſuperſtitious practices: exhorting them to the careful obſervance of theſe laws, in conſideration of the honour and happineſs of being the peculiar church and worſhippers of the one true God. See *Pyle.*

Ye are the children, &c.] i. e. You are the peculiar people, the devoted ſervants and worſhippers of Jehovah, the one true God. Sae on *Ex.* iv. 22.

Ye ſhall not cut yourſelves—for the dead,] See on *Lev.* xix. 28. Theſe furious expreſſions of funeral mourning ſubſiſt, at this day, in ſome of the eaſtern countries. But nothing ſurely is more unbecoming *the ſons of God*, the heirs of immortality, than thus to ſorrow, like thoſe *who have no hope*, 1 *Theſſ.* iv. 13.

Nor make any baldneſs betweeen your eyes for the dead,] Either the hair of the eye-brows, or of the fore part of the head, which hangs over the ſpace between the eyes. See on *Lev.* xix. 27. Some of the heathens ſhaved their beards, others their eye-brows and eye-lids, not only in token of mourning, and to make themſelves look ruefully, but out of reſpect to the infernal gods, as one of the rites of expiation for the dead. See *Spencer de Leg. Heb. L.* II. *c.* 18. *S.* 2. 3 *edit.* 1727. Imagining that ſuch rites would appeaſe the wrath of thoſe great deities, and render them propitious to the ghoſts of their friends. Tho' the wiſer men among them laughed at thoſe childiſh ſuperſtitions as much as we do, calling them *deteſtabilia genera lugendi, pudores, muliebres lacerationes genarum, pectoris, femorum, capitis percuſſiones.* Cicero Tuſ. quæſt. L. III. Calmet interprets this law, as forbidding them to make marks or inciſions upon their bodies, in ſign of their belonging to ſuch and ſuch deities, as Oſiris and others, who were only *dead* men. See his diſſertation on Chamos.

For thou art an holy people, &c.] Since you have the honour to be ſeparated to God as a peculiar people, by laws different from all other nations; therefore it behoves you to act ſuitably to the dignity of your privileges, and beware of defiling yourſelves with ſuch heatheniſh rites, as are ſtamped either with a moral or natural deformity, which are either impious or abſurd.

3 Thou ſhalt not eat any abominable thing. 4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat, 5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the * † pygarg, and the wild ox, and the chamois. 6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat. 7 Nevertheleſs, theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof, *therefore* they are unclean unto you. 8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

* Or, *biſon.*
† Heb. *diſhon.*

EXPOSITION.

3 *Thou ſhalt not eat any abominable thing,*] In order to preſerve them even from common converſation with other nations, and thereby the more effectually to ſecure them from their idolatries, they are prohibited from the uſe of certain meats, which therefore are called *abominable*, becauſe after this law was given, the Jews were to look upon them as *unclean*, not in themſelves, but by the ordinance of God, *Rom.* xiv. 14.

4 *The ox, the ſheep, and the goat,*] Theſe and the other ſorts of animals here named, are diſtinguiſhed, as being lawful, or unlawful, to be eaten, by ſeveral marks and tokens, in *Lev.* xi. 2, 3, *&c.*

5 *And the fallow deer,*] 'Tis not certain what animal is meant by the word *Jachmur*, which we tranſlate a *fallow deer.* Bochart makes it probable, that it ſignifies either a kind of deer or goat. See *Hieroz. P.* I. *L.* 3. *c.* 22.

And the Pygarg,] This is alſo a kind of goat, ſo called from the Greek words πυγη and αιγος; becauſe its buttocks and hind parts are white.

And the wild ox,] Bochart takes this too (Heb. *Theo*) for a kind of goat, but will not allow it to mean a *wild-ox*, becauſe there were no ſuch creatures in Judea.

And the Chamois,] Heb. *Zemer*, which Bochart takes for that kind of goat called in Latin *Rupicapra*, or mountain-goat, from the Arabic *Zamara, to bound like a roe.*

6 *And every beaſt that parteth the hoof, &c.*] See on *Lev.* xi. 3.

7 *Nevertheleſs, theſe ye ſhall not eat, &c.*] See on *Lev.* xi. 4, 5, 6, *&c.*

9 Theſe

9 Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat: 10 And whatſoever hath not fins and ſcales, ye may not eat: it *is* unclean unto you. An. ante C. 1451.

EXPOSITION.

9 *Theſe ye ſhall eat of all that are in the waters, &c.*] Fiſh are to be diſtinguiſhed into *clean* and *unclean*, by their having ſcales or not. See on *Lev.* xi. 9, &c.

10 *And whatſoever hath not fins, &c.*] See on *Lev.* xi. 10, 11, 12.

11 *Of* all clean birds, ye ſhall eat. 12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray, 13 And the glede, and the kite, and the vulture after his kind, 14 And every raven after his kind, 15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind, 16 The little owl, and the great owl, and the ſwan, 17 And the pelican, and the gier-eagle, and the cormorant, 18 And the ſtork, and the heron after her kind, and the lapwing, and the bat. 19 And every creeping thing that flieth, *is* unclean unto you: they ſhall not be eaten. 20 *But of* all clean fowls ye may eat. 21 Ye ſhall not eat *of* any thing that dieth of it ſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou ſhalt not ſeethe a kid in his mothers milk.

EXPOSITION.

11 *Of all clean birds, &c.*] Of *fowl*, the ravenous kinds, and birds of prey, as hawks, eagles, kites, owls, &c. as alſo ſeveral ſorts of birds, and inſects that both creep and fly, as bats, flies, &c. are forbidden. Excepting ſeveral ſorts of locuſts that are allowed; and all ſuch fowl, as come not under the forementioned diſtinction, are allowable. As in *Lev.* xi. 13—20.

12 *The eagle, &c.*] See on *Lev.* xi. 13.

13 *And the glede, and the kite, and the vultur,*] The Hebrew for glede is *haddajah*, which is not in Leviticus, and Bochart conjectures, it might be omitted by tranſcribers on account of the near ſimilitude of this name with *haajah* the *kite*, which occurs in both places.

14 *And every raven,*] See on *Lev.* xi. 15.

15, 16, 17, 18 *And the owl, &c.*] See on *Lev.* xi. 16, 17, 18, 19.

19 *And every creeping thing that flieth, &c.*] See on *Lev.* xi. 20.

20 *But of all clean fowls ye may eat,*] Rather, *Of all clean flying things*; for it is chiefly, if not ſolely meant of the inſect kind, implying the kinds of locuſts which were lawful to be eaten, *Lev.* xi. 21, 22.

21 *Ye ſhall not eat of any thing that dieth of itſelf,*] *Lev.* xi. 39, 40. Unto this diſcourſe about food, it was proper to add a caution, that, tho' they might kill and eat any clean creature, yet if it died of itſelf, it was unlawful to eat it, becauſe the blood was in it.

Thou ſhalt give it unto the ſtranger—or—ſell it unto an alien,] Proſelytes of the gate, who were not obliged to obſerve theſe laws, or mere gentiles, who might happen to be in their country, might eat ſuch meat. But as to thoſe who were called proſelites of righteouſneſs, i. e. circumciſed Gentiles, who had embraced the Jewiſh religion, they were bound to abſtain from ſuch food, as much as the native Jews. See on *Lev.* xvii. 15. (A)

Thou ſhalt not ſeethe a kid in his mother's milk,] See on *Ex.* xxiii. 19.

22 Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year. 23 And thou ſhalt eat before the LORD thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firſtlings of thy herds, and of thy flocks: that thou mayeſt learn to fear the LORD thy God always. 24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too far from thee, which the LORD thy God ſhall chooſe to ſet his name there, when the LORD thy God hath bleſſed thee: 25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the LORD thy God ſhall chooſe. 26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul † deſireth: † Heb. *aſketh of thee.*

NOTES.

(A) In like manner the Egyptians ſold to others what they might not eat themſelves. So Herodotus tells us, (*L.* II *c.* 39.) that they firſt imprecated many curſes upon the head of the victim, and then carried it to thoſe who trafficked with the Greek merchants, that they might ſell it to them. But if none of thoſe Greeks were there, they caſt it into the river.

An. ante C. 1451. and thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoice, thou and thine houſhold.

EXPOSITION.

22 *Thou ſhalt truly tithe all the increaſe of thy ſeed,*] Moſes then renewed his charge about the *ſecond tythe*, (over and beſide that which was to be paid to the prieſts and Levites) mentioned *ch.* xii. 12, 17, 18. That, at the end of every year, every houſholder was to ſet apart a tenth part of the products of his eſtate or farm, wherewith to feaſt his family and friends, at the ſtated place of public worſhip, and religious feſtivity. See *Pyle.* That this precept cannot be meant of the tythe paid to the Levites, is plain from what follows; for of that the people were not to partake, but only the prieſts, to whom the Levites were to give a tythe of their tythe, *Num.* xviii. 24, &c.

And the firſtlings of thy herds, &c.] i. e. The fatteſt and beſt of thy herds and flocks. See on *ch.* xii. 17.

That thou mayeſt learn to fear the Lord,] i. e. That thou mayeſt be accuſtomed to the worſhip of the only true God; for that is ſometimes the meaning of the word *to learn.* Thus the deſign of this and their other annual feaſts, was to preſerve them ſtedfaſt in their religion: for by this ſolemn rite of eating and drinking together in the preſence of Jehovah, at the place of his public worſhip, they profeſſed their adherence to the ſervice of the true God, in oppoſition to all falſe deities.

24 *And if the way be too long for thee, &c.*] If they lived at ſo great a diſtance from the ſanctuary, or the way was ſo bad that it would be very troubleſome and chargeable to carry thoſe tythes in kind, here they have a liberty granted them to make money of them, and with that to buy proviſion for the feaſt at the ſanctuary, when they came thither. That this liberty might not be taken upon every ſlight occaſion, the elders, in later times, made a conſtitution, that it ſhould be allowed to none, but thoſe who lived above a day's journey from Jeruſalem, the fixed place of public worſhip. And that it might be known certainly what was a day's journey, the places at that diſtance were fixed from every quarter.

26 *And thou ſhalt rejoice, &c.*] See on *ch.* xii. 7. This is no other than an injunction on the Hebrew nation, to uſe one part of their income in hoſpitality, to rejoice in the goodneſs of God, when they came before his preſence, to acknowledge they owed all their bleſſings to his protection and favour, and to glad the hearts of the poor, the fatherleſs, and the widow, with a chearful entertainment, imitating the goodneſs of God to themſelves by ſuch acts of kindneſs to others; but this was left entirely to the owner, and his good-will, on what to ſpend it, and whom to entertain. This is therefore not unfitly called by the Hebrew writers, *The tithe of feaſts, and the poor man's tithe.* See *Lowman's Diſſertation*, &c. *ch.* vi.

27 And the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee. 28 At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates. 29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the LORD thy God may bleſs thee in all the work of thine hand which thou doſt.

EXPOSITION.

27 *And the Levite,*] They were always to be invited to theſe feaſts. See xii. 19.

28 *At the end of three years thou ſhalt bring forth all the tythe of thine increaſe,*] The opinion of the Hebrew doctors is, that this was not a diſtinct tithe from that which they call the *ſecond tythe*, paid every year, but the very ſame, which every third year was not to be carried to the ſanctuary as in the other years, *ver.* 23. but to be employed to the comfort of the poor, in their own cities and houſes.

29 *The Levite—and the ſtranger, and the fatherleſs, and the widow, &c.*] This tithe was not to be ſpent merely in feaſting themſelves, but for the relief and comfort of the Levites, the ſtranger, the fatherleſs, the widow, and poorer ſort of people, who otherwiſe might have been forced to beg, or to ſerve ſtrangers, and thereby be in danger of being perverted from their religion.

That the Lord thy God may bleſs thee, &c.] This tythe was by ſome called the *conſummation of tithes*; becauſe herein the love of their neighbour was moſt eminently apparent; a duty which of all others is moſt acceptable to God, whoſe name and nature is love. And therefore to the performance of this duty a bleſſing is promiſed, as in ſcripture, bleſſings are often annexed to ſuch works of mercy, *Prov.* iii. 9, 10. *If.* lviii. 6, 7, 8. 2 *Cor.* ix. 9—10.

CHAP. XV.

AT the end of *every* ſeven years thou ſhalt make a releaſe. 2 And this *is* the manner of the releaſe: Every * creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it is called the LORDS releaſe. 3 Of a foreigner thou mayeſt exact *it again:* but *that* which is thine with thy brother, thine hand ſhall releaſe:

* Heb. *maſter of the lending of thine hand.*

4 * Save when there ſhall be no poor among you: for the LORD ſhall greatly bleſs thee in the land which the LORD thy God giveth thee for an inheritance to poſſeſs it: 5 Only if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day. 6 For the LORD thy God bleſſeth thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

An. ante C. 1451.

* Or, *to the end that there be no poor among you.*

EXPOSITION.

1 *At the end of every ſeven years, &c.*] Moſes proceeded to remind the Iſraelites of the law of the ſeventh years reſt and *releaſe*; mentioned *Ex.* xxi. 2.—10. *Lev.* xxv. Letting them know, that the law was not only deſigned for the releaſe of ſervants, but alſo for the relief and diſcharge of poor Iſraelitiſh debtors, whom their creditors were now bound to acquit of their debts, without making any demand upon them. See *Pyle.*

Thou ſhalt make a releaſe] The wiſdom of the Hebrew conſtitution provided for a *releaſe* of all debts and ſervitudes every ſeventh year, that the Jewiſh nation might not moulder away from ſo great a number of free ſubjects, and be loſt to the public in the condition of ſlaves. See on *Lev.* xxv.

2 *Every creditor that lendeth—ſhall releaſe,*] This cannot be meant of money lent to thoſe who were well able to pay; for nothing could have been more abſurd, than to have extinguiſhed ſuch debts, whereby the borrower was enriched: but it muſt be underſtood of money lent to an Iſraelite who was in poor circumſtances, as appears from *ver.* 4. Le Clerc, with others, ſeems to underſtand the precept thus; that they were only to forbear to demand it in this year; for as there was no ſowing, nor produce of the land every ſeventh year, Hebrew debtors, unleſs they were very rich, could not have paid their debts that year without great inconvenience. And indeed the Hebrew word does not import an abſolute remiſſion, but an intermiſſion only. See on *Ex.* xxiii. 11. But with reſpect to the indigent and neceſſitous at leaſt, more ſeem to be deſigned, namely, that they ſhould have an intire acquittance of their debts; though, if afterwards they grew rich, they were bound in good conſcience to pay it. Accordingly the Rabbins moſtly hold the releaſe to be perpetual, but have their limitations for ſome debts and debtors. For inſtance; if a man lent his neighbour money, ſetting him an appointed time, as of ten years, he was not releaſed from the debt in the ſeventh. If he condition with him not to releaſe that particular debt in the ſeventh year, the condition ſtandeth. See *Ainſw.*

It is called the Lord's releaſe,] Heb. *Sehemitta laihova*, i. e. *a releaſe to Jehovah*, or in honour of Jehovah, who appointed this year for the releaſe of thoſe of his people who are depreſſed with poverty and ſervitude.

3 *Of a foreigner thou mayeſt exact it again,*] Or *alien*, i. e. Of one who was neither a native Iſraelite, nor proſelyted to their religion, but a mere Gentile. It was one of the privileges of the Jewiſh community, and not one of the common rights of mankind, and therefore is reſtrained wholly to Jews, or Gentile proſelytes. Beſides, Le Clerc well obſerves that there was not the ſame reaſon for releaſing the principal or intereſt to a foreigner as to a Hebrew; for the Hebrew obſerved the ſabbatical year, whereas the other ſowed and reaped, and traded in that year as well as others. Therefore, from the Tyrians, Sidonians, and other neighbours, they might juſtly demand, in that year, either intereſt or principal, if occaſion required.

4 *Save when there ſhall be no poor among you,*] This ſhews that they were obliged only to acquit their poor debtors. And amongſt other good ends attained by this law, it was a wiſe proviſion againſt idolatry; for the poor might have been tempted, by a rigorous exaction of their debts, to flee to the Gentiles, and forſake their religion. It ſerved alſo as an invitation to ſtrangers to become members of the Jewiſh community, that they might partake of its privileges. But the marginal reading is rather to be followed: *To the end that there be no poor among you; that none among you be pinched with extreme poverty*, which might force them to ſeek for relief in foreign countries; for the word properly ſignifies, *a man in the depth of poverty, and who is forced to live by begging.* Le Clerc gives the whole paſſage a different turn, by tranſlating it thus: *Nevertheleſs there would be no poor among you; for the Lord thy God would greatly bleſs thee in the land which the Lord thy God giveth thee for an inheritance to poſſeſs it; if thou wouldſt but hearken unto the voice of the Lord thy God, to obſerve to do all theſe commandments which I command thee this day. For the Lord thy God would bleſs thee, as he promiſed thee, and thou ſhouldſt lend unto many nations, but thou ſhouldſt not borrow; and thou ſhoulſt reign over many nations, but they ſhould not reign over thee.* The ſenſe whereof is, that if the Hebrews would obſerve theſe divine laws, there would be no poor among them. But God foreſaw that his laws would not be obſerved, and therefore made this proviſion for the relief of the poor; and Moſes foretels, *ver.* 11. that there would be always poor among them. This is the reaſon why Le Clerc tranſlates it, *there would be no poor among you*, inſtead of *there ſhall be no poor*, which makes Moſes contradict himſelf, *ver.* 11. at leaſt it obliges interpreters to ſtrain hard to make him conſiſtent. See *Grot. on Mat.* xxvi. 11.

6 *Thou ſhalt lend unto many nations, but thou ſhalt not borrow.*] Thou ſhalt be bleſt with national plenty, ſo as to be in a condition to lend to others, and not be obliged to borrow from them.

And thou ſhalt reign over many nations,] For the rich ruleth over the poor, and the borrower is ſervant to the lender, *Prov.* xxii. 7.

7 If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not

An. ante C. 1451.

not harden thy heart, nor ſhut thine hand from thy poor brother: 8 But thou ſhalt open thine hand wide unto him, and ſhall ſurely lend him ſufficient for his need, in that which he wanteth. 9 Beware that there be not a * thought in thy † wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand: and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſin unto thee. 10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto. 11 For the poor ſhall never ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land.

* Heb. *word.*
† Heb. *Belial.*

EXPOSITION.

7 *Thou ſhalt not harden thy heart, &c.*] And becauſe this law might be apt to make ſome people cautious, hard and niggardly in lending to the poor, as being aſſured they ſhould loſe the debt at the ſeventh year, if they were not able to pay it before; or, upon this account, might make them ſparing in their charities in other matters; Moſes gives charge, that no Iſraelite ſhould be led by ſo mean a principle, but look upon every poor neighbour as a member of the ſame happy ſociety, equally related to God as himſelf, who therefore would be ſure to puniſh all uncharitableneſs to ſuch as were his own, as he would be to bleſs and reward thoſe, who, with a generous and bountiful heart, gratefully depended upon his Providence, and obeyed his commands. See *Pyle*. But notwithſtanding all theſe precepts, the Jews ſo little minded their poor, that their governors were at laſt forced, as we now do, to lay a rate upon the rich for the maintenance of the poor, which they enabled their officers to exact. See *Pat.*

9 *And thine eye be evil againſt, &c.*] i. e. *Thou grudge to relieve him.* Thus in *Prov.* xxiii. 6. a man of an *evil eye*, is one who grudges what another eats at his table. The oppoſite to this is a bountiful eye, *Prov.* xxii. 9. The eye is the index of the mind; ſo an envious illiberal diſpoſition gives an illiberal caſt to the eye, and *vice verſa*. See *Le Clerc.*

And it be ſin unto thee,] Leſt God charge it upon thee as a great offence, called *ſin* by way of eminence, as *Jo.* xv. 24. *Jam.* iv. 17.

11 *For the poor ſhall never ceaſe out of the land,*] i. e. There ſhall always be ſome indigent perſons among you, who ſhall ſtand in need of your charitable relief. This the Jeruſalem Targum underſtand as if there ſhould have been no poor among them, if they had been obedient to God's precepts. See on *ver.* 4.

12 *And* if thy brother, an Hebrew man or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee. 13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty: 14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him. 15 And thou ſhalt remember that thou waſt a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. 16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee) 17 Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever: and alſo unto thy maid-ſervant thou ſhalt do likewiſe. 18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee*, in ſerving thee ſix years: and the LORD thy God ſhall bleſs thee in all that thou doeſt.

EXPOSITION.

12 *If thy brother, an Hebrew man or an Hebrew woman be ſold unto thee,*] The other part of this law relates to the releaſe of *ſervants* or *ſlaves*, that were of the Iſraelitiſh nation, as more fully delivered in *Ex.* xxi. 2, &c. the ſum of which is this: That whatever Iſraelite, man or woman, ſold himſelf through poverty, or was ſold by the magiſtrates for a ſlave, ſhould ſerve but ſix years at furtheſt, and be free the ſeventh.

In the ſeventh year thou ſhalt let him go free,] He doth not ſpeak of the year of releaſe, as if he were then to be ſet free, though he had ſerved perhaps but one year; but of the ſeventh year from the time of his ſale; for he was to ſerve ſix years compleat, unleſs the Jubilee happened to intervene, when every Hebrew ſervant was ſet free, though he had not ſerved ſo long.

13 *Thou ſhalt not let him go away empty,*] It is here enjoined, that the maſter, at the time of his ſervants being ſet free, ſhould not ſend him away empty, but ſupply him with neceſſaries to put him into a way of living; which they were not able to do without this aſſiſtance, becauſe what they got in their ſix years ſervice was wholly their maſters. And this they were to do, *ver.* 15. in gratitude to God, the author of all their bleſ-

ſings,

ſings, and in thankful remembrance of their miraculous deliverance out of Egypt, where their whole nation were once ſlaves under the worſt degree of miſery and bondage. See *Pyle*. But this is to be underſtood only of ſuch as went out free by virtue of this law, after they had ſerved ſix years, not of ſuch as were redeemed by their friends, or redeemed themſelves with their own money.

Of that wherewith the Lord thy God hath bleſſed thee.] Conſidering how his ſervice under God hath been a means of enriching and making thee proſperous in the world.

16 *And—if he ſay—I will not go away,*] But if, at the time of his freedom, any ſuch ſervant has a mind to ſtay in his ſervice, out of love to his maſter, and good liking to the family, and buſineſs he is in; he is to declare it in open court, (*Ex.* xxi. 6.) to ſhew it is done freely, and not by any falſe arts of the maſter; and then the maſter is to have him bored thro' the ear, and mark him for his own, and employ him as his ſervant for life, or till the great year of Jubilee ſets him free again. See *Pyle*. An. ante C. 1451.

18 *For he hath been worth a double hired ſervant to thee,*] Who ſerved, we are told, only for three years, and had wages paid him all the time; which is inferred from theſe words of *Iſa.* xvi. 14. *Within three years, as the years of an hireling.* But we may as well infer from another paſſage in the ſame prophet, *ch.* xxi. 16. *Within a year, according to the years of an hireling,* that they ſerved but one year, which ſhews that by the *year of a hireling* is meant a year full and complete. Such as thoſe muſt fulfil, who work for wages by the year. But a ſlave might well be thought worth a double hired ſervant, becauſe he was bought for little, ſerved for nothing, and more labour is commonly exacted from ſuch than from an hireling. See *Calmet*.

19 All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the LORD thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep. 20 Thou ſhalt eat it before the LORD thy God year by year, in the place which the LORD ſhall chooſe, thou and thy houſhold. 21 And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God. 22 Thou ſhalt eat it within thy gates: the unclean and the clean perſon ſhall eat it alike, as the roe-buck, and as the hart. 23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

EXPOSITION.

19 *All the firſtling males—of thy herd, and of thy flock, thou ſhalt ſanctify*] The firſt-born males were conſecrated to God, and given to the prieſts for their portion. See *Ex.* xiii. 2, 15. xxii. 30. xxxiv. 19. *Num.* xviii. 15.

Thou ſhalt do no work with the firſtling of thy bullock,] Beſides the firſtling males, which were given to the prieſts, there were firſtling females, which were firſt offered as peace-offerings to God, and then, after the prieſt had his ſhare, the owner feaſted upon the reſt with his friends. See *Pat.* But Le Clerc takes *firſtling* here in a figurative ſenſe, for the prime or ſelect cattle, ſuch as were only fit to be offered to God. See *ch.* xii. 7.

Nor ſhear] The Hebrew word ſignifies to *pluck off*; and Varro tells us, this was the method of fleecing the ſheep before that of ſhearing was found out. *Prius lanæ vulſuram quam tonſuram inventam.* And Pliny tells us the ſame cuſtom ſtill ſubſiſted in his time, *l.* viii. *c.* 48. See *Calmet*.

20 *Thou ſhalt eat it before the Lord,*] It is evident from hence, that he ſpeaks not of firſtling males, properly ſo called; for the males belonged entirely to the prieſts. Unleſs we will ſuppoſe, with Ainſworth and Junius, this precept to be directed to the prieſts. But the eaſieſt interpretation is that of Le Clerc, who by the word firſtlings underſtands the *prime-cattle*, or ſacrifices in general, becauſe ſuch were only fit to be offered to God.

In the place which the Lord ſhall chooſe,] With the Levites and ſtrangers, whom they were to invite to theſe ſacred entertainments, *ch.* xii. 6, 7, 17, 18, 26. xiv. 23.

21 *And if there be any blemiſh therein—thou ſhalt not ſacrifice it unto the Lord,*] See on *Lev.* xxii. 21, 22, 24.

23 *Only thou ſhalt not eat the blood thereof,*] See *ch.* xii. 16.

CHAP. XVI.

OBSERVE the month of Abib, and keep the paſſover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. 2 Thou ſhalt therefore ſacrifice the paſſover unto the LORD thy God, of the flock and the herd, in the place which the LORD ſhall chooſe to place his name there. 3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction: (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life. 4 And there ſhall be no leavened bread

An. ante C. 1451.

seen with thee in all thy coasts seven days, neither shall there *any thing* of the flesh which thou sacrificest the first day at even, remain all night until the morning. 5 Thou mayest not * sacrifice the passover within any of thy gates, which the LORD thy God giveth thee. 6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. 7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. 8 Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a † solemn assembly to the LORD thy God: thou shalt do no work *therein*.

* Or, *kill*.

† Heb. *restraint*.

EXPOSITION.

1 *Observe the month of Abib*,] See on *Ex.* xii. 2. As a further preservative against idolatrous worship, Moses proceeded to acquaint them, that the three great annual *festivals*, appointed by their law to be celebrated at the stated place of national worship, were designed for this very end, to keep their people close and steddy to the religion of the one *true God*; and therefore ought to be observed with the utmost exactness and regard. The first of which was the passover, with that of *unleavened bread*; comprehending the sacrifice of the *paschal lamb*, with other sacrifices and oblations prescribed for each day of the whole week it is to continue. Of which see on *Ex.* xii. and xiii. *Lev.* i. and xxiii. *Num.* xxviii. 16, 17, 18, &c. A festival to be observed, in perpetual commemoration of the bondage in Egypt, and the merciful and miraculous deliverance from it; at the punctual time, and with every circumstance mentioned in the foregoing laws relating to it. See *Pyle*.

By night,] See on *Ex.* xii. 29. They prepared to be gone in the evening, at eating the passover; about midnight Pharaoh and the Egyptians urged their departure. They marched part of the night to the place of rendezvous; and in the morning they entered upon their full march.

2 *Thou shalt therefore sacrifice the passover*,] The word *passover* here signifies not only the paschal lamb, which was offered on the fourteenth day, but all the paschal sacrifices which followed after, as appears by the next words, *of the flock, and the herd*. See *Num.* xxviii. 19. Such sacrifices as were offered in the solemn passover of Hezekiah, 2 *Chro.* xxx. 22. and of Josiah, 2 *Chro.* xxxv. 7, 8, 9. where oxen as well as sheep were offered. See *Pat.* and *Le Clerc*.

In the place which the Lord shall choose,] At the sanctuary, *ch.* xii. 5, 11. where all sacrifices were to be offered.

3 *Thou shalt eat no leavened bread*,] See on *Ex.* xii. 7.

Even the bread of affliction,] So called because it was insipid, and not easily digested; and thereby served to put them in mind of their afflicted state in Egypt.

For thou camest forth out of—Egypt in haste,] Wanting time to put any leaven to their dough. See *Ex.* xii. 34, 39.

4 *Neither shall—any thing of the flesh—remain*,] See on *Ex.* xii. 10.

5 *Thou mayest not sacrifice the passover within any of thy gates*.] Not at home, as they did when they first came out of Egypt.

6 *At even*,] Between the two evenings, *Ex.* xii. 6.

7 *Thou shalt roast*,] It is the same word which is elsewhere rendered *to boil*, but here it signifies in general *to dress*, as *coquo* does in Latin. In what manner it was to be dressed, is before directed.

And thou shalt turn in the morning, and go unto thy tents,] Unto thy own habitations, which are called *tents*, because they had no other dwellings when these precepts were delivered to them. The words are only a permission, not an absolute command, Thou shalt turn, or thou mayest turn, i. e. after you have eaten the paschal lamb at the sanctuary, you are allowed to return home if you please. Yet pious people, who were able to bear so great a charge, were wont, no doubt, to stay the whole seven days before they returned home. It is inferred likewise from *ver.* 8. that those who went home after celebrating the Passover, returned again to the place of public worship, against the seventh day of the feast, to keep the *solemn assembly to the Lord*, unless they lived at too great distance, in which case their presence might be dispensed with. See *Kidder*.

8 *Six days thou shalt eat unleavened bread, and on the seventh shall be a solemn assembly*.] i. e. After they had eaten bread six days, they were to conclude the feast with a *solemn assembly* on the seventh day, but still continue also on this day to eat unleavened bread. See on *Ex.* xii. 15. The Hebrew word for *solemn assembly* signifies properly *restraint*, i. e. a day of abstinence from servile labour. See on *Lev.* xxiii. 36.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest *to put* the sickle to the corn. 10 And thou shalt keep the feast of weeks unto the LORD thy God with * a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee. 11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his

* Or, *sufficiency*.

his name there. 12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes. An. ante C. 1451.

EXPOSITION.

9 *Seven weeks ſhalt thou number,*] The ſecond great feſtival is the feaſt of *Penteceſt*, ſo called from its beginning ſeven weeks or fifty days after the Paſſover; being kept in ſolemn commemoration of the ſolemn delivery of the law at mount Sinai, and in thankfulneſs to God for the fruits of the year. See on *Ex.* xxiii. 16. and on *Lev.* xxiii. 15.

Begin to number the ſeven weeks from ſuch time as thou beginneſt to put the ſickle, &c.] For they began to cut the barley about the Paſſover. Compare *Joſ.* iii. 15. with *Joſ.* v. 10.

With a tribute of a free-will-offering,] Over and above thoſe offerings which are preſcribed, *Lev.* xxiii. 17, 18. *Num.* xxviii. 27. This voluntary offering was given to the prieſts.

12 *And thou ſhalt remember that thou waſt a bond-man in Egypt,*] Which ſhould induce you to keep this feaſt with joy and gratitude to God, and in acts of charity and compaſſion to your ſervants.

13 Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that thou haſt gathered in thy * corn, and thy wine. 14 And thou ſhalt rejoice in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates. 15 Seven days ſhalt thou keep a ſolemn feaſt unto the LORD thy God, in the place which the LORD ſhall chooſe: becauſe the LORD thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoice.

* Heb. *floor, and thy wine-preſs.*

EXPOSITION.

13 *Thou ſhalt obſerve the feaſt of tabernacles,*] This was alſo the main deſign of the third feaſt, called the feaſt of *tabernacles*, to be kept in memory of your providential preſervation, during your travels in the wilderneſs. See on *Lev.* xxiii. 34.

15 *Seven days ſhalt thou keep a ſolemn feaſt,*] In each of which ſeven days ſacrifices are appointed to be offered, *Num.* xxix. 13, &c.

Therefore thou ſhalt ſurely rejoice,] This feaſt was celebrated with greater joy than others, the whole time being ſpent in muſic, dancing, and ſinging, night and day, the maſter of every family making a feaſt for his ſervants, and eating together with them. (A)

16 Three times in a year ſhall all thy males appear before the LORD thy God, in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the LORD empty. 17 Every man *ſhall give* * as he is able, according to the bleſſing of the LORD thy God which he hath given thee.

* Heb. *according to the gift of his hand.*

EXPOSITION.

16 *They ſhall not appear before the Lord empty,*] See on *Ex.* xxiii. 14, 15. Thus has God appointed theſe ſolemnities, as a means to keep in the minds of his people a continual ſenſe of their religion, and preſerve them from all notions of, and inclination to, ſuperſtitious and heatheniſh practices; by obliging every Iſraelitiſh male to appear at the ſanctuary, at theſe three ſtated times of every year; there to exerciſe thoſe courſes of divine ſervice towards God, and that chearfulneſs, kindneſs, and generoſity to each other, which may tend to confirm them in the love of that happy conſtitution they live under.

18 Judges and officers ſhalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they ſhall judge the people with juſt judgment. 19 Thou ſhalt not wreſt judgment, thou ſhalt

NOTES.

(A) There was a like law at Athens, when king Cecrops ordained, that maſters of families ſhould make a feaſt for their ſervants, and eat together with them who had taken pains with them in tilling the ground, *for that God delighted in the honour done to ſervants, in conſideration of their labour: Delectari enim Deum honore ſervorum, contemplatu laboris.* See *Macrob. Saturnal. l.* i. *c.* 10. To this ancient cuſtom of maſters feaſting with their ſervants and the partners of their labour, after gathering in the fruits of the earth, the following paſſage of Horace refers, 1 *Epiſt. l.* ii.

Agricolæ priſci, fortes, parvoque beati,
Condita poſt frumenta, levantes tempore feſto
Corpus, & ipſum animum ſpe finis dura ferentem,
Cum ſociis operum, & pueris & conjuge fida;
Tellurem porco, ſilvanum lacte piabant,
Floribus & vino genium memorem brevis ævi.

not

An. ante C. 1451.

not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the * words of the righteous. 20 † That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the LORD thy God giveth thee. 21 Thou ſhalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou ſhalt make thee. 22 Neither ſhalt thou ſet thee up any ‡ image, which the LORD thy God hateth.

* Or, *matters.*
† Heb. *juſtice, juſtice.*
‡ Heb. *ſtatue,* or, *pillar.*

EXPOSITION.

18 *Judges—ſhalt thou make in all thy gates,*] Accordingly, they had judges appointed, and conſiſtories erected in every city, for the determining all differences ariſing out of the law, tho' not as to the power of life and death, which was ſeldom granted them by their ſovereigns, except in larger cities. The expreſſion, *in all thy gates*, is thought to refer to the cuſtom of keeping their courts in the gates, or in chambers over the gates of their cities. See on *Gen.* xix. 1. The *gate* among the Hebrews being the ſame as the *forum* among the Romans, as appears from 2 *Ki.* vii. 1. where Eliſha foretels at what low rates proviſion ſhould be ſold on the morrow *in the gate of Samaria.* See 1 *Ki.* xxii. 10. 2 *Sam.* xviii. 33. xix. 8. But *in thy gates* may ſimply ſignify, as elſewhere, *in thy cities*, *ch.* xviii. 6.

And officers,] Miniſters who were to act in ſubordination to the judges, and put their orders in execution.

19 *Thou ſhalt not wreſt judgment,*] See on *Ex.* xxiii. 6.

Thou ſhalt not reſpect perſons,] See on *Ex.* xxiii. 2, 3.

Neither take a gift,] See on *Ex.* xxiii. 8.

20 *That which is altogether juſt, ſhalt thou follow, that thou mayeſt live, &c.*] That thou mayeſt be happy, and continue long in the land of Canaan: for nothing contributes more to the eſtabliſhment of a government, than the exact and impartial adminiſtration of juſtice.

21 *Thou ſhalt not plant thee a grove—near unto the altar of the Lord,*] He ſtill purſues the ſame argument, as he had done from the beginning of his exhortation in this book, the great aim whereof is to keep them from idolatry. To plant groves in honour of the true God, was a part of primitive worſhip, as we ſee by the example of Abraham, *Gen.* xxi. 33. But the Gentiles having abuſed this cuſtom, and made trees and groves the temples of their idols, &c. the ſcenes of the moſt vile and abominable ſuperſtitions, it was judged neceſſary to prohibit the Iſraelites from planting any ſuch groves near the place of divine worſhip, leſt they ſhould have taken a handle to blend the worſhip of idols, and the impure rites of heatheniſm, with the ſervice of the true God. Notwithſtanding this prohibition, their hiſtory ſhews how prone they were to fall into this ſuperſtition, 2 *Ki.* xviii. 4. xxiii. 14. 2 *Chro.* xiv. 3. xv. 16.

22 *Neither ſhalt thou ſet thee up any image,*] The word ſignifies, *any ſtatue, pillar*, or even an *unpoliſhed ſtone*, ſet up as an object or medium of worſhip.

Which the Lord hateth] i. e. When it is erected on a religious account. Otherwiſe ſuch ſtatues or images are quite innocent, and by no means contrary to the law of God. Thus Solomon ſet up two pillars not far from the altar of God, for which he was unblamed, 1 *Ki.* vii. 17. See *Le Clerc.*

CHAP. XVII.

* Or, *goat.*

THOU ſhalt not ſacrifice unto the LORD thy God any bullock, or * ſheep, wherein *is* blemiſh, *or* any evil-favouredneſs: for that *is* an abomination unto the LORD thy God.

EXPOSITION.

1 *Thou ſhalt not ſacrifice, &c.*] Having ſpoken of the principal ſervices, and offerings preſcribed in the law, for preventing the Iſraelites from idolatrous practices, Moſes interpoſed a caution againſt neglect or profaneneſs in their own worſhip of the *true God*; which might be commited by offering any beaſt to him, that had ſome diſeaſe, blemiſh, or defect in it. See on *Lev.* i. 3. *Pyle.*

2 If there be found among you within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedneſs in the ſight of the LORD thy God, in tranſgreſſing his covenant, 3 And hath gone and ſerved other gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded; 4 And it be told thee, and thou haſt heard *of it*, and enquired diligently, and behold, it *be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael: 5 Then ſhalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and ſhalt ſtone them with ſtones, till they die. 6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death, be put to death; *but*

but at the mouth of one witneſs he ſhall not be put to death. 7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people: ſo thou ſhalt put the evil away from among you. An. ante C. 1451.

EXPOSITION.

2 *If there be found—man or woman that hath wrought wickedneſs*] By *wickedneſs* here is meant *idolatry*, as the following words explain.

In tranſgreſſing his covenant,] For this was the principal part of the covenant, upon which all depended, that they ſhould have no other gods but *Jehovah*, Ex. xx. 22, 23.

3 *And hath gone and ſerved other gods—either the ſun, or moon, &c.*] By this and other paſſages, it appears that the worſhip of the heavenly bodies was the moſt antient idolatry.

Any of the hoſt of heaven.] i. e. Any of the ſtars; many of which were worſhipped by the nations, as the *dog-ſtar* by the Egyptians, who thought the ſoul of Iſis had removed into that ſtar after death. And the ſeven planets by various other nations. Herodotus particularly informs us, that the ſame Egyptians called the planets *gods*, and were the firſt who, in honour of them, divided the days of the year into weeks, according to the number of the planets. Why the ſtars are called the *hoſt of heaven*, ſee on *Gen.* ii. 1. *Le Clerc.* The ſun and moon may be conſidered as the king and queen of heaven, and the ſtars are in ſome ſort their army or guard. See *Calmet.*

Which I have not commanded,] i. e. *Which God hath forbidden*, for it is a *Meioſis*, as *Prov.* xvii. 21. xxiv. 23.

5 *Then ſhalt thou bring forth that man—unto thy gates*,] i. e. Without the gates of the city; for he is not here ſpeaking of giving judgment at the gate, as in other places, but of putting the criminal to death. See *Acts* vii. 58. and *Num.* xv. 35. *Le Clerc.*

6 *At the mouth of two witneſſes, or three witneſſes*,] But, as this is a matter of life and death, and of the tendereſt nature, the court ſhall never paſs ſuch ſentence, but upon the clear and poſitive evidence of at leaſt two witneſſes, of competent age, and unſuſpected reputation; one alone, though never ſo credible, ſhall not do; becauſe it is poſſible that one witneſs, be he never ſo credible, might be miſtaken; but it was not likely that two or three honeſt men, agreeing in the ſame teſtimony, ſhould all be deceived.

7 *The hands of the witneſſes ſhall be firſt upon him*,] That they might thereby confirm the truth of their teſtimony, by being the firſt executioners of the ſentence; and that his blood, if innocent, might lie at their door.

8 If there ariſe a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſy within thy gates: then ſhalt thou ariſe, and get thee up into the place which the LORD thy God ſhall chooſe; 9 And thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgment. 10 And thou ſhalt do according to the ſentence which they of that place (which the LORD ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee: 11 According to the ſentence of the law which they ſhall teach thee, and according to the judgment which they ſhall tell thee, thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand nor to the left. 12 And the man that will do preſumptuouſly, * and will not hearken unto the prieſt (that ſtandeth to miniſter there before the LORD thy God) or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael. 13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

* Heb. *not to hearken.*

EXPOSITION.

8 *If there ariſe a matter too hard for thee in judgment*,] Now he returns to ſpeak of the courts of judgment, which he had ordered to be erected in all their cities, when they came into the land of Canaan, *ch.* xvi. 18. Theſe words are therefore to be conſidered as directed to the ordinary judges who were appointed in every city; the particular number of them ſeems to have been left at diſcretion, though we are told that in later times it was fixed to three in leſſer towns, and twenty-three in greater. From theſe judges there ſeldom lay an appeal, except in ſuch caſes as are here ſpecified. See *Lowman's Diſſertation, &c. ch.* v.

Between blood and blood,] In a queſtion that may ariſe, whether a man hath committed wilful murder, or only caſual. For *blood* is often put for *bloodſhed.*

Between plea and plea,] i. e. When the queſtion is, whoſe cauſe or plea is the better. As the former words belong to criminal cauſes, ſo theſe to civil, ſuch as ſuits about debts, &c.

And between ſtroke and ſtroke,] i. e. In the caſe of wounds or ſtrokes inflicted by one man upon another. Of which ſee *Ex.* xxi. 20. The Vulgate and other verſions underſtand it of the leproſy. But however the Hebrew word may ſometimes occur in that ſenſe, it cannot be ſo underſtood here; for the cognizance of the leproſy did not belong to the ordinary judges, of which he is here ſpeaking, but to the prieſts. See on *Lev.* xiii. and xiv. *Le Clerc.*

Then ſhalt thou—get thee up unto the place which the Lord thy God ſhall chooſe,] Where the ſupreme court was ſettled in the chief city of the kingdom.

9 *Unto the prieſts, the Levites, and unto the judge*,] It may as well be rendered, as by Gro-

An. ante C. 1451. tius and others, *the prieſts the Levites, or to the judge*. By the *prieſts the Levites* is generally underſtood the ſupreme court of the nation, which was called the *Sanhedrim*. Though the prieſts were not the only perſons of whom this high court conſiſted, yet they are here firſt mentioned, becauſe they were likely to be the moſt capable perſons to exerciſe this authority; and being beſt qualified, the ſanhedrim, high court, or ſenate, was chiefly made up of them. For the tribe of Levi being diſengaged from worldly cares, had full leiſure to ſtudy the laws of God. Beſides, as many of the prieſts and Levites neceſſarily attended at the place of public worſhip, they were moſt ready, without any inconvenience, to execute the office of judges. By *judge* they underſtand thoſe ſupreme judges of the nation, ſuch as Gideon, Jephthah, Samſon and Samuel, &c. whom God raiſed up, when the Iſraelites were oppreſſed by their enemies. Such judges were by their office inveſted with the higheſt powers, civil as well as military; for to *judge Iſrael*, was to adminiſter juſtice, as well as to command armies. Now when thoſe extraordinary judges or rulers were raiſed up, it belonged to them to give ſentence out of the law; otherwiſe it belonged to the prieſts. So Moſes intimates that the Hebrew commonwealth was to retain the ſame form after his death, as it had, now he was alive: for he himſelf was the ſupreme *judge*, or adminiſtrator of juſtice, to whom more difficult cauſes were referred, as appears *ch.* i. 17. So was Joſhua *judge* after him, and many others. But in default of them, who ſo proper to be conſulted as the prieſts? for the ſtudy of the law was their peculiar province. See *Le Clerc*.

11 *According to the judgment which they ſhall tell thee, thou ſhalt do.*] They were to reſt in the judgment of thoſe whom God had made the ſupreme interpreters of his law.

12 *The man that will—not hearken unto the prieſt, &c.*] By *prieſt* here is thought to be meant the *high-prieſt*, who, when God did not raiſe up a *judge* to govern his people, was the ſupreme governor under God until the days of David. Or *prieſt* may be put for *prieſts*, the anallage of numbers being very frequent in the ſacred books, and ſo it means the ſame as *the prieſts the Levites*, *ver.* 9. But howſoever this word be interpreted, the crime here mentioned was contumacy, in not ſubmitting to the ſentence of the higheſt authority, whereby the government was in danger to be broken; and therefore God orders ſuch a perſon to be put to death. See *Pat.* It appears from *ver.* 8. that the queſtion here is not concerning religious opinions, as if all deciſions of that ſort were to be impoſed upon the whole community; but it relates only to matters of civil right, matters of practice, not of mere faith and ſpeculative opinion. Much leſs is it in the leaſt intimated, that the deciſions of the *Sanhedrim* or ſupreme court of judicature were to be thought infallible. See *Kidder*.

And thou ſhalt put away the evil from Iſrael.] *The evil*, i. e. the ſcandal and dangerous example he gave by reſiſting the higheſt authority.

14 When thou art come unto the land which the LORD thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me: 15 Thou ſhalt in any wiſe ſet *him* king over thee whom the LORD thy God ſhall chooſe: *one* from among thy brethren ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over thee, which *is* not thy brother. 16 But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes: foraſmuch as the LORD hath ſaid unto you, Ye ſhall henceforth return no more that way. 17 Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold. 18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of *that which is* before the prieſts the Levites. 19 And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and theſe ſtatutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children in the midſt of Iſrael.

EXPOSITION.

14 *When thou art come into the land, and ſhalt ſay, I will ſet a king over me, &c.*] This by no means imports that God commanded them to make them a king when they came to Canaan, as ſome of the Jews underſtand it; but only that if they would needs have a king, he ſhould be one of their brethren. So it is underſtood by Joſephus. It appears from this paſſage that the fault of the Iſraelites lay not in aſking a king, but in aſking him from wrong motives, and in a licentious, diſorderly manner. See 1 *Sam.* viii. 5, 19, 20.

15 *Whom the Lord ſhall chooſe,*] Either by the miniſtry of his prophets, or by Urim and Thummim, or by lot. See 1 *Sam.* x. 1, 20, &c. xvi. 13.

16 *He ſhall not multiply horſes to himſelf,*] i. e. He ſhall not keep a great number of horſes for mere pomp and ſtate, or he ſhall not eſtabliſh a body of cavalry for war. The reaſon is given by Moſes himſelf in the next words, "Leſt they ſhould ſend the people into Egypt to buy war-horſes for them;" with which idolatrous country he would have them to have no traffick nor familiar intercourſe. Hence it appears that in Moſes's time it was cuſtomary to procure horſes chiefly from Egypt, and ſo it continued to be in the days of Solomon, 1 *Kin.* x. 28, 29. For Egypt

Egypt abounded with horſes, as Judea did with aſſes. To this purpoſe we read that Seſac, who is thought to be Seſoſtris, came to beſiege Jeruſalem with twelve hundred chariots, and threeſcore thouſand horſemen, 2 *Chro.* xii. 3. 'Tis plain that Solomon tranſgreſſed againſt this law, but the conſequences were not ſo dangerous in his time, as they would have been, had the ſame thing happened ſoon after Moſes's death, when the people were not quite cured of their hankering after Egypt. See *Le Clerc.*

17 *Neither ſhall he multiply wives to himſelf,*] He ſhall not indulge himſelf in a vaſt number of wives and concubines, eſpecially women of different nations and religions, after the manner of the eaſtern monarchs. The reaſon is added, *that his heart turn not away*; i. e. leſt his thoughts be turned away from minding the good of his people; and leſt he be ſeduced from the true religion, by marrying the worſhippers of ſtrange gods, as Solomon did. 'Tis plain from this paſſage, that polygamy, or plurality of wives, and concubinage, were permitted by the Jewiſh law. Hence God is ſaid to have given David ſeveral wives of illuſtrious rank, 2 *Sam.* xii. 8. The Jewiſh doctors ſay, it was not lawful for one of their kings to keep more than eighteen wives. See *Selden de Ux. Heb. Lib.* I. *c.* 8. and *Le Clerc.* But however this cuſtom was indulged under the Jewiſh diſpenſation, yet from the beginning it was not ſo, being contrary to the original inſtitution of marriage, when God made but one man and one woman to be one fleſh. See on *Gen.* ii. 24, &c. *Matt.* xix. 5. *Ainſw.* At leaſt, God's giving but one woman to one man at firſt, ſhews, according to Grotius's own conceſſion, that this ſtate of marriage is beſt, and moſt approved of by God; however, it may not prove the other unlawful. See *Grotius de jure belli & pace, L.* II. *c.* v. *ſ.* 9.

Neither ſhall he greatly multiply to himſelf ſilver and gold,] He ſhall not ſet himſelf to heap up treaſure, in his own coffers, for his private intereſt, which could not be done without great oppreſſion of his ſubjects. Add to this, that luxury and diſſolution of manners are the common effects of exorbitant wealth, vices moſt deſtructive to the people in general, who are too apt to imitate the example of their prince. Of this we have many examples in hiſtory, particularly in the kings of Perſia, who, by their overgrown wealth, entailed ruin both upon themſelves and their whole people. Another fatal effect of immoderate wealth is, that it begets pride and tyranny, it being the epidemic folly of mankind, to truſt in their riches, and upon account thereof to form an over-weening opinion of themſelves, and to behave with inſolence and cruelty towards others.

18 *When he ſitteth upon the throne—he ſhall write him a copy of this law,*] Either this book of *Deuteronomy*, which is an abſtract of the law, or, as others, the whole five books of Moſes, and that with his own hand, as a means to fix it more in his mind: inſomuch that, tho' a copy was left him by his father, he was notwithſtanding to tranſcribe one for himſelf. So the Jews underſtand it. And in like manner they tell us, that every private Iſraelite was bound to write a copy of the law. But I am apt to think from theſe words, *Joſ.* viii. 32. *he wrote there upon the ſtones a copy of the law of Moſes*, that ſome ſhort abſtract of the law muſt be here meant; for 'tis not to be imagined that theſe ſtones, upon which Joſhua wrote, contained the whole Pentateuch. Accordingly, we find in *Deut.* xxvii. 2, 8. Some of the chief articles of the law of Moſes are digeſted into proper heads with curſes annexed to the violation of them. And theſe chief heads or articles were to be written upon ſtones, and are called *the law. Thou ſhalt write upon the ſtones all the* words of this law. Neither is there any neceſſity of taking the words ſo ſtrictly as if he was obliged to write out the law with his own hand, *he ſhall write him a copy*, is, in common ſtile, the ſame as he ſhall cauſe a copy to be written. An. ante C. 1451.

Out of that which is before the prieſts,] Out of the original uncorrupted copy, which was kept in the ſanctuary, in the cuſtody of God's miniſters.

19 *And it ſhall be with him, and he ſhall read therein, &c.*] He ſhall have it with him, whereſoever he is, whether at home or abroad; and ſhall ſpend his time in ſtudying the laws of God therein contained. Which rule, if carefully obſerved, will adorn him with that piety, juſtice, humility, and clemency, that tend to make his reign long and proſperous, and continue the ſucceſſion of the crown in his family for many generations. From the neglect of this wholeſome precept their kings became ſo ignorant of the laws of God, that king Joſiah had not ſo much as ever ſeen a copy of the law, when he was now eighteen years of age. See 2 *Chro.* xxxiv. 18, &c. And from that paſſage it appears to have lain long in the temple, without any knowledge of it. See on *ch.* xxxi. 12.

20 *That his heart be not lifted up above his brethren,*] For power and high ſtation are apt to turn men's heads, and make them giddy, and behave towards their inferiors, as if they were not of the ſame ſpecies with themſelves. But the due conſideration of God's law will ſerve to keep men humble in the greateſt proſperity.

CHAP. XVIII.

THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the LORD made by fire, and his inheritance. 2 Therefore ſhall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath ſaid unto them. 3 And this ſhall be the prieſts due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw. 4 The firſt-fruit *alſo* of thy corn, of thy wine, and of thy oyl, and the firſt of the fleece of thy ſheep ſhalt thou give him. 5 For the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the LORD, him and his ſons for ever.

EXPO-

An. ante C. 1451.

EXPOSITION.

1 *The Prieſts and Levites, and all the tribe of Levi, ſhall have no part nor inheritance with Iſrael,*] For the better ſupport of religion, Moſes exhorts the Iſraelites to be ever careful of an honourable maintenance of the prieſthood, remembering, that as the tribe of Levi, ſet apart to that office, was to have no ſhare in the diviſion of the lands and eſtates of the country, they were to be provided for out of the revenues of the altar, which were ſtated and appointed by God himſelf, whoſe miniſters they are, *Pyle.* See on *Num.* xviii. 20.

They ſhall eat the offerings of the Lord made by fire,] Not the *burnt-offerings*, for theſe were wholly conſumed upon the altar; but all other offerings, of which a ſhare was appointed for the prieſts. See on *Num.* xviii. 9, 10, 11, 18, 19.

3 *From them that offer a ſacrifice,*] Of *peace-offerings*, which are ſometimes called by the ſimple name of *ſacrifice.* See on *ch.* xii. 6, 27. and *Pat.* Le Clerc underſtands it of beaſts ſlain for food in their ſeveral towns, not for ſacrifice; and ſo does Philo, and Joſephus. See *Le Clerc in locum.* For as to animals offered in ſacrifice only, the breaſt and the right ſhoulder are appointed to be given to the prieſts, but not a word of the two cheeks and the maw. So the words may be rendered thus: *This ſhall be the prieſts due from them that ſlay an animal.* See *Calmet.* For the original word ſignifies no more than to kill an animal, *Gen.* xliii. 16. See *Ainſw.*

The ſhoulder,] Together with the breaſt, *Lev.* vii. 32, 33, 34. Or the value thereof in money; for that ſeems neceſſarily underſtood.

And the two cheeks, and the maw,] By the maw here is thought to be meant the ſtomach, particularly the loweſt ſtomach; for according to Ariſtotle and other naturaliſts, animals that chew the cud have four ducts, through which the aliments are conveyed into the inteſtines, whereof the fourth and loweſt, which is called in Greek μυτζον, and in Latin *omaſum*, is the fatteſt, and was accounted by the ancients a great dainty. See *Bochart Hieroz. P.* I. *L.* II. *c.* 45. *Pat.*

4 *The firſt-fruit alſo of thy corn, &c.*] *Num.* xviii. 12. Maimonides tells us, that after the fruits of the earth were gathered, every man was bound to bring a fiftieth part of them as a firſt-fruit to the prieſts, called the great oblation, of which Moſes here ſpeaks. Next, he ſeparated a *tenth part* of the whole from the reſt, which was the firſt tithe, and given to the Levites, *Num.* xviii. 24. Then out of what remained another tenth part was taken, called the *ſecond tithe*, which was every third year given to the poor, and in the two intermediate years, ſpent in feaſting at the ſanctuary, *Deut.* xiv. 28.

And the firſt of the fleece of thy ſheep,] Neither is this mentioned before. As to the quantity, the Jews determine that leſs than one fleece in ſixty was not accepted. By this means the prieſts were provided with cloaths, as by other offerings with food.

5 *In the name of the Lord,*] i. e. By his appointment, and for his ſervice.

6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the LORD ſhall chooſe; 7 Then he ſhall miniſter in the name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD. 8 They ſhall have like portions to eat, beſide † that which cometh of the ſale of his patrimony.

† Heb. *his ſales by the fathers.*

EXPOSITION.

6 *And if a Levite,*] By a Levite here is meant a prieſt, as well as a Levite properly ſo called; i. e. any of the Levitical tribe.

Come with all the deſire of his mind, unto the place which the Lord ſhall chooſe,] And, to encourage all thoſe of the ſacred order, to take delight in the exerciſe of their miniſtry, and promote the honour of divine ſervice, he appointed, that ſuch of the prieſts or Levites as had a mind to ſerve at the tabernacle or temple, out of their ordinary courſes, or leave their dwelling-houſes in cities or country towns, and addict themſelves to a conſtant attendance upon the public miniſtry, ſhould have the ſame continual allowance with the prieſts or Levites in waiting. *If a Levite come*, i. e. if he ſhall come from the place where he was wont to live, with a ſincere and ardent deſire to devote himſelf to the perpetual ſervice of God at the ſanctuary; ſo that inſtead of coming in his courſe, he would always wait there, and never ſtir from that place. See *Pat.*

7 *Then he ſhall miniſter in the name, &c.*] Or, *He ſhall miniſter to the name of the Lord*, as in the LXX. i. e. He ſhall continually attend at the altar, to do the ſervice of the ſanctuary, as the other prieſts do in their courſes. This was the caſe of Samuel. See *Pat.*

8 *They ſhall have like portions to eat,*] i. e. The reſt of the prieſts who wait at the altar, ſhall allow him the ſame portion which they themſelves have in the ſacrifices. This makes B. Patrick and others think, that by Levite, *ver.* 6. muſt be meant a prieſt only; for the Levites had no portion of the holy things offered at the altar.

Beſides that which cometh of the ſale of his patrimony,] i. e. Beſides what perſonal eſtate they had got themſelves, or was left them by their relations, and which were to be ſold for his uſe. For tho' the prieſts had no ſhare in the land of Canaan given them at the diviſion of the country, yet they might purchaſe houſes, goods and cattle; and ſometimes lands too, as we read Abiathar had fields of his own at Anathoth, 1 *Kings* ii. 26. And the prophet Jeremiah, who was alſo a prieſt, purchas'd a field of his uncle's ſon, *Jer.* xxxii. 7, 8. See *Pat.* Thus it is provided, that the prieſt who leaves his country, to addict himſelf conſtantly to the ſervice of God, ſhall loſe nothing by ſo doing. For he is to have a like portion with the other Levites that miniſter, beſides what he might, upon leaving his country, have received for his houſe, or moveables left him by his anceſtors.

9 When

9 When thou art come into the land which the LORD thy God giveth thee, An. ante C. 1451.
thou ſhalt not learn to do after the abominations of thoſe nations. 10 There
ſhall not be found among you *any one* that maketh his ſon or his daughter to
paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an
enchanter, or a witch, 11 Or a charmer, or a conſulter with familiar ſpirits,
or a wizard, or a necromancer. 12 For all that do theſe things *are* an abomina-
tion unto the LORD: and becauſe of theſe abominations, the LORD thy God
doth drive them out from before thee. 13 Thou ſhalt be * perfect with the * Or *upright*, or, *ſincere*.
LORD thy God.

EXPOSITION.

10 *One that maketh his ſon or his daughter to paſs through the fire,*] See on *Lev.* xviii. 21.

Or that uſeth divination,] Of which there were many ſorts. The Hebrew words are *Koſem hoſemim*, from *Kaſam*, which ſignifies to decide by caſting lots or arrows, and ſo may ſignify either *divination by lots*, after the manner of the *ſortes præneſtinæ*, *ſortes dodonæcæ*, and others among the Greeks and Romans; or, divination by arrows, the ancient Βελομαντικα, of which ſee *Ezek.* xxi. 21, 22. The manner of it was by inſcribing upon ſeveral arrows the names of the cities which they were to attack; and after mixing the arrows together, one was drawn at a venture, which preſented the name of the city which was to be firſt attack'd.

Or an obſerver of times,] The word *Megnonen* is thought to ſignify that kind of divination that was made, by obſerving the face of the heaven, the motion or the figure of the clouds, the paſſage and appearance of meteors, thunders, lightnings, and the like; for it comes from *gnanan*, *a cloud.*

Or an enchanter,] The word *Menaheſch* ſignifies, properly, one who uſes divination by means of ſerpents; of which kind we have many inſtances in the heathen poets, particularly Homer and Virgil; for the word comes from *Nahaſch*, a ſerpent. See *Bochart. Hieroz. P.* I. *L.* I. *c.* 3.

Or a witch,] Heb. *Mechaſſcheph*, which is thought to denote one that doth miſchief unto men or beaſts by evil arts, of which ſee on *Ex.* xxii. 18. Le Clerc tranſlates it *Hariolus*, a ſoothſayer, becauſe it is joined in ſcripture with other ſpecies of divination; and ſo derives it from the Arabic, *chaſchapha*, to reveal. See *Mal.* iii. 5. *Dan.* ii. 2. where the ſame word occurs.

11 *Or a charmer,*] Heb. *Chober Chaber*, *jungens junctionem*, which is thought to mean aſtrologers, or ſuch as, by the conjunction of the planets, pretended to foretel future events. Le Clerc renders it by *incantamentis deditus*, and derives the name from the Arabic word *habara* to know. But which ever way we underſtand theſe terms, it appears that the eaſtern people were very much addicted to divination of all kinds, and enter'd upon no enterprize of moment, 'till they had firſt conſulted the ſoothſayers. And therefore Moſes ſo often prohibits the Iſraelites from uſing thoſe ſuperſtitious arts.

Or a conſulter with familiar ſpirits, or a wizard,] Of theſe ſee on *Lev.* xix. 31. Our Engliſh expreſſion, *conſulter with familiar ſpirits*, ſeems to ſignify one that divined by the help of ſuch ſpirits; but the Hebrew words *Shoel Aob*, ſignify one that ſhall have conſulted an *Aob*, a python, diviner, or wizard. Such a one ſhall be put to death. See *Shuckford's Connect. V.* II. *B.* IX.

Or a necromancer,] Heb. *Doreſh el Hamemethim*, from *Methim*, the dead; *one who inquires of the dead*, or a conſulter of dead idols. Their manner of conſulting the dead, was by viſiting their graves in the night; and there lying down and muttering certain words with a low voice, by which means they pretended to have communion with them by dreams, or by their appearing to them. To which Iſaiah is thought to allude, *ch.* viii. 19. xxix. 4. See an inſtance of this in the witch of Endor, 1 *Sam.* xxviii. 7. The cabaliſts diſtinguiſh a threefold ſoul. One is divine, and perfectly detached from the body, which they call *Nethama*, the ſame as Virgil's

——*Aurai ſimplicis ignem.*

The ſecond is the rational ſoul, which they call *ruah*; it participates of body, and divinity, and unites them both together. The third is wholly corporeal, a ſort of image or ſhade, and as it were the ſlough of the body. This, they ſay, is ſometimes viſible, and wanders for a time about the ſepulchre where the body is laid. And this is what magicians and necromancers call forth by their ſpells. See *Leonis Allatii Syntag. de Engaſtrymytho.* The Hebrew words 'tis thought may alſo be interpreted of *one who enquires of the dead idols*, which the heathens had ſet up in the nations round about the Iſraelites, in oppoſition to thoſe who ſought only to the living God. See *Shuckford's Connect. V.* II. *B.* IX.

13 *Thou ſhalt be perfect with the Lord thy God,*] i. e. Thou ſhalt have nothing to do with other gods, nor with the rites and ceremonies that were uſed in their worſhip, but worſhip Jehovah alone in the way which he has preſcribed in his laws. This intimates, that the preceding arts of divination were wont to be accompanied with ſome idolatrous rites.

14 For theſe nations which thou ſhalt ‡ poſſeſs, hearkened unto obſervers ‡ Or, *inherit.*
of times, and unto diviners: but as for thee, the Lord thy God hath not ſuffered thee ſo *to do.* 15 The LORD thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me; unto him ye
ſhall hearken. 16 According to all that thou deſiredſt of the LORD thy God
in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the
voice of the LORD my God; neither let me ſee this great fire any more, that
I die not. 17 And the LORD ſaid unto me, They have well *ſpoken that*

An. ante C. 1451. which they have ſpoken. 18 I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. 19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require *it* of him.

EXPOSITION.

15 *The Lord thy God will raiſe up unto thee a prophet,*] It ought to be an argument ſufficient to cure you of all inclination to thoſe unlawful and wicked methods of ſearching into the determinations of heaven, and keep you ſteady to the ordinances of your religion, to know that God has promiſed to ſupply you, time after time, with a ſucceſſion of truly inſpired prophets, to reveal his will to, and determinations concerning your nation. Thus the Jews commonly underſtand the words as a promiſe of a conſtant ſucceſſion of prophets, that ſhould ariſe amongſt them, to prevent all occaſions of conſulting ſuch diviners, ſorcerers, or witches, as were famous among their heathen neighbours. And one is naturally led to this ſenſe, by conſidering the connection of theſe words with the foregoing, and with thoſe that follow. See on *ver.* 20. For it is as if Moſes had ſaid: Neither the community in general, nor private perſons, ſhall have occaſion to conſult the foothſayers of other nations for the knowledge of futurity; for you ſhall ſtill have a prophet of your own nation, like me; i. e. divinely inſpired, whom you may conſult. But as Moſes's words point to ſome prophet more eminent than the reſt, they may fairly be underſtood of the Meſſiah, in the moſt literal ſenſe. For as they may be ſo interpreted as to comprehend all the prophets whom God ſent after Moſes, ſo ſurely the Meſſiah, the moſt eminent of all thoſe prophets, is not to be excluded. And Le Clerc obſerves, that there is no doubt but the ancient Jews underſtood them to be peculiarly applicable to the Meſſiah, ſince St. *Peter*, who, as the apoſtolic manner was, reaſons with the Jews upon received principles, accommodates theſe words to Jeſus of Nazareth, *Acts* iii. 22. So alſo St. *Stephen*, *Acts* vii. 37. See alſo St. *John* i. 45. and Dr. Sherlock's Diſcourſes, Dif. VI.

Like unto me,] In a low and limited ſenſe, all the ſucceeding prophets may be called *like unto Moſes*; i. e. truly inſpired, and commiſſioned by God, as he was, in oppoſition to thoſe pretenders to the gift of prophecy among the heathens, whom he had before mentioned. But in their full meaning the words are applicable to none but the Meſſiah, who, as Euſebius explains it, was a ſecond lawgiver *like unto Moſes*, which none of the other prophets were; nor had any other of the prophets, but the Meſſiah, ſuch near and familiar intercourſe with God as Moſes; on which account the writer of thoſe verſes at the end of this book (thought to be Ezra) teſtifies that there never roſe in Iſrael a prophet *like to* Moſes, *Deut.* xxxiv. 10. Whereas our Saviour was intimately acquainted with God's counſels, being *in the boſom of the father*, S. *John* i. 18. viii. 38. And he confirmed his miſſion from God by miracles even ſuperior to thoſe of Moſes. See *Le Clerc* and *Pat.*

Unto him you ſhall hearken,] By this precept the Jews were bound to give ear to all the prophets who proved their miſſion from God; but eſpecially to the Meſſiah, who not only reſembled Moſes, but exceeded him. To this paſſage Le Clerc refers thoſe words of our Saviour, St. *John* v. 45. *Do not think that I will accuſe you to the Father: there is one that accuſeth you, even Moſes, in whom ye truſt: for had ye believed Moſes, ye would have believed me; for he wrote of me.*

16 *According to all that thou deſiredſt—in Horeb—ſaying, let me not hear, &c.*] See on *Ex.* xx. 19.

18 *I will raiſe them up a prophet,*] When the people deſired that God would not ſpeak to them any more immediately by himſelf, but by a mediator. Then God was pleaſed to promiſe them, that he would henceforth ſpeak to them by the mediation of prophets, who ſhould acquaint them more fully with his will, in as familiar a manner as Moſes did. See *Pat.* This circumſtance, however, is not mentioned in *Exod.* xx. The ſenſe ſeems to be, that while Moſes was alive, God would deliver his will to the people by him alone; and upon his death, raiſe up other prophets in like manner, to be his interpreters to the people: but becauſe, among thoſe prophets, one was to ariſe far ſuperior to all the reſt, Moſes has ſo expreſſed it, that his words may agree to that prince of prophets, far more fitly than to others. See *Le Clerc.*

And will put my words in his mouth, &c.] i. e. He ſhall ſpeak in my name, and communicate my mind and will to the people in a free and familiar manner, without any of thoſe tremendous and aſtoniſhing circumſtances which accompany'd the promulgation of the law from mount Sinai. This was remarkably fulfilled in Chriſt. See *John* xii. 49, 50. See Dr. Sherlock, ibid.

19 *And—whoſoever will not hearken unto my words—I will require it of him,*] Viz. By puniſhment. Hence S. Peter interprets it, *He ſhall be deſtroyed from among the people*, Acts iii. 23. And ſo the phraſe is uſed, *Gen.* ix. 5. xlii. 22. This was remarkably fulfilled in the ſevere judgment executed upon the Jewiſh nation, for their ill uſage of the prophets in general, and particularly of the Meſſiah, this great prophet, who was ſent to them with a peculiar commiſſion from God. See *Matt.* xxiii. 34, &c. Mr. Harrington upon this verſe, obſerves, that as the national religion appertained to the juriſdiction of the Sanhedrim, ſo liberty the of conſcience appertain'd from the ſame date, by the ſame right, to the prophets and their diſciples. Which prophetic right was above all the orders of this commonwealth; whence Elijah not only refuſed to obey the King, but deſtroy'd his meſſengers by fire, 2 *Kings* i. And whereas it was not lawful, by the national religion, to ſacrifice in any other place than at the tabernacle or temple, a prophet was his own temple, and might ſacrifice where he would, as Elijah did in mount Carmel, 1 *Kings* xviii. 19. *Oceana*, *p.* 58.

20 But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die. 21 And if thou ſay in thine heart,

heart, How ſhall we know the word which the LORD hath not ſpoken? An. ante C. 1451.
22 When a prophet ſpeaketh in the name of the LORD, if the thing follow not, nor come to paſs, that *is* the thing which the LORD hath not ſpoken, but the prophet hath ſpoken it preſumpuouſly: thou ſhalt not be afraid of him.

EXPOSITION.

20 *But the prophet that ſhall preſume to ſpeak, &c. in my name,*] Theſe words plainly ſuggeſt to us, that Moſes intended, in the foregoing diſcourſe, to admoniſh them to hearken to *all ſuch prophets* as God ſhould at any time raiſe up to them; though it muſt be owned, they cannot be ſo properly applied to any prophet as to Chriſt. See *Pat.*

21 *And if thou ſay in thine heart, how ſhall we know the word which the Lord hath not ſpoken?*] If a prophet ſpake in the name of any other God but the God of Iſrael, there needed no other mark to diſcover him to be an impoſtor; but if he came to them pretending a commiſſion from *Jehovah*, it was neceſſary they ſhould have ſome certain criterion or rule whereby to know whether his pretenſions were true or falſe, and that is laid down in the following words.

22 *If the thing follow not—that is the thing which the Lord hath not ſpoken,*] For though the mere fulfilling of a ſign, or working of a bare miracle, is not enough, of itſelf, to eſtabliſh the belief of a falſe and wicked doctrine, (ſee on *ch.* xiii. 1, 2, 3.) yet, on the other hand, to pretend to miracles and predictions, and not be able to accompliſh them, is an abſolute mark of an impoſtor. See *Pyle.* But here the Jews diſtinguiſh between a prophet who predicts evil things, as famine, or peſtilence, &c. and one that predicts good things, as rain in time of need, &c. Tho' the predictions of the former ſort did not come to paſs, he was not to be preſently deemed a falſe prophet, becauſe God being infinitely merciful, his threatnings are to be underſtood as conditional, ſo that if the party repent, againſt whom the evil is denounced from God, the prediction may not come to paſs, and yet the prophet be no impoſtor, as in the caſe of Jonah's prophecy againſt Nineveh. But in the prediction of good things they think the caſe is otherwiſe. But this is a precarious diſtinction, for ſometimes promiſes as well as threatnings are conditional. See *Jer.* xviii. 7, 8, 9. Therefore, the true meaning ſeems to be, that if a prophet appealed to ſome miracle or future event, as an abſolute ſign of his being ſent from God, and the miracle failed, or the thing foretold did not come to paſs, he was to be looked upon as an impoſtor. *E. g.* When Moſes, in atteſtation of his divine miſſion, threw his rod on the ground, and ſaid it ſhould become a ſerpent, if it had not been transformed to a ſerpent he had been convicted of falſity. See *Pat.*

CHAP. XIX.

WHEN the LORD thy God hath cut off the nations, whoſe land the LORD thy God giveth thee, and thou * ſucceedeſt them, and dwelleſt in their cities, and in their houſes; 2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſs it. 3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every ſlayer may flee thither.

* Heb. *inheriteſt*, or *poſſeſſeſt*.

EXPOSITION.

Having ſufficiently preſſed upon the people the great commandment, of loving God with all the heart, and him alone; Moſes now proceeds to remind them of other precepts belonging to the *ſecond table*, but not in an exact method, nor without interſperſing ſome ceremonial matters; and he begins with what concerns the principal branch of our neighbour's property, *his life.* See *Pat.*

1 *When the Lord thy God hath cut off, &c.*] This ſhews that they were not bound to what follows, till they were ſettled in Canaan. Accordingly, after the diviſion of the land, God puts Joſhua in mind of this buſineſs, *Joſ.* xx. 1, 2, &c.

2 *Thou ſhalt ſeparate three cities for thee,*] There were to be ſix cities of refuge in all, but Moſes had ſet aſide three already on that ſide Jordan where they now were, *Num.* xxxv. 14, 15. with *Deut.* iv. 41.

In the midſt of thy land,] i. e. *Within thy land*; for had they been all three in the very heart of the country, it would have croſſed the intention of them, which was, that they ſhould be placed ſo conveniently in ſeveral parts of the country, that men might eaſily and ſpeedily flee to them. Therefore *the midſt of the land* may be oppoſed to the ſkirts of the country, where they would have been too far diſtant from ſome parts of it. See *Pat.*

3 *Thou ſhalt prepare thee a way,*] Make a plain road to them, and keep it always in good repair, that the man-ſlayer might without difficulty flee thither. And the Jews ſay, where two ways parted, they were bound to ſet up a poſt, whereon was engraven in great letters *Miklat*, i. e. *refuge*, that he might not miſtake his way. See *Pat.*

And divide the coaſts of thy land,] i. e. They were to divide their poſſeſſions on the weſt of Jordan into three equal parts, and in the central parts of each open an aſylum, that being nearly at an equal diſtance, with reſpect to the inhabitants of each diſtrict, all might have the ſame benefit by them.

4 And

An. ante C. 1451.

4 And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not * in time past, 5 As when *a man* goeth into a wood with his neighbour, to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the † head slippeth from the ‡ helve, and ‖ lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: 6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him; because the way is long, and ** slay him, whereas he *was* not worthy of death, as he hated him not †† in time past.

* Heb. *from yesterday the third day.*
† Heb. *iron.*
‡ Heb. *wood.*
‖ Heb. *findeth.*
** Heb. *smite him* in *life.*
†† Heb. *from yesterday the third day.*

EXPOSITION.

4 *Whoso killeth his neighbour ignorantly,*] These cities were not to be a protection to wilful murder, but to unhappy innocents, who had the misfortune to kill a man without design. See on *Num.* xxxv. 12.

6 *Lest the avenger of blood pursue the slayer,*] The appointment of these places is designed as a seasonable provision against the sudden and violent resentments of the near relations of the person so slain, who, in their passion, might be apt to revenge his blood, without due consideration of the merits of the cause. See on *Num.* xxxv. 12.

And slay him.] It would seem from this, that if the avenger of blood killed the manslayer before he got to the city of refuge, he was indemnify'd. See *Pat. Calmet.* But Grotius thinks otherwise, that if the avenger killed the manslayer, and it was found that he had not deserved to die, the avenger was punished. See *Grotius on Mat.* v. 38.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee. 8 And if the LORD thy God enlarge thy coasts (as he hath sworn unto thy fathers) and give thee all the land which he promised to give unto thy fathers; 9 (If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) then shalt thou add three cities more for thee, beside these three: 10 That innocent blood be not shed in thy land which the LORD thy God giveth thee for an inheritance, and *so* blood be upon thee.

EXPOSITION.

8 *If the Lord enlarge thy coast, &c.*] As far as the river Euphrates, *Gen.* xv. 18. *Ex.* xxiii. 31. *Deut.* i. 7.

9 *If thou shalt keep all these commandments to do them,*] This shews that the promise of enlarging their border was conditional. And so the covenant with Abraham in *Gen.* xv. 18. is to be understood. See *Pat.* He indeed gave an absolute promise to Abraham, to settle his posterity in Canaan, at least for a time, as appears from *Deut.* i. 35. ix. 4, 5. But the promise of enlarging their borders to a very great extent, even to the river Euphrates, was upon condition of their national piety; which condition not being performed, the promise was never accomplished. See *Le Clerc.*

10 *And so blood be upon thee,*] The guilt and punishment of blood, in not taking care of the safety of innocent persons.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him * mortally that he die, and fleeth into one of these cities: 12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. 13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

* Heb. in *life.*

EXPOSITION.

12 *Then the elders of his city shall send and fetch him thence,*] By *elders* here are meant the *judges*, as elsewhere. So the sense is, that upon any suspicion or information of murder laid against any one that took refuge there, the magistrates of the town or district, where the fact was committed, shall send for the person out of the refuge-town, bring him to a fair tryal, and upon clear evidence of wilful murder, condemn him to death, and cause execution to be done, without fear, partiality or affection; as they value the divine blessing, and desire to be free of the guilt of innocent blood, which will otherwise be required at their hands. *Pyle.* See on *Num.* xxxv. 12, 24.

14 Thou shalt not remove thy neighbours *land*-mark, which they of old time have set in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

EXPO-

EXPOSITION.

An. ante C. 1451.

14 *Thou ſhalt not remove thy neighbour's land-mark,*] Next to the caſe of life, Moſes gave charge for ſecuring every man's right and property in other matters; eſpecially forbidding all encroachments upon boundaries of lands and eſtates. The Jewiſh doctors confine this prohibition to removing the bounds of the holy land, which were ſet by Joſhua in the diviſion of the country. But more reaſonable is the explication of Joſephus, who conſiders it as a general prohibition againſt removing any land-marks, whether of an Iſraelite, or of any of their neighbour nations, with whom they might be at peace, the breaking in upon theſe bounds, *being the occaſion of wars and inſurrections*, which ariſe from the covetouſneſs of men, who would thus fraudulently enlarge their territories. *Antiq. l.* iv. *c.* 8. See *Pat.* The reaſon of Moſes's ſubjoining this law to the former, ſeems to be, becauſe when once the man-ſlayer had entered the bounds of the city of refuge, or its ſuburbs, he was ſafe from the avenger of blood, and therefore the removing the land-marks in ſuch a caſe would be an encroachment upon the privileges of the *aſylum*. See *Le Clerc.* (A)

15 One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed. 16 If a falſe witneſs riſe up againſt any man to teſtify againſt him * *that which is* wrong: 17 Then both the men between whom the controverſy *is*, ſhall ſtand before the LORD, before the prieſts, and the judges which ſhall be in thoſe days. 18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother: 19 Then ſhall ye do unto him, as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you. 20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you. 21 And thine eye ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

* Or, *falling away.*

EXPOSITION.

15 *One witneſs ſhall not riſe up,*] i. e. A man ſhall not be condemned upon the teſtimony of a ſingle witneſs, *Num.* xxxv. 30.

17 *The men between whom the controverſy is, ſhall ſtand before the Lord,*] They ſhall come to the ſupreme court, which conſiſted partly of prieſts, and partly of other great perſons, who ſat, it is likely, at the door of the tabernacle in Moſes's time, and ſo they might properly be ſaid to *ſtand before the Lord.*

18 *Shall make diligent inquiſition,*] For it was not eaſy to prove a man to be a falſe witneſs. (B)

19 *Then ſhall ye do unto him, as he had thought to have done unto his brother,*] That is, ſays Maimonides, if he deſigned to have taken away his brother's life, he was to loſe his own; if to have him ſcourged, he was to be laſhed himſelf; if to loſe a ſum of money, he was to be fined the very ſame ſum. See *Pat.* (C)

21 *Life ſhall go for life, eye for eye, &c.*] See on *Ex.* xxi. 24, 25. *Lev.* xxiv. 19, 20. And Grotius on *Mat.* v. 38. juſtly obſerves, that the party injured might forbear to require this puniſhment; but the judge, if it were required, could not deny to inflict it.

NOTES.

(A) In ancient times, when they had not come into the practice of fencing and incloſing their grounds, it was of great importance, for the diſtinction of property, that the land-marks ſhould not be removed. Therefore, in order to their being more ſacredly preſerved inviolable, the ancients were wont to offer ſacrifices at them, and had a god *Terminus*, who preſided over them, and was ſuppoſed to puniſh the violation of them. To convey a notion of ſanctity to the landmark, it was ſprinkled with the blood of the victim.

Spargitur & cæſo communis terminus agno.
Ovid Faſt.

And ſometimes they teſtify'd their veneration for them by dreſſing them with flowers and garlands:

Nam veneror ſeu ſtipes habet deſoſſus in agro,
Seu vetus in triviis florida ſerta lapis. Tibul.

(B) On this law are grounded ſome of the moſt excellent of our Engliſh laws, as that of the 37 *Edw.* III. *ch.* 18. which ordains, "That all they which make ſuggeſtion, ſhall be ſent with the ſame ſuggeſtions before the chancellor, treaſurer and his grand council, and that they there find ſurety to purſue their ſuggeſtions, and incur the ſame pain that the other ſhould have had if he were attainted, in caſe that his ſuggeſtions be found evil, &c." And in the 38 *Edw.* III. *ch.* 9. it is enacted, "That if he that maketh the complaint, cannot prove his intent againſt the defendant by the proceſs limited in the ſame article, he ſhall be commanded to priſon, there to abide till he hath made gree to the party of his damages, and of the ſlander that he hath ſuffered by ſuch occaſion, and after ſhall make fine and ranſom to the king."

(C) This law is exemplify'd in the ſtory of Suſanna and the elders. For the two elders being convicted by Daniel of giving falſe accuſation againſt Suſanna, are condemned to undergo the ſame puniſhment which they intended againſt her, *ver.* 62. *According to the law of Moſes, they did unto them in ſuch ſort as they maliciouſly intended to do to their neighbour: and they put them to death.*

An. ante C. 1451.

CHAP. XX.

WHEN thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee out of the land of Egypt. 2 And it ſhall be when ye are come nigh unto the battle, that the prieſt ſhall approach and ſpeak unto the people, 3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battle againſt your enemies: let not your hearts * faint, fear not and do not † tremble, neither be ye terrified becauſe of them. 4 For the LORD your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

* Heb. *be tender.*
† Heb. *make haſte.*

EXPOSITION.

1 *When thou goeſt out to battle, &c.*] The land of Canaan being to be gained by conqueſt, in a war of God's ſpecial appointment; and the Iſraelites, after their ſettlement in it, likely to be expoſed to invaſions from, or juſt quarrels with, their neighbouring nations, Moſes thought it neceſſary to leave them ſome ſtanding rules for their conduct in both theſe kinds of war. The firſt and great rule was, to commit their cauſe to God, depending, with entire confidence, upon that divine power which had ſo often and ſo wonderfully delivered them; without the leaſt fear and diſcouragement at the ſuperior force or terrible armaments of their enemies. See *Pyle.*

And ſeeſt horſes and chariots,] The Iſraelite armies conſiſted all of foot, and their law ſeems to have obliged them to continue ſo, in order to a more entire reliance upon God. See *ch.* xvii. 16. While the Egyptians, Canaanites, and other nations, had the advantage of horſe and chariots. Thus while other nations *truſted in chariots, and ſome in horſes*, the Iſraelites were trained up *to remember* and truſt in *the name of Jehovah their God*, Pſ. xx. 7.

And chariots.] Theſe chariots were ſometimes armed with ſcythes, *falcati*, to ruſh in among the foot, and cut them down like graſs, which made them very formidable. Theſe are the chariots of iron of which we read *Jud.* iv. 3.

Be not afraid—for the Lord—is with thee, which brought thee up out of the land of Egypt,] This is mentioned as a ſtrong argument to beget in them a firm and conſtant reliance on God in the greateſt dangers: for had they not a ſtanding proof of his power and readineſs to ſave them, ſince he had brought them out of Egypt, notwithſtanding all the power of the Egyptians who combined againſt them?

2 *The prieſt ſhall approach and ſpeak unto the people,*] For the Jews ſay there was a prieſt anointed for the purpoſe. His office was to blow with the trumpet (*Num.* xxxi. 6.) when they were preparing to battle, and to exhort them, in the moſt perſuaſive manner, to a courageous and undaunted performance of their duty; to look upon their cauſe as God's own, and aſſure themſelves of ſucceſs, under his divine aid and protection.

3 *Do not tremble,*] Heb. *Do not be in a hurry and trepidation.* Do not give way, as the Vulgate hath it; or, be not forward to fly from the approaching danger. It is the ſame word which we render elſewhere *to make haſte*, 2 *Sam.* iv. 4. *Pſ.* xlviii. 5.

4 *For the Lord your God is he that goeth with you,*] The ark, the ſymbol of God's preſence, went ſometimes before them, and ſometimes in the midſt of them, *Joſ.* iii. 10, 11. vi. 9. So that God was then properly ſaid to *go with them.* And at all other times he was preſent to aid them, eſpecially againſt the people of Canaan, with whom their battles were called *the wars of the Lord.* See *Pat.*

5 And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it. 6 And what man *is he* that hath planted a vineyard, and hath not *yet* * eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it. 7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her. 8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethrens heart ‡ faint as well as his heart. 9 And it ſhall be ‖ when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies ** to lead the people.

* Heb. *made it common.*
‡ Heb. *melt.*
** Heb. to be *in the head of the people.*
‖ Read, *When the heralds have made an end of ſpeaking, the officers in the front of the army ſhall number the troops.*

EXPOSITION.

5, 6, 7 *And the officers ſhall ſpeak unto the people,*] By *officers* here it is reaſonable to underſtand thoſe who waited upon the magiſtrates, and acted as heralds in the army. See *Le Clerc.*

They

They were to make proclamation, allowing an exemption from the war to ſuch as had newly purchaſed eſtates, newly built houſes, and not yet ſettled in them, planted new vineyards, or were juſt married; leſt the thoughts of ſuch men, continually hankering after their private affairs, might diſpirit them for the buſineſs of war, and the public good. To this paſſage the apoſtle ſeems to allude, 2 *Tim.* ii. 4. *No man that warreth, entangleth himſelf with the affairs of this life.*

A new houſe, and hath not dedicated it,] To dedicate a houſe, is to enter upon the enjoyment of it, according to the accuſtomed rites. What theſe rites were among the ancient Jews, is uncertain. It appears, however, from the title of the xxxth pſalm, that a ſolemn hymn was ſung at the dedication of David's houſe. And we learn from Nehemiah, *ch.* xii. 27, &c. that all kinds of feſtive mirth, together with ſinging of hymns and certain rites of purification, were uſed at the dedication of the walls of Jeruſalem. See *Le Clerc.* Some of the Jewiſh writers infer from *ch.* xxiv. 5. that becauſe a year is allowed a man to enjoy his wife, before he be obliged to go to the wars, the ſame time was alſo allowed in theſe other caſes, for the enjoyment of a new houſe, &c. But all are agreed, that theſe allowances were given only in thoſe wars which were made voluntarily, not in thoſe which were by the divine commandment, againſt the Canaanites and Amalekites. Neither, I think, is this to be underſtood as any thing more than a bare conceſſion to ſuch perſons; who, if they could ſacrifice all private intereſts to the intereſt of their country, might remain in the camp, and go to battle. See *Pat.*

Let him go and return to his houſe,] This expreſſion plainly ſhews, that though ſome perſons were to be diſpenſed with, as to their attendance on the army for the ſervice of war, yet they were to appear at the general muſter, and to be excuſed there by the proper officers; and that they could not excuſe themſelves or their abſence from the muſter on any plea, how true ſoever it was, or however good in law it might be in itſelf. See *Lowman's Diſſertation, &c. ch.* iv.

6 *Hath not yet eaten of it,*] Heb. *profaned* or *applied it to a common uſe*, i. e. begun to eat the fruits of it. For by the law in *Lev.* xix. 24, 25. they might not lawfully eat of the fruit of trees for three years, and in the fourth the fruit was ſacred, and to be eaten no where but at the ſanctuary; after which the fruit of the fifth year was no longer ſacred, but common for the owner's uſe. What is here ſaid of a vineyard, is to be underſtood, by parity of reaſon, of an orchard, olive-yard, or the like.

7 *And what man is there that hath betrothed a wife, and hath not taken her,*] The time allowed in this caſe was a year, *Deut.* xxiv. 5. This was a law of great humanity, that conjugal love might not be diſturbed, but have time to knit into a firm and laſting affection.

8 *And the officers ſhall ſpeak*] i. e. Make this new proclamation throughout the camp. In conſequence of this proclamation, when Gideon warred againſt the Midianites, there were only ten thouſand of all the two and thirty thouſand men that were with him which ſtaid to fight, *Jud.* vii. 3. An. ante C. 1451.

What man is there that is fearful,] We read in profane hiſtory of ſome eminent generals that have uſed the ſame expedient in going to battle. Thus Polyænus tells us that Iphircates had recourſe, ſucceſsfully, to this ſtratagem. *Before he entered upon action, obſerving ſome of his men pale with fear, he ordered proclamation to be made, that as he was juſt about to engage, whoever had left any thing might go home, and return after he had got himſelf well equipped.* Upon which the fearful and faint-hearted went home with joy. See *Le Clerc.* To the ſame purpoſe is that beautiful ſpeech of Cato to his ſoldiers, juſt as he is entering the deſerts of Africa:

O quibus una ſalus placuit mea caſtra ſecutis
Indomita cervice mori, componite mentes
Ad magnum virtutis opus, ſummoſque labores,
Vadimus in campos ſteriles, exuſtaque mundi, &c.

Hi mihi ſint comites, quos ipſa pericula ducent,
Qui, me teſte, pati, vel quæ triſtiſſima, pulchrum,
Romanumque putant. At qui ſponſore ſalutis
Miles eget, capiturque animæ dulcedine, vadat
Ad dominum meliore via, &c.

Lucan, *l.* ix. 379, &c.

This fearfulneſs is to be underſtood not only of a natural timoroúſneſs, which is incident to ſome conſtitutions, and makes men quake at every danger; but of the adventitious terrors of a guilty conſcience. For they did not, as is the modern faſhion, ſend the wickedeſt and moſt worthleſs into the wars; but if they knew any man to be a notorious villain, they thruſt him out of the army, leſt his example ſhould corrupt and diſcourage the reſt of the ſoldiery. See *Pat.* We may obſerve from this paſſage, that though the Iſraelites had the promiſe of a peculiar interpoſition of Providence in their behalf, yet they are all along required to make uſe of the propereſt human means to compaſs their end. Thus, here, though they were not abſolutely to rely for victory upon the perſonal ſtrength and valour of their men, but upon the protection of the Almighty; yet were they to employ no perſons in their wars, but ſuch as had a mind diſpoſed and qualified for the buſineſs, and were worthy of a bleſſing upon their endeavours. A learned author obſerves from Maimonides, that tho' cowards were diſmiſſed before an engagement, they were not excuſed all ſervice; they were ſtill to aſſiſt the army, by ſupplying the camp with water, by making or mending roads, &c. See *Shickard jus Reg. Heb. c.* v.

9 *When the officers have made an end of ſpeaking—they ſhall make captains, &c.*] We follow the verſion of the LXX. But Le Clerc renders the words literally thus: *When the heralds have made an end of ſpeaking, the officers in the front of the army ſhall number the troops.* So the word *pakad* ſignifies, 1 *Sam.* xiii. 15. and *Iſ.* xiii. 4.

10 When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it. 11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that is* found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee. 12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege

An. ante C. 1451.

besiege it. 13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword. 14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof shalt thou * take unto thy self: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. 15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations. 16 But of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth: 17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee: 18 That they teach you not to do after all their abominations, which they have done unto their gods, so should ye sin against the LORD your God.

* Heb. *spoil.*

EXPOSITION.

10 *When thou comest nigh unto a city to fight against it, &c.*] In any just war against any of your neighbour-nations, when you sit down before any of their towns, let an embassy be first sent, and reasonable propositions of peace offered, to prevent, if possible, your coming to extremities. If these terms be obstinately rejected, and you be put to the hazard of a siege, as soon as you are masters of the place, you are to put all the men to the sword, the plunder is to be at discretion, but quarter is to be given to the women and children, who were neither concerned in the war, nor in rejecting the offers of peace. See *Pyle*.

11 *If it make thee answer of peace,*] Accept of the conditions offered to them, which we are told were three. 1. That they should renounce idolatry: 2. Become their subjects: And 3. Pay them a yearly tribute. See *Selden de Jure N. & G. l.* vi. *c.* 14.

12, 13 *If it will make no peace—thou shalt smite every male, &c.*] Which was a just punishment for their obstinacy, of which the men were the authors; and suffered the more justly, because they were told, no doubt, before-hand, that if they did not yield upon the conditions offered, they military must expect this execution. See *Pat.* Add to this, that the law of self-preservation made this severity necessary. For men who were so obstinate as to hold out to the last extremity, if they had been spared, must have been dangerous enemies to the state, watching all opportunities to embroil its peace and join with its enemies. See *Le Clerc.*

15 *Thus shalt thou do unto all the cities, which are very far off from thee,*] This clemency to the women and little ones, is limited to those who were not inhabitants of the land of Canaan, who, in the following verses, are ordered to be otherwise treated. See *Pat.* Le Clerc thinks these words exempt the Canaanites from having any offers of peace, or any the least mercy shewed them. See *Dissertation on the destruction of the Canaanites.*

16 *But of the cities of these people, which the Lord thy God doth give thee—thou shalt save alive nothing that breatheth,*] i. e. Neither man, woman, nor child. But this slaughter of all the people is to be understood only in case they did not surrender when summoned, but rejected the conditions of peace that were offered to them. In which case their condition was worse than that of any other people, whose males only were to be slain, *ver.* 14. Some of the Jews, however, are so merciful as to think this is not a command, but a permission, which warranted them to kill all, without any distinction of sex or age; yet did not so injoin it, but that they might spare such as repented. And indeed it would seem that this was the ancient opinion, because we find the relicks of these people often mentioned in the Bible. And it is surely agreeable to the law of nature and nations, *parcere subjectis*, or according to the known verse of the oracle,

Μηδ' ἱκέτας αδικειν: Ἱκεται ἱεροι τε και ἁγνοι.

Not to hurt supplicants, who are sacred, and acquitted of their offences.

Namely, the Hittites, &c.] Here one of the seven nations, that of the Girgashites, is omitted, probably because they were a people mixed among the rest, and did not live in a separate part of the country by themselves.

18 *That they teach you not to do after all their abominations.*] Here is the great reason for the aforesaid severe execution; they were most *abominable idolaters*, who offered their children to Moloch; they were *magicians*, *wizards*, *necromancers*, and guilty of all those *abominations* and filthy lusts mentioned *Lev.* xviii. So that God thought them not fit to live any longer upon the face of the earth; for had they been spared, after obstinately rejecting terms of peace, they would undoubtedly have sought to infect the Israelites with their filthy idolatry; and it was mercy to the human race in general, not to suffer such a wicked contagious generation to subsist. From these words, *that they teach you not to do after their abominations*, a Jewish writer justly observes, *that if they repented, and forsook their idolatry, the Israelites might let them live*; for then there was no such danger in sparing them. See *Pat.*

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (* for the tree of the field *is* mans *life*) † to employ *them* in the siege. 20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy

* Or, *for, O man, the tree of the field* is *to be employed in the siege.*
† Heb. *to go from before thee.*

deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until ‡ it be ſubdued. An. ante C. 1451.

‡ Heb. *it come down.*

EXPOSITION.

19, 20 *When thou ſhalt beſiege a city—thou ſhalt not deſtroy the trees thereof, &c.*] The meaning of theſe verſes is briefly this: That in caſe of a long ſiege, where they might want wood for raiſing batteries, they were to ſpare the fruit-trees as much as poſſible, and make uſe of others that are as fit for thoſe purpoſes, and bear no fruit; and that too not merely for waſte and deſolation, but for needful occaſions; it being cruel and inhuman to deſtroy things that are uſeful to the ſupport of human life. See *Pyle.*

For thou mayeſt eat of them,] This law ſeems to have a reference to the land of Canaan, which the Iſraelites were going to poſſeſs, and therefore by cutting down the fruit-trees thereof for carrying on a ſiege, they would have hurt themſelves more than the enemy. For as to lands which they themſelves were never to enjoy, they thought themſelves warranted by the law of Moſes, as well as by the law of arms, to take the moſt effectual means to annoy their enemy, and ſo cut down the fruit-trees of the land as well as others, as they did to the land of Moab, 2 *Ki.* iii. 19. See *Le Clerc.*

For the tree of the field is man's life,] In the Hebrew it is only, *Becauſe man the tree of the field*; the verb *eateth* being underſtood from the former part of the ſentence. The LXX and ſeveral ancient verſions tranſlate the words interrogatively, joining them with thoſe that follow: *Is the tree of the field a man, that it ſhould come againſt thee in the ſiege?* And in this ſenſe they are underſtood by Joſephus, who ſays, *If trees could ſpeak, they would cry out that it was unjuſt, that they that were no cauſe of the war, ſhould ſuffer the miſchiefs of it.* But this is a reaſon againſt cutting down any trees, whereas Moſes ſpeaks only of fruit-trees. See *Pat.*

20 *And thou ſhalt build bulwarks againſt the city,*] i. e. If it be neceſſary to raiſe bulwarks or batteries to diſtreſs the enemy, you have liberty to cut down trees that do not bear fruit. From theſe batteries they were wont to ſhoot arrows, and ſling great ſtones into the beſieged city. See 2 *Sam.* xx. 15. 2 *Chro.* xxvi. 15.

CHAP. XXI.

IF *one* be found ſlain in the land which the LORD thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him: 2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain. 3 And it ſhall be that the city which is next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke. 4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifers neck there in the valley. 5 And the prieſts the ſons of Levi ſhall come near (for them the LORD thy God hath choſen to miniſter unto him, and to bleſs in the name of the LORD) and by their * word ſhall every controverſy and every ſtroke be *tried.* 6 And all the elders of that city that are next unto the ſlain *man,* ſhall waſh their hands over the heifer that is beheaded in the valley. 7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it.* 8 Be merciful, O LORD, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood † unto thy people of Iſraels charge. And the blood ſhall be forgiven them. 9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do that which is right in the ſight of the LORD.

* Heb. *mouth.*

† Heb. *in the midſt.*

EXPOSITION.

1 *If one be found ſlain in the land, &c.*] From the rules about treatment of enemies in war, Moſes proceeded to ſeveral other ſtatutes for preſerving good order and government amongſt the Iſraelites themſelves. One was the expiation of any murder that was concealed, and where the criminal could not be diſcovered by the moſt diligent inquiſition made after him; which was to be done with ſuch ſolemnity, as might ſhow the heinouſneſs of the fact, and terrify all people from the commiſſion of it. The ſolemnity was as follows. See *Pyle.*

2 *Then thy elders and thy judges ſhall come forth,*] The *judges,* namely, of the neighbouring cities. They who explain it of the great *Sanhedrim,* apply the more modern manners of the Jews to the early ages of their commonwealth; for the Sanhedrim was not conſtituted till long after Moſes's time. See *Le Clerc.* But it may mean ſome of thoſe ſeventy elders which are conſtituted judges of the people, *Num.* xi. 16. See *Kidder.*

3, 4, 5, 6, 7, 8 *The elders of that city ſhall take an heifer,*] When a dead body was found with the evident marks of murder upon it, the magiſtracy of the town lying neareſt to the place where the dead body lay, ſhould aſſemble together, provide a young heifer, and bring it into a

An. ante C. 1451.

solitary and uncultivated ſpot of ground, by the ſide of a river; the prieſts were to attend to kill the heifer, while the magiſtrates, every one, waſh their hands over the beaſt ſo ſlain, purging themſelves with open proteſtation, that they know nothing of the fact or its author; and that it came not by any neglect of theirs, or want of due reſtraint upon any perſon of malicious deſigns. And then finiſhing the ceremony with earneſt prayers to God, to preſerve them and the whole nation from the guilt of innocent blood. See *Pyle*.

Shall take an heifer,] If two cities happened to be equi-diſtant from the dead body, then they joined together to provide this heifer.

4 *Unto a rough valley*,] The Hebrew word *Nachal*, ſignifies either a *valley*, or *torrent*; and moſt probably is meant here of a valley with a brook running through it. For in the ſixth verſe the elders are required to *waſh their hands over the heifer*; which ſeems to intimate, that there was running water in the place. See *Pat.* and *Ainſw.*

Which is neither eared nor ſown,] A rough, uncultivated ground, repreſenting the horridneſs of the murder. And we are told, it might never be ploughed or ſown hereafter, which made the owners of the ground employ their utmoſt diligence to find out the murderer, that their land might not lie waſte for ever. See *Pat.* But a more natural explication is, that ſome rough, waſte piece of ground was to be choſen, becauſe the blood of the victim would have polluted cultivated ground. For this was a kind of expiatory ſacrifice, whereby the land was expiated from the legal pollution of murder; and ſuch ſacrifices rendered every perſon and thing that touched them unclean. See on *Lev.* xvi. 26, 27. *Le Clerc.*

5 *The prieſts—for them the Lord—hath choſen, &c.*] See on *Ex.* xxviii. 1. *Num.* vi. 23.

By their word ſhall every controverſy be tried,] i. e. They ſhall give ſentence in all more difficult controverſies, being conſulted by the judge of cities. See on *ch.* xvii. 9, 12.

6 *Shall waſh their hands*,] Proteſting their innocence in theſe or the like words: *As our hands are clean, ſo are we from the guilt of this blood.* See an example of this, *Matt.* xxvii. 24.

8 *Be merciful, O Lord*,] Theſe are the words of the prieſts who were preſent, as the Jews affirm, and as is probable from *ver.* 5.

9 *So ſhalt thou put away the guilt of innocent blood*,] 'Till this was done, the guilt was to be looked upon as *national*; but upon this ſolemn performance, the government ſhould be deemed to have done its duty, and the nation cleared of all guilt in this matter. This law, we ſee, made proviſion to purge a near city, and, in a ſolemn manner, by their magiſtrates, of any knowledge of a murder, in which they had no hand, and to which they were no ways privy, to preſerve an abhorrence of murder, and a care to prevent or detect it.

10 When thou goeſt forth to war againſt thine enemies, and the LORD thy God hath delivered them into thine hands, and thou haſt taken them captive, 11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her, that thou wouldeſt have her to thy wife: 12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall ſhave her head, and * † pare her nails, 13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife. 14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

* Or, *ſuffer to grow.*
† Heb. *make*, or *dreſs.*

EXPOSITION.

10, 11, 12, 13, *When thou goeſt forth to war, —and ſeeſt among the captives a beautiful woman, &c.*] Then Moſes, returning to the caſe of war with their neighbouring nations, after their expulſion of the Canaanites, enacted, that if, upon the taking any town from them, a Hebrew ſoldier fell in love with a captive woman, and deſired to marry her, he was permitted to do it, but not immediately after ſhe became his priſoner, it being of dangerous conſequence for Iſraelites to marry Gentile wives, but upon the following conditions and circumſtances, viz. He is firſt to keep the woman in his houſe for a month at leaſt, where ſhe is to live in the retirement and habit of a mourner, for the loſs of her parents and her country; as alſo to give her time to be inſtructed in the true religion, and renounce her idolatrous worſhip, and him a ſufficient ſpace to try whether his paſſion for her was calm and ſteady, or might cool and wear off. If this interval made no abatement of his love, but, upon her turning proſelite, he determined to make her his wife, he might then lawfully do it. See *Pyle*.

And ſhe ſhall ſhave her head, &c.] This was one of the external ſigns of mourning. See on *Lev.* xix. 27. xxi. 5.

Shall pare her nails,] This alſo ſeems to have been done in mourning. In the original it is, ſhall *make her nails*, which ſome underſtand of letting her nails grow, which to us ſeems more ſuitable to a ſtate of mourning. But this is to be reſolved entirely into the faſhion of countries. We are told, that in ſome parts of America the women reckon it a beauty to let their nails grow; ſo among them to pare the nails would be a ſign of mourning. So it is likewiſe among the Chineſe. See *Calmet*.

13 *And ſhe ſhall put the raiment of her captivity from off her*,] Inſtead of her fine cloaths, wherein ſhe had been taken captive, ſhe was to put on ſordid apparel, which was the habit of mourners.

And bewail her father and mother,] Either, who were ſlain in the war, or whom ſhe was likely to ſee no more.

A full month,] So long the Jews were allowed to bewail their dead relations. The Talmudiſts add,

add, that during this time she was to be instructed in the Jewish religion, for no indications of idolatry were to be tolerated among the Hebrews.

14 *If thou have no delight in her, then thou shalt let her go, because thou hast humbled her,*] *Humbling* a woman, is an usual phrase in scripture for having had carnal knowledge of her, *Deut.* xxii. 29. *Jud.* xix. 24. But it signifies also, *to afflict*, or *mortify* in general, *Exod.* i. 11. *Ps.* lxxxviii. 7. lxxxix. 22. xc. 15. xciv. 5. So the sense may either be, if after he had afflicted her, by making her shave her head, change her garments, &c. and keeping her a full month in hope of marriage, he should change his mind, and reject her at last. Or, if after he had married her a while, and used her as his wife, he did not like her, and was resolved to part with her; in either of these cases, it should not be in his power to deal with her as a prisoner of war, by either selling her for money, or making her a slave, but he was obliged to give her her liberty, and let her dispose of herself as she pleased. See *Pyle.* An. ante C. 1451.

15 If a man have two wives, one beloved and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be hers that was hated: 16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved, first-born, before the son of the hated, *which is indeed* the first-born: 17 But he shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all † that he hath: for he *is* the beginning of his strength, the right of the first-born *is* his.

† Heb. *that is found with him.*

EXPOSITION.

15, 16, 17 *If a man have two wives, &c.*] Moses now also enacted, that where any Israelite had two wives, and was partial in his affections towards them, such partiality should not hinder the right of eldership and inheritance in any of the children. If the wife he least loved were his first, her male heir should inherit as his eldest son, according to ancient custom in that case, *Gen.* xxv. 31.

17 *For he is the beginning of his strength,*] See on *Gen.* xlix. 3.

By giving him a double portion,] i. e. Two parts of his goods. See 1 *Chro.* v. 1, 2.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: 19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: 20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. 21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear.

EXPOSITION.

18, 19, 20, 21 *If a man have a stubborn and rebellious son, &c.*] As Moses had already made ample provision for the security of private rights between neighbour and neighbour, he made another law for the regulation of families, by giving to parents a well-tempered power over extravagant and incorrigible children; which was not to put the lives of children absolutely into their hands, as the laws of some other countries did, but to direct them, when all means of admonition and correction were lost upon any son, and they saw nothing but ruin to the estate and family, by his lewdness and debauchery, to make complaint to the magistracy in court; who, upon sufficient evidence given against him, were to condemn him to death, as a terrible example of disobedience to the laws of God and man. See *Pyle.*

And bring him out—unto the gate of his place,] Where the court of judgment was wont to sit. See on *ch.* xvi. 18.

20 *They shall say,*] Both father and mother were to join in the accusation, which could hardly happen but in the case of the most incorrigible disobedience.

He is a glutton, and a drunkard,] Under these words are comprehended all other riotous courses. He was not to suffer for these vices only, but for *stubbornly persisting* in them, in spite of the repeated admonitions and reproofs of his parents, as appears from the connection.

22 And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: 23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged, *is* † accursed of God) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

† Heb. *the curse of God.*

An. ante C. 1451.

EXPOSITION.

22, 23, *And if a man have committed a ſin worthy of death,*] He likewiſe ordained, that the bodies of ſuch notorious malefactors as were devoted to death for crimes, and were afterwards expoſed on a croſs or gibbet, as examples of divine vengeance, ſhould be taken down and buried before night. Their carcaſes being to be looked upon as the moſt impure things that can be, and to taint the very country with a kind of defilement. See *Pyle.*

Be put to death, and thou hang him,] This ſhews, that the puniſhment was not the ſame with the Roman crucifixion, for they hanged men alive upon the gibbet, and there let them expire: but this was only hanging up their dead bodies, and expoſing them to open ſhame for a time. See 2 *Sam.* iv. 12.

23 *His body ſhall not remain all night upon the tree,*] Having remained the whole day a ſpectacle unto all, he was to be buried at night. Examples of which we have, *Joſ.* viii. 29. x. 26, 27.

For he that is hanged is curſed of God,] The hanging up the body was a token that he had committed ſome horrid crime, whereby he had incurred the high diſpleaſure of almighty God. See *Gal.* iii. 13. *Pat.* Or the meaning is, that a dead body hanged up on a croſs or tree is a moſt impure thing, legally moſt abominable and execrable before God. Which ſenſe ſeems to agree beſt with what follows.

That the land be not defiled,] By the ſtench of the dead body, after it putrified. Beſides this natural defilement, it ſeems to reſpect a legal pollution, under which the whole country lay, as long as a dead body hung rotting in the air among them; juſt as all who entered into the tent where a dead body lay, were made unclean by it, *Num.* xix. 14. 15.

CHAP. XXII.

THOU ſhalt not ſee thy brothers ox or his ſheep go aſtray, and hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother. 2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again. 3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt thing of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf. 4 Thou ſhalt not ſee thy brothers aſs or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again.

EXPOSITION.

1 *Thou ſhalt not ſee thy brother's ox, &c.*] Moſes went on in repeating and enlarging upon ſeveral other laws, and enacting ſome new ones, relating to their civil and religious conduct in the land of Canaan. And firſt, the law of mutual juſtice, kindneſs, and humanity, (mentioned *Exod.* xxiii. 4.) he ordered to be ſtrictly obſerved, with reſpect to any loſt or ſtrayed cattle, or other goods: That the finder ſhould take all due care of them, and uſe all proper means of reſtoring them to the right owner, be it an Iſraelite or Gentile, a friend or enemy. See *Pyle.* For that by brother here is to be underſtood, every man without diſtinction, is plain from *Ex.* xxiii. 4. compared with our Saviour's parable of the Samaritan, *Luke* x. 30.

And hide thyſelf from them,] i. e. Paſs by them, as if thou didſt not ſee them. The expreſſion is borrowed from the cuſtom of people's hiding themſelves from thoſe whom they don't chooſe to meet with.

2 *It ſhall be with thee until thy brother ſeek after it,*] He was to give notice, by the public crier, that ſuch a beaſt was with him. This precept extends to enemies, *Exod.* xxiii. 4. and takes in all who lived in their country, tho' they were not of their nation, nor altogether of their religion: otherwiſe the law would have been impracticable, becauſe no man could tell whoſe ox or aſs it was which went aſtray.

And thou ſhalt reſtore it him again,] He paying the charges of keeping it.

And with all loſt things of thy brothers,] They were to underſtand theſe particular inſtances of their neighbour's ox and aſs, as meant to extend to all other the like acts of fair dealing, kind aſſiſtance, and charitable behaviour toward their neighbour's perſon, or any thing that belonged to him.

4 *Thou ſhalt not ſee thy brother's aſs—fall down by the way, &c.*] See on *Ex.* xxiii. 5. A famous example to this purpoſe is mentioned of Alphonſus king of Naples, who, travelling upon a road, attended by a great retinue of courtiers, and ſeeing a poor aſs with a burden fallen into a deep ſlough, whom all that went before him paſſed by, without any regard, when he came to the place, ſtopt, and went himſelf to the driver, and lent him aſſiſtance to help the aſs out of the dirt. See *Pat.*

5 The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo *are* abomination unto the LORD thy God.

An. ante C. 1451.

EXPOSITION.

5 *The woman ſhall not wear that which pertaineth to a man,*] The laſt words of the verſe ſhew this to have been an idolatrous cuſtom; and ſeveral authors have produced inſtances of this practice among the heathens: particularly in the worſhip of Venus, Women appeared before her in armour, and men in women's apparel; and this promiſcuous dreſs made way for groſs proſtitution. See the book of Wiſdom, *ch.* xiv. 26, &c. *Spencer de Leg. Heb. L.* II. *c.* 29. The ſame idolatrous cuſtom is obſerved by Macrobius: *Philocorus quoque in Atthide, eandem (venerem) affirmat eſſe lunam, & ei ſacrificium facere; viros, cum veſte mulichri; mulieres cum virili, quod eadem & mas æſtimatur & femina.* Saturnal. *L.* III. *c.* 8. And even ſetting this aſide, every one knows, that if the ſexes were not diſtinguiſh'd by their habits, it would open a door to all manner of impurity; for which reaſon, if there was no other, this law was very wiſe and pious. See *Pat.* and *Le Clerc.*

6 If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young. 7 But thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

EXPOSITION.

6 *Thou ſhalt not take the dam with the young,*] This is one of thoſe merciful conſtitutions in the law of Moſes, which reſpect the animal creation, and tended to humanize the heart of that people, to breed in them a ſenſe of the divine Providence, extending itſelf to all creatures, and to teach them to exerciſe their dominion over them with gentleneſs: The law ſeems alſo to regard poſterity; for by letting the dam go free, the breed may be continued. And as the reaſon of the law ſubſiſts now as well then, the ſame is ſtill obligatory upon us. Le Clerc conſiders the law as ſymbolical, and that it is a recommendation of humanity. But why may it not be alſo underſtood literally? Thomas Aquinas alledges, that the law is oppoſed to the practice of ſome idolaters, who fancy'd they would have good fortune, if they ſhould catch the dam upon the neſt with her young.

8 When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

EXPOSITION.

8 *Thou ſhalt make a battlement for thy houſe,*] The Jewiſh houſes were flat-roofed, for the conveniency of taking the air, and diſcourſing together; or for meditation and prayer, in little cloſets they had there; and this is the ground of the precept. See on *Joſ.* ii. 6. 1 *Sam.* ix. 25. 2 *Sam.* xi. 2. xvi. 22. *Iſa.* xv. 3. xxii. 1. *Acts* x. 9. Hence the phraſe of proclaiming things on *the houſe-top*, *Matt.* x. 27. *Luke* v. 19. On one of theſe flat roofs David walked and ſaw *Bathſheba*, 2 *Sam.* xi. 2.

That thou bring not blood upon thine houſe,] i. e. That by thy neglect thou be not the occaſion of the death of any perſon.

9 Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the † fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled. 10 Thou ſhalt not plow with an ox and an aſs together. 11 Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together.

† Heb. *fulneſs of thy ſeed.*

EXPOSITION.

9 *Thou ſhalt not ſow thy vineyard with divers ſeeds,*] See on *Lev.* xix. 19. That law which forbids the ſowing the field with mingled ſeed, is here extended to the vineyard likewiſe.

Leſt the fruit—be defiled,] The original word for *defiled* is *thikdaſch*, from *kadaſh*, which ſignifies to *conſecrate*. And ſo 'tis rendered by Le Clerc and others, *leſt the fruit of thy vineyard be conſecrated*; i. e. Leſt upon thy tranſgreſſion of this law, the fruit of thy vineyard be confiſcated to the ſacred treaſury; it being a mixture which the law had forbidden.

10 *Thou ſhalt not plow with an ox and aſs together,*] This law too is thought to have reſpect to ſome idolatrous cuſtom of the Gentiles, who were taught to believe that their fields would be more fruitful, if thus plowed. For it is not likely that men would have yoked together two creatures ſo different in their tempers and motions, had they not been led to it by ſome ſuperſtition. This prohibition againſt yoking an ox and an aſs, is thought to extend, by parity of reaſon, to other animals of different ſpecies, as a horſe and a camel. Or rather, it prohibits the yoking clean and unclean animals together, as the ox and the aſs. Le Clerc conſiders this law as merely ſymbolical, importing, that the Iſraelites were not to make marriages with thoſe of other

An. ante C. 1451.

nations, and that they were to abſtain from unnatural luſts and conjunctions. And he thinks his opinion confirmed by theſe words of St. Paul, 2 *Cor.* vi. 14. *Be ye not unequally yoked with unbelievers*; where the apoſtle ſeems to allude to this very precept. Others refer it to that law, which forbad them to let their cattle gender with a divers kind, *Lev.* xix. 19.

11 *Thou ſhalt not wear a garment of divers ſorts,*] See *Lev.* xix. 19.

* Heb. *wings.*

12 Thou ſhalt make thee fringes upon the four * quarters of thy veſture, wherewith thou covereſt *thy ſelf.*

EXPOSITION.

12 *Thou ſhalt make thee fringes,*] See on *Num.* xv. 31, 39.

Wherewith thou covereſt thyſelf,] Upon their uppermoſt garment, which covered all the reſt. Hereby they were diſtinguiſhed from all other nations, and put in mind of their being the peculiar people of God, and of their obligation to obſerve his commands in oppoſition to all ſuperſtitious and idolatrous uſages.

13 If any man take a wife, and go in unto her, and hate her, 14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid: 15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens* of the damſels virginity, unto the elders of the city in the gate. 16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her, 17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginity: and they ſhall ſpread the cloth before the elders of the city. 18 And the elders of that city ſhall take that man and chaſtiſe him. 19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days. 20 But if this thing be true, *and the tokens of* virginity be not found for the damſel: 21 Then they ſhall bring out the damſel to the door of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you.

EXPOSITION.

14 *Bring up an evil name upon her,*] Accuſe her of having loſt her virginity, between the time of his being contracted to her, and the conſummation of the marriage; and upon that account bring an action againſt her in a court of judicature.

15 *Then ſhall the father and mother bring forth the tokens of the damſel's virginity,*] In this caſe the parents of the damſel were, upon her inſiſting on her innocency, to endeavour to invalidate the teſtimony of the huſband, by ſuch evident proofs, as might clear her of the ſcandal, particularly by appealing to the bridal bed. Theſe words inſinuate, that a virgin cannot be deflowered, without an emiſſion of blood; which moſt of our modern anatomiſts abſolutely deny. See on *ver.* 17.

In the gate,] Where the court ſat, *ch.* xvi. 18.

17 *Shall ſpread the cloth before the elders of the city,*] Biſhop Patrick juſtly obſerves, that tho' ſuch tokens of virginity, as are commonly underſtood by theſe words, might always be found in thoſe countries, eſpecially in very young virgins who are here meant; yet no man of common ſenſe would bring ſuch an action againſt his wife, wherein he was ſure to fall ſhort of his intention, if theſe were the evidences whereby the cauſe was to be tried. For if he accuſed her falſely, he knew her friends were able to produce ſuch tokens, as would diſprove him. And if he had juſt ground to accuſe her, becauſe he knew they could produce no ſuch tokens, yet this was no proof that ſhe had been vitiated ſince ſhe was eſpouſed to him, for ſhe might have been corrupted before; and then he could not attain his end, which was to be rid of her, not by way of divorce, for then he muſt have given her a dowry, which he was deſirous to ſave; but by having her put to death as an adultereſs, *ver.* 21. The Jews therefore underſtand the words not of a literal *cloth*, but, figuratively, of an evident proof, laid open like *a cloth* unfolded, which, probably, was the teſtimony of matrons. Thoſe who explain Moſes literally, alledge, that the parents of the virgin, in whoſe houſe the marriage was conſummated, were careful to preſerve the tokens of her virginity.

18 *The elders ſhall chaſtiſe him,*] Condemn him to receive forty ſtripes, except one, as the Talmudiſts underſtand it. But this is only to be underſtood, in caſe they did not pay the fine after-mentioned. For if they did, a verbal chaſtiſement might ſuffice.

19 *They ſhall amerce him in an hundred ſhekels*] About twelve pounds of our money. See *Gen.* xx. 16. *Ex.* xxxviii. 25. This ſum the father was to receive, as ſome compenſation for the reproach that was thrown upon his family. And becauſe he deſigned to put her away, without

without allowing her maintenance, he ſhall pay an hundred ſhekels, which is a double dowry. See on *ver.* 19. compared with *Ex.* xxii. 17.

He may not put her away all his days,] Beſides the two former puniſhments, in his perſon and his purſe, he was deprived of the common benefit which every Iſraelite had, who did not like his wife, which was to ſue out a divorce.

21 *They ſhall bring out the damſel to the door of her father's houſe,*] Where ſhe was to be puniſhed, as a diſgrace to her parents, who had not taken better care to preſerve her chaſtity.

The men of her city ſhall ſtone her,] This ſhews he ſpeaks of a woman corrupted between the time of her eſpouſals, and her huſband's compleating the marriage; otherwiſe he could not have had this capital action againſt her, none being put to death for ſimple fornication. See *Pat.* Le Clerc underſtands it merely of a damſel, who paſſed herſelf upon her huſband for a virgin, when ſhe was not. So that, according to him, ſhe was put to death, not for ſuffering herſelf to be deflowered by another, after ſhe was betrothed, which was a ſpecies of adultery; but for impoſing upon her huſband in a caſe of ſo much importance. An. ante C. 1451.

To play the whore in her father's houſe,] Where ſhe remained for ſome time, after her eſpouſals, 'till the huſband brought her home to his own houſe.

22 If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael. 23 If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the city, and lie with her: 24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man becauſe he hath humbled his neighbour's wife: ſo thou ſhalt put away evil from among you. 25 But if a man find a betrothed damſel in the field, and the man * force her, and lie with her: then the man only that lay with her, ſhall die. 26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter. 27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

* Or, *take ſtrong hold of her.*

EXPOSITION.

22 *If a man be found lying with a woman married, &c.*] Upon this occaſion Moſes repeats the law againſt adultery, in lying with any man's wife, the penalty whereof was death to both parties. See on *Lev.* xx. 10.

23 *If—a man find her in the city, and lie with her,*] If he lay with her any where elſe, the crime was the ſame; but it was not ſo eaſy to corrupt her in her father's houſe, as it was to do it abroad in the city, or in the field.

24 *Ye ſhall ſtone them,*] He now appoints the ſame puniſhment for debauching any young woman, that was contracted to a man, tho' not actually married, as for adultery. Provided the fact was committed while ſhe was at home, with her friends about her. In which caſe it is preſumed, it was not done by way of force, but with her conſent, ſhe having all fair opportunities of avoiding any compulſion to ſuch an action; and ſo is to die for violating her faith and chaſtity, as the man is for invading the right of him to whom ſhe was contracted.

25 *If a man find a betrothed damſel in the field,*] If the fact was committed in a diſtant and loneſome place, the woman alledging it to have been a rape upon her, againſt which ſhe had no remedy; and the man be able to give no teſtimony to the contrary; the woman ſhall be acquitted, and the man only ſuffer death.

27 *The betrothed damſel cried,*] It was to be preſumed ſhe cried for help; becauſe, if ſhe had conſented, ſome other place might have been found more convenient for their purpoſe than the open field.

28 If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: 29 Then the man that lay with her, ſhall give unto the damſels father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

EXPOSITION.

28 *If a man find a damſel—not betrothed,*] The next caſe is that of ſimple fornication, with a young woman under no marriage-contract or engagement. Concerning one kind of this, where the woman is enticed to conſent to the fact, a former law was made, *Ex.* xxii. 16, 17. Moſes now provides, that where it plainly appeared, the man drew the woman into it by ſurprize or conſtraint, he ſhould be obliged to portion her with fifty ſhekels, marry her, and be deprived of all privilege of ever divorcing her. See *Pyle.*

She ſhall be his wife,] Tho' ſhe was never ſo deformed, he could not refuſe her, if ſhe and her father required him to marry her.

30 A man ſhall not take his fathers wife, nor diſcover his fathers ſkirt.

An. ante C. 1451.

EXPOSITION.

30 *A man ſhall not take his father's wife,*] Laſtly, Moſes concludes theſe heads with reminding them of the laws againſt inceſtuous marriages, mentioned *Lev.* xviii. 6. xx. 11. and charging them to abſtain from all degrees of impure and unnatural mixtures. All which are ſuppoſed, though not particularly expreſſed in this verſe.

Nor diſcover his father's ſkirt.] This is a modeſt phraſe to ſignify *lying with his father's wife*; it being the cuſtom for the bridegroom, when he brought his bride into the bridal-chamber, to ſpread the ſkirt of his robe over her, to denote his right to her, and power over her. See *Ruth* iii. 9. *Ezek.* xvi. 8.

CHAP. XXIII.

HE that is wounded in the ſtones, or * hath his privy member cut off, ſhall not enter into the congregation of the LORD. 2 A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation of the LORD. 3 An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever: 4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee. 5 Nevertheleſs the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee. 6 Thou ſhalt not ſeek their peace, nor their † proſperity all thy days for ever. 7 Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land. 8 The children that are begotten of them, ſhall enter into the congregation of the LORD, in their third generation.

† Heb. *good.*

* Read, *Is caſtrated.*

EXPOSITION.

1 *He that is wounded in the ſtones,*] For maintaining the honour and diſtinction of this peculiar nation, the divine wiſdom thought it requiſite that not all ſorts of people ſhould be equally capable of being incorporated into its community. And firſt, Moſes ordains that all who were rendered unfit for the ends of marriage, by any hurts or bruiſes, ſhould be debarred from this privilege. The expreſſion, *wounded in the ſtones*, is thought to allude to the manner of ſometimes making eunuchs, by *bruiſing* or *compreſſing their ſtones* when infants.

Or hath his privy member cut off,] It might be better tranſlated, *Or is caſtrated*, as in other verſions. For it is generally agreed that Moſes is here ſpeaking of eunuchs who were made ſo ſometimes by bruiſing, ſometimes by cutting off their teſticles.

Shall not enter into the congregation of the Lord.] The meaning is, not that he ſhall not be admitted as a proſelyte to the Jewiſh religion, or that he ſhall be debarred from the public worſhip of the true God, as the phraſe ſometimes ſignifies; for that privilege was granted to perſons of all nations indiſcriminately, provided they renounced idolatry. See on *Ex.* xii. 48. *Lev.* xxii. 18. *Num.* ix. 14. But the ſenſe is, that ſuch a one ſhall not be deemed an Iſraelite, nor have his name entered in the public regiſter; particularly he ſhall not be allowed to marry an Iſraelitiſh woman; and till he had that permiſſion, no foreigner was accounted a member of the Jewiſh community, or of *the congregation of Jehovah*, that is, of the worſhippers of the true God. So the paſſage is underſtood by the Hebrew doctors, and the beſt critics. See *Selden de Jure N. & G. l.* v. *c.* 14. And this ſenſe is confirmed by what we read *Neh.* xiii. 1, 2, 3. compared with *ver.* 23, 24, 25. where to be married into a Jewiſh family, is underſtood as of the ſame import with *entering into the congregation of the Lord.* (A)

2 *A baſtard,*] Under this name the Jews comprehend not only one begotten in ſimple fornication, but the offſpring of all ſuch inceſtuous marriages as are prohibited *Lev.* xviii. See *Selden de Jure N. & G. l.* v. *c.* 16. Notwithſtanding this law, we find among the judges of Iſrael Jephtha, *who was the ſon of an harlot*, Jud. xi. 1.

Even to his tenth generation,] The Hebrew doctors expound it, *never*, becauſe in *ver.* 3. the words, *to the tenth generation*, and, *for ever*, are uſed as equivalent terms. But the words, *for ever*, being omitted in this verſe, it ſeems reaſon-

NOTES.

(A) Such perſons were ſo much abhorred by ſome among the pagans, that Lucian ſays (in *Eunucho*) they were excluded not only from the ſchools of the philoſophers, but from their luſtrations, their holy offices, and all common meetings: απο των ιερων αυτων, και περιρραντηριων, και των απαντων συλλογων. And Caſaubon obſerves upon Athenæus, *l.* vi. *c.* 6. that ſome heathens anciently put ſuch a mark of infamy upon baſtards, as to prohibit both males and females to come to their ſacred offices.

able to extend this excluſion of *baſtards* only to ten generations, ſo that after that period all diſtinction between them and others ſhould be aboliſhed. The reaſon of this law was, to deter people from ſuch unlawful conjunctions, which would leave an indelible blot upon their poſterity. See *Pat.*

3 *An Ammonite or Moabite ſhall not enter into the congregation of the Lord—for ever.*] See *Neh.* xiii. 1. Here being mention only of an *Ammonite* or *Moabite*, i. e. of the males of theſe two nations, the Jews will have it that their women are not concerned in this law. Thus though an Iſraelitiſh woman was not to marry an Ammonite or Moabite, yet a man of Iſrael might marry one of their women, after they profeſſed the Jewiſh religion. Whereof we have an inſtance in Boaz, the anceſtor of David, who married Ruth the Moabiteſs. See *Pat.* And ſo the law is underſtood by ſome of the beſt interpreters, as Fagius, Vatablus, Grotius, and others.

4 *Becauſe they met you not with bread and with water in the way,*] This was a piece of ancient hoſpitality, to give ſtrangers in their travels the refreſhment of bread and water, i. e. of meat and drink. See on *Gen.* xiv. 18. xviii. 2. xix. 1, 2. And much more might the Iſraelites expect this civility from the Ammonites and Moabites, who were their kindred people. We have no mention in the foregoing hiſtory of this inhumanity of theſe people towards the Iſraelites; but we read how kind and civil the Iſraelites were to them, as they paſſed by their country, *Deut.* ii. 19. which aggravated their treſpaſs.

Becauſe they hired againſt thee Balaam,] As the foregoing paſſage peculiarly refers to the Ammonites, ſo this doth to the Moabites. See *Num.* xxii. 5, 6, 7.

5 *Nevertheleſs the Lord—turned the curſe into a bleſſing,*] Conſtrained Balaam to bleſs the Iſraelites even againſt his inclination. See *Num.* xxiii. 1, 5. xxiv. 1. An. ante C. 1451.

6 *Thou ſhalt not ſeek their peace, &c.*] All that is here forbid, is entering into public confederacies and alliances with them; notwithſtanding which prohibition, they were bound to treat thoſe people according to the rules of common juſtice and humanity. The words may be conſidered as a declaration of the inflexible reſolution of thoſe two nations to maintain idolatry, and to keep up the ſame hoſtile ſpirit towards the Hebrews which their anceſtors had begun. Otherwiſe, if they had publickly renounced their idolatry, and courted the favour of the Iſraelites, this law had been abrogated of courſe, becauſe the reaſons for which it was made had then ceaſed. See *Le Clerc.*

7 *Thou ſhalt not abhor an Edomite,*] So as never to make marriages with them, they being a circumciſed people, and deſcended from Eſau, the twin-brother of Jacob, and conſequently their kindred nation.

Thou ſhalt not abhor an Egyptian,] The Egyptians entertained the Jewiſh nation very hoſpitably for ſeveral generations, the memory of which benefit God would not have forgotten, though they were afterwards cruelly oppreſſed by them. This law ſhews how laſting the obligations of gratitude ought to be, and that poſterior injuries are not to cancel the memory of former kindneſſes.

8 *The children that are begotten of them ſhall enter into the congregation of the Lord in the third generation.*] When they had been proſelytes for three generations, it was lawful to marry with them. See *Pat.* Thus neither the father nor the ſon could be incorporated into the Jewiſh community; the grand-child might. For, according to the Hebrew maſters, the grand-children are the *third generation.* See *Selden de Jure N. & G. l.* v. *c.* 14.

9 When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing. 10 If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp. 11 But it ſhall be when evening * cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again.* 12 Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad. 13 And § thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou † wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and cover that which cometh from thee. 14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no ‡ unclean thing in thee, and turn away from thee.

* Heb. *turneth toward.*

† Heb. *ſitteſt down.*

‡ Heb. *nakedneſs of any thing.*

§ Read, *Thou ſhalt have a paddle beſides thy weapons or arms.*

EXPOSITION.

9 *When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.*] This was a rule to be obſerved at all times; but then eſpecially, when they had the greateſt need of the divine aid, for which they could not reaſonably hope, if they were wicked. Grotius in the *Prolegmena* to his *De jure Belli ac Pacis*, mentions a ſentence very like this from Agathias: Αδικια γαρ και θεου αθεραπευσια φυκτα μεν αει και ασυμφορα· Μαλιστα δε εν τω προσπολεμειν και παρατατεσθαι; *Injuſtice and neglect of God's ſervice are ever to be avoided, as moſt pernicious; but eſpecially in a time of war, and when men are about to give battle.* See *Pat.*

10 *Then ſhall he go abroad out of the camp,*] In *Lev.* xv. 16. where the ſame pollution is mentioned, they are not required to go out of the camp, but only to waſh their bodies, and remain in a ſtate of ſeparation. See the reaſon of this, and the other laws of the ſame nature, *ver.* 14. And beſides this general reaſon, Le Clerc conjectures that Moſes had alſo a particular view in this law, namely, to hinder the ſoldiery from taking women or harlots into the camp, which

A.n ante C. 1451. which might have been very pernicious to them in their expeditions. For he obſerves, that the wiſeſt legiſlators often conceal the true reaſons of their inſtitutions, alledging others which may have a ſtronger influence upon the minds of the vulgar. For the ſame reaſon the Romans, in the better times of the commonwealth, were careful to remove not only harlots, but all women in general, from the camp. *Meretrices ab exercitu ſubmoventur; intrare caſtra feminis non licet.* Quintil. Decl. iii.

12 *Thou ſhalt have a place alſo without the camp,*] He is not here ſpeaking of the encampments of the whole Iſraelitiſh nation in the wilderneſs, but of their military camps, which were of much ſmaller extent; for this verſe has a cloſe connection with the ninth. The reaſon of this law was to prevent the air from being corrupted with ſtench, which in that warm climate muſt not only have been extremely noiſome, but apt to breed diſtempers. See *Le Clerc.*

13 *Thou ſhalt have a paddle upon thy weapon,*] It may be rendered, agreeable to the original, *Beſides thy arms*, as in Le Clerc's verſion, which makes a much plainer ſenſe; for the precept is directed to the ſoldiery. See *Fuller's Miſcel. Sacr. l.* vi. *c.* 5.

And ſhalt turn back, and cover that which cometh from thee,] We are told that the Turks ſtill uſe the ſame cleanlineſs in their camps, making an hole with a piece of iron to bury what comes from them. The Eſſenes, as Joſephus relates, were ſo ſuperſtitious, that they would not eaſe themſelves on the ſabbath day.

14 *For the Lord—walketh in the midſt of thy camp.*] The ark, the ſymbol of the Divine Preſence, was ſettled in the midſt of the camp, and was carried along with them. So that reverence to the Divine Majeſty required that no uncleanneſs, whether natural or moral, ſhould be found among them.

Therefore ſhall thy camp be holy,] Free from all manner of defilements, natural or moral.

And turn away from thee,] As perſons of great delicacy are wont to do, when they ſee any thing offenſive to them.

15 Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee. 16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it ‡ liketh him beſt: thou ſhalt not oppreſs him.

‡ Heb. *is good for him.*

EXPOSITION.

15 *Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.*] This is thought, from the connection, to have a particular relation to times of war, when heathen ſoldiers or ſervants might deſert and come over to the Iſraelites, with intent to turn proſelytes to the true religion. In which caſe they were neither to return them back, and expoſe them to the ſeverity of their heathen maſters, nor uſe them hardly themſelves; but permit them to live peaceably, and with full enjoyment of all the liberties and privileges of a proſelyte in Iſrael. See *Lev.* xix. 33, 34. The Hebrew doctors underſtand it in general of the ſlaves of neigbouring nations, who fled from their maſters into Judea, and embraced the Jewiſh religion. See *Pat. Le Clerc.* Le Clerc thinks this would be the occaſion of continual quarrels between the Jews and their neighbours. But it is probable that they took care to ſatisfy the maſters of the ſlaves, by paying them their full price out of the public funds. For the Jewiſh writers juſtly reſtrain this privilege to ſlaves who had either been ſold by others or ſold themſelves; excluding thoſe from the benefit of it who had been condemned to ſlavery for crimes.

16 *He ſhall dwell with thee.*] This ſhews plainly that the place is to be underſtood not of the ſervants of the Hebrews their brethren, but of aliens and ſtrangers; he is ſaid *to be eſcaped*, and to be permitted to *dwell among them*, which the ſervant of an Iſraelite was ſuppoſed to do before.

‖ Or, *ſodomiteſs.*

17 There ſhall be no ‖ whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael. 18 Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

EXPOSITION.

17 *There ſhall be no whore—nor a ſodomite,*] Or, as it may be rendered, *There ſhall be no whore*—nor a *whoremonger of the ſons of Iſrael*, to anſwer to the firſt part of the verſe. So it is in the LXX, the Vulgate, and others. Which ſort of perſons Moſes would not have to be tolerated among the Iſraelites, as they were among other nations, who ſometimes made it even a piece of religion to conſecrate perſons of both ſexes to ſerve their deities by proſtitution. And notwithſtanding this law, ſuch there were in after-times among the Iſraelites, as appears from 1 *Ki.* xiv. 24. 2 *Ki.* xxiii. 7. See *Spencer de Leg. Heb. l.* ii. *c.* 35. of the new edition. It is remarkable that the original words, which we render *whore* and *ſodomite*, import a man or woman conſecrated to ſome divinity; which agrees to the above deſcription of thoſe lewd perſons, who ſerved their deities by proſtitution. There was, perhaps, a religious order among them, called *the order of the ſacred proſtitutes*, and againſt ſuch this law may be directed.

18 *Thou ſhalt not bring the hire of a whore,*] It was a cuſtom among the idolatrous nations for proſtitutes of both ſexes to dedicate to pious uſes ſome part of what they had earned by proſtitution, thereby hoping, no doubt, to atone for their vices. See *Herodot. l.* i. *c.* 199. And to this the prophet Micah alludes *ch.* i. 7. So *Prov.* vii. 14. where the whore ſaith, *I have peace-offerings with me; this day have I paid my vows.* In oppoſition to which abominable practice this law is thought to have been inſtituted. See *Spencer ib. c.* 36.

Or the price of a dog into the houſe of the Lord,] It

It is hard to give any account why theſe two, the price of a *whore*, and of a *dog*, are aſſociated in the ſame law. And interpreters are much divided about the meaning of the expreſſion. Thus much ſeems clear from *Num.* xviii. 15. that the price of a dog is not here rejected becauſe the dog is an unclean creature. Some think it is becauſe the dog was worſhipped by the Egyptians; that God, to draw his people from idolatry, caſts this contempt upon that creature, in refuſing the price it ſhould be ſold for. The moſt natural ſenſe, is to take the word *dog* here in a figurative ſenſe for the *ſodomite* or whore-maſter before-mentioned. Such perſons being not improperly ſtiled *dogs* on account of their ſhameleſs incontinency. Hence the Greek name κυναιδος, in Latin *cynædus*. And indeed it ſeems to have been a known figure in moſt languages, to call men of intemperate luſts by the name of that animal which they reſembled in their manners. Accordingly men of canine, beaſtly natures, are called *dogs*, *Mat.* xv. 26. 2 *Pet.* ii. 22. *Rev.* xxii. 15. See *Le Clerc.* Thoſe who would ſee other explications of the text may conſult Spencer as above, and Bochart's *Hieroz. P.* I. *l.* ii. *c.* 56. An. ante C. 1451.

19 Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury. 20 Unto a ſtranger thou mayſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the LORD thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

EXPOSITION.

19 *Thou ſhalt not lend upon uſury to thy brother,*] i. e. Unto an Iſraelite. See on *Ex.* xxii. 25.

20 *Unto a ſtranger thou mayeſt lend upon uſury,*] As there was nothing more reaſonable than that their neighbours, as the Sidonians, Tyrians, and Egyptians, who made great gain by merchandize, ſhould not borrow money of the Iſraelites for nothing; ſo it was no leſs reaſonable, that the Iſraelites themſelves, whoſe chiefeſt profit was by huſbandry and breeding of cattle, ſhould have money lent them freely by one another without intereſt, their land not being a country of traffick, whereby money might be improved, as in other countries. St. Ambroſe, indeed, and others after him, would reſtrict this expreſſion, *unto a ſtranger*, to the ſeven nations of Canaan with whom the Hebrews were at war; and ſo he thinks it is no wonder if they may take uſury of them whom they might put to death. But this interpretation is quite incongruous to the expreſs words of the law; for *ſtrangers* being oppoſed to *brethren*, i. e. their own countrymen, it is plain that not this or that particular nation, but all who were not of the Jewiſh fraternity, or of the commonwealth of Iſrael, muſt be meant. And thus the paſſage is underſtood by Joſephus, Philo, and all the Jewiſh Rabbins themſelves. See *Grotius in Luk.* vi. 35.

That the Lord thy God may bleſs thee, &c.] This law prohibiting uſury was made chiefly for the benefit of the poor, as appears from *Ex.* xxii. 25. *Lev.* xxv. 36. and therefore it is one of thoſe duties of charity, which hath many promiſes of bleſſings both ſpiritual and temporal annexed to it, *Pſ.* xv. 5. *Ezek.* xviii. 8. To this purpoſe are the words of Philo in his treatiſe of humanity (περι φιλανθρωπιας.) The law, ſays he, forbids an Iſraelite to take uſury of his brother—for ſo neither were the poor liable to be involved in inextricable ſtraits by being obliged to give back more than they received, and the lenders received a valuable equivalent, in the poſſeſſion of thoſe honours and ſelf-applauſes which generoſity, good nature, and greatneſs of mind beſtow. Οὐδ οἱ πενητες ἐμελλον απορωτατοι γινεσθαι, πλειονα ὠν λαβοι εισφερειν αναγκαζομενοι, ουδ οἱ συμβαλλοντες αδικεισθαι, χρηστοτητα; μεγαλονοιαν, ευφημιαν, ευκλειαν (λαβοντες) ὡι κτησις εφαμιλλος. From this paſſage Mr. Harrington, in his *Oceana*, *p.* 245. infers two things: Firſt, that uſury in itſelf is not unlawful. And next, that uſury in Iſrael was no otherwiſe forbidden, than as it might come to overthrow the balance or foundation of the government; for when a lot, as to the general, amounted not perhaps to four acres, a man that ſhould have had a thouſand pounds in his purſe, would not have regarded ſuch a lot in compariſon of his money; and he that ſhould have been half ſo much in debt, would have been quite eaten up.

21 When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſin in thee. 22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. 23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

EXPOSITION.

21 *When thou ſhalt vow a vow, &c.*] See on *Num.* xxx. 2. This is only to be underſtood of vows that are lawful, otherwiſe they are of themſelves void by a prior and unalterable obligation.

22 *If thou ſhalt forbear to vow, it ſhall be no ſin,*] Having repeated the law about vows, he now tells them that ſuch vows are free and voluntary, and at every one's liberty to make, or not to make: but when once actually made, they are to be looked upon as debts due to God, and are to be performed with all religious care and punctual regard, *Eccl.* v. 2, 3.

24 When

An. ante C. 1451.

24 When thou comeſt into thy neighbours vineyard, then thou mayſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel. 25 When thou comeſt into the ſtanding-corn of thy neighbours, then thou mayſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding-corn.

EXPOSITION.

24 *When thou comeſt into thy neighbour's vineyard, then thou mayeſt eat grapes thy fill.*] This the Hebrew doctors take to be a law made in favour of poor labourers, who were hired to work in their vineyards, in the time of vintage. For if the very oxen were not to be muzzled whilſt they trod out the corn, how much leſs ought the labourer to be debarred from eating the fruits about which he laboured. And to this the apoſtle ſeems to have a reference in theſe words: *Who planteth a vineyard, and eateth not of the fruit thereof; or, who feedeth a flock, and eateth not of the milk of the flock?* 1 Cor. ix. 7. But there ſeems no reaſon for reſtraining this indulgence to huſbandry; it may juſtly be enlarged to all travellers in the highway, whether Iſraelites or others, who had occaſion to paſs by a vineyard, and needed a refreſhment; that it ſhould be always lawful for perſons in ſuch circumſtances to ſtep into the ſide of a field or vineyard, and take for their neceſſary refreſhment, provided they carried none away with them, or did any damage to the owner.

But thou ſhalt not put any in thy veſſel,] They were only to eat for their preſent neceſſity, but not to carry any away with them.

25 *When thou comeſt into the ſtanding-corn,—thou mayſt pluck the ears.*] As the diſciples of our Saviour did, when they walked through the corn, *Mat.* xii. 1.

CHAP. XXIV.

* Heb. *matter of nakedneſs.* †Heb *cutting off.*

WHEN a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eye, becauſe he hath found * ſome uncleanneſs in her: then let him write her a bill of † divorcement, and give *it* in her hand, and ſend her out of his houſe. 2 And when ſhe is departed out of his houſe, ſhe may go and be another mans *wife*. 3 And *if* the latter huſband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe; or if the latter huſband die, which took her *to be* his wife; 4 Her former huſband which ſent her away, may not take her again to be his wife, after that ſhe is defiled: for that *is* abomination before the LORD, and thou ſhalt not cauſe the land to ſin, which the LORD thy God giveth thee *for* an inheritance.

EXPOSITION.

1 *When a man hath taken a wife, &c.*] The Hebrew nation having been accuſtomed to the liberty of putting away their wives, upon motives of diſlike and averſion; and Moſes being ſenſible that their *hardneſs of heart*, (*Matt.* xix. 8.) and ſeverity of temper, would upon an abſolute reſtraint from ſuch liberty, produce greater inconveniency and diſtractions in families, he now enacted, That when any huſband laboured under an abſolute diſlike to his wife, either upon account of any bodily diſtemper, or of her diſagreeable temper, he ſhould have the privilege of parting with her. But not in a haſty, violent, and paſſionate method, but deliberately, by giving her a diſcharge from all further relation to him, ſigned with his own hand; ſo as to give her full right to marry any other perſon.

Becauſe he hath found ſome uncleanneſs in her.] Not found her guilty of adultery, for that was to be puniſhed with death; nor ſuſpected her of it, for ſuch jealouſy has a law provided for it, *Num.* v. 11, 12. The word *uncleanneſs*, therefore, being uſed in ſeveral acceptations, and with great latitude in theſe books, muſt here ſignify any thing that creates diſlike or averſion. Something either in her body or mind that created in him a rooted averſion to her. But as the huſband himſelf was ſole judge what this *uncleanneſs* or *turpitude* was, whatever diſpleaſed him about her he called by that name, which gave husbands a very great power over their wives, and was attended, no doubt, with many inconveniencies to the ſociety. There were, however, two caſes wherein a divorce was not allowed; one was when the husband was convicted to have falſely accuſed his wife of being deflowered before marriage, *ch.* xxii. 19. The other, when he was wedded to the woman whom he had lain with before marriage, *ver.* 29. of the ſame chapter. See *Le Clerc.*

Let him write her a bill of divorcement,] This was rather for the advantage of the ſex, than otherwiſe; being intended to free the wife from the vexation of a husband who had no love for her, and ſet her at liberty to take another with whom ſhe might poſſibly live happier. We have mention of divorces in ſeveral places (*Lev.* xxi. 14. xxii. 13. *Num.* xxx. 9.) before this law was given, which inclines judicious interpreters to think that it was a cuſtomary thing to put away their wives, before the law of Moſes, and that he only indulged them in an eſtabliſhed cuſtom, which he knew their untractable tempers could not bear to have quite aboliſhed, and therefore he contented himſelf with bringing it under proper regulations and reſtrictions. Notwithſtanding this permiſſion, Selden, in his book *de Uxor. Heb.* obſerves, that as for five hundred years

years the Roman ſtate flouriſhed without the uſe of divorces, ſo from the time of Moſes to the days of Iſaiah, i. e. for ſeven hundred years, no mention is made of any bill of divorce among the Jews. See *Pat.* But though the particular inſtances may not be left upon record, one who conſiders the temper of that people can hardly doubt but many of them made uſe of this indulgence granted them by their lawgiver. However, we are to remember that our Saviour hath forbid what Moſes did but permit, *Mat.* xix. 9. Chriſt having regulated the law of marriage among Chriſtians according to a more perfect model, declares all thoſe to be highly criminal, who put away their wives except in the caſe of adultery, *Mat.* v. 32. See *Grotius de Jure B. & N. B. L.* II. *c.* v. *ſ.* 9.

Let him write her a bill of divorcement,] An authentic teſtimony, that it may be publickly known ſhe is no longer his wife.

And ſend her out of his houſe,] Leſt if he kept her in his houſe, it ſhould be preſumed that they ſtill cohabited together, as husband and wife.

4 *Her former huſband—may not take her again,*] In order to reſtrain them from the abuſe of this permiſſion, the law provides that the husband, who had once put away his wife, ſhould, upon her being married to another, be incapable to enjoy her again for ever, though ſhe might grow rich, or otherwiſe deſireable; which ſerved to make them conſider well before they parted with their wives, ſince if ſhe was once married, there was no place for repentance. An. ante C. 1451.

After that ſhe is defiled,] i. e. After that ſhe has been lain with by a ſecond husband, which rendered her defiled or unclean as to her firſt husband, becauſe by the law he might not touch her. This intimates, that if ſhe had not been married to another, but kept herſelf free, her husband might have taken her again to wife, if he had a mind to be reconciled to her.

That is abomination to the Lord, and thou ſhalt not cauſe the land to ſin,] Had husbands been allowed to take their wives again after being married to another, this might have produced the abominable practice of proſtituting and exchanging wives at pleaſure, whereby the land ſhould have been filled with whoredoms, and God provoked to inflict judgments upon it.

5 When a man hath taken a new wife, he ſhall not go out to war, * neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and ſhall cheer up his wife which he hath taken.

* Heb. *not any thing ſhall paſs upon him.*

EXPOSITION.

5 *When a man hath taken a new wife,*] Moreover, for eſtabliſhing ſuch a mutual endearment, truſt and confidence, in all new-married couples, as might prevent the occaſions of frequent divorces, Moſes ordains, that every bridegroom ſhould be excuſed from all public offices, civil and military, for the firſt year, and to be at perfect liberty to live at home with his wife. Compare *ch.* xx. 5, 6, 7, 8. See *Pyle.*

Neither ſhall he be charged with any buſineſs,] No public employment was to be put upon him, which might occaſion his abſence from his wife. Some render it, as in our margin, *Nor any thing paſs upon him*; i. e. he ſhall be exempt from tribute.

He ſhall be free at home one year, and ſhall cheer up his wife,] The principal deſign of this law ſeems to have been, as was hinted before, to prevent occaſions of frequent divorce; that the new-married couple might, by a long converſation together, without any interruption, be ſo endeared to each other, and ſettle ſuch a mutual confidence, that the husband might not eaſily entertain jealouſies of his wife when he ſhould be abſent in the wars, or elſewhere. See *Pat.* Add to this, that if the new-married husbands had been called away to ſerve in the wars at that time, they would have obeyed with reluctance, and been apt to behave in a cowardly manner, or perhaps to ſteal home to their wives without leave; therefore it was better to be without ſuch ſoldiers, than with them. *Le Clerc.* See on *ch.* xx. 5.

6 No man ſhall take the nether or the upper milſtone to pledge: for he taketh *a mans* life to pledge.

EXPOSITION.

6 *No man ſhall take the nether, or upper milſtone to pledge,*] This is a law of the ſame merciful nature with that in *Ex.* xxii. 26, 27. forbidding an Iſraelite to take any thing of his neighbour in pawn or pledge, that is abſolutely requiſite to the ſubſiſtence of himſelf and family.

7 If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you.

EXPOSITION.

7 *That thief ſhall die,*] This crime of manſtealing was juſtly puniſhed with death, though ſtealing of beaſts, or other things, was not. See on *Ex.* xxi. 16.

8 Take heed, in the plague of leproſy, that thou obſerve diligently, and do according to all that the prieſts the Levites ſhall teach you: as I commanded them, *ſo* ye ſhall obſerve to do. 9 Remember what the LORD thy God

An. ante C. 1451. God did unto Miriam by the way, after that ye were come forth out of Egypt.

EXPOSITION.

8 *Do according to all that the prieſts the Levites ſhall teach you,*] They were conſtituted by the law the ſole judges, whether a man had the leproſy, or no. See on *Lev.* xiii. and xiv.

9 *Remember what the Lord thy God did unto Miriam,*] This looks like an admonition to take care, leſt they ſpoke evil of dignities, or diſobeyed the commands of the prieſt, which might bring ſuch a ſtroke upon them, as God inflicted upon Miriam. Or we may take it thus: that they ought not to think much to be ſhut out of the camp for the leproſy, ſince ſo great a perſon as Miriam was not exempted from that law, *Num.* xii. 10. See *Pat.* and *Le Clerc.*

* Heb. *lend the loan of any thing to,* &c.

10 When thou doſt * lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge. 11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge abroad unto thee. 12 And if the man *be* poor, thou ſhalt not ſleep with his pledge. 13 In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the LORD thy God.

EXPOSITION.

10 *Thou ſhalt not go into his houſe to fetch his pledge,*] This was a merciful proviſion for the poor, whoſe houſes he would have ſo priviledged, that no man might enter into them without their conſent, and there chuſe what he pleaſed for the ſecurity of his debt; and ſo keep him out of the uſe of, perhaps, the moſt neceſſary and valuable thing he had belonging to him. But he was to take what the borrower could beſt ſpare.

12 *If the man be poor, thou ſhalt not ſleep with his pledge,*] See on *Ex.* xxii. 26, 27. If the pledge was thus to be returned every night, where was the uſe of taking a pledge at all? The Hebrews anſwer, that this was a means of preventing *the debt from being releaſed in the ſabbatical year*, as it would otherwiſe have been, *Deut.* xv. 1, 2, 3. *and if the borrower died, the pawn was an evidence of the debt, and obliged his children to pay it.*

13 *It ſhall be righteouſneſs unto thee,*] God ſhall eſteem it as an act of mercy, which is often called *righteouſneſs*, *Pſ.* cxii. 9. *Prov.* x. 2.

14 Thou ſhalt not oppreſs an hired ſervant, *that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land, within thy gates. 15 At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it, for he *is* poor, and † ſetteth his heart upon it: leſt he cry againſt thee unto the LORD, and it be ſin unto thee.

† Heb. *lifteth his ſoul unto it.*

EXPOSITION.

14 *Thou ſhalt not oppreſs an hired ſervant,*] By detaining his wages from him when due, which is the meaning of *oppreſſion* here, as appears from *ver.* 15.

Whether he be of thy brethren or of thy ſtrangers,] For as to the general laws of juſtice and humanity, there was to be no difference between a native Jew and a proſelyte. See on *Lev.* xix. 34.

15 *He is poor, and ſetteth his heart upon it,*] He ſpeaks of a hireling who was ſo poor as not to provide himſelf and family with neceſſaries, without his wages; and therefore he eagerly expected them, as the ſupport of his life.

16 The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin.

EXPOSITION.

16 *The fathers ſhall not be put to death for the children, &c.*] This is a rule of common equity, and was anciently expreſſed in a vulgar ſaying, *noxa caput ſequatur.* How this rule is conſiſtent with God's threatning *to viſit the ſins of the fathers upon the children*, ſee on *Ex.* xx. 5. Perhaps it might be a law in Moſes's time, among the Egyptians, or other neighbour nations, that the relations ſhould ſuffer for the crimes of relations. Thus AmmianusMarcellinus tells us, that, by the law of the Perſians, in the caſe of ingratitude, deſertion, and ſome other crimes, *the whole kindred periſhed for the guilt of one: ob noxam unus, omnis propinquitas perit.* So we read in Q. Curtius, *L.* VI. *c.* 11. that among the Macedonians the relations of thoſe who plotted againſt the king's life, were put to death, as well as themſelves. On the contrary, king Amaziah is praiſed for not putting to death the ſons of his fathers murderers, agreeably to this law of Moſes, 2 *Kings*, xiv. 6. See *Pat.* and *Le Clerc.*

17 Thou

17 Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fa- An. ante C. 1451.
therleſs, nor take a widows raiment to pledge. 18 But thou ſhalt remember that thou waſt a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing. 19 When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands. 20 When thou beateſt thine olive-tree, * thou ſhalt not go over the boughs again: it ſhall be for the ſtranger, for the fatherleſs, and for the widow. 21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it*, § afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow. 22 And thou ſhalt remember that thou waſt a bondman in the land of Egypt: therefore I command thee to do this thing.

* Heb. *thou ſhalt not bough it after thee.*

§ Heb. *after thee.*

EXPOSITION.

17 *Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs,*] Nor, by parity of reaſon, of widows, or any ſuch perſons in general, as are in danger of having none to ſtand by them and plead their cauſe; and therefore the judges were to take the greater care to ſee juſtice done them, *Ex.* xxii. 21. xxiii. 9. As ſuch perſons are commonly in a more deſtitute, helpleſs condition than others, therefore all good lawgivers have taken ſpecial care of them, particularly of orphans; concerning whom Plato ordains, that the conſervators of the laws ſhould be αντι γονεων, *inſtead of their natural parents*, and look after them ſo well, that they ſhould not fare the worſe for wanting their fathers, *L.* VIII. *de Leg.*

Nor take a widow's raiment to pledge,] Which is to be underſtood of one that was poor, as appears from *ver.* 12.

18 *Thou ſhalt remember that thou waſt a bondman in Egypt,*] The remembrance of their own miſerable condition in Egypt, was to work compaſſion in them towards others in circumſtances of like diſtreſs. This is often urged upon them as a motive to humanity. See on *Lev.* xix. 33, 34. and *Deut.* x. 19, 20. xv. 15.

19 *When thou cutteſt down, &c.*] From a grateful ſenſe of the ſame divine deliverance, Moſes exhorts them to be mindful of thoſe proviſions made for the poor by the laws, *Lev.* xix. 9, 10. xxiii. 22. wherein they are ordered not to be over nice and exact in reaping the fruits of their fields and vineyards; but to leave ſomething to be gathered by their poor neighbours.

20 *When thou beateſt thine olive-tree,*] As they were wont to do with ſticks, to bring down the olives.

21 *Thou ſhalt not glean it,*] See on *Lev.* xix. 10.

CHAP. XXV.

IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them, then they ſhall juſtifie the righteous, and condemn the wicked. 2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, and to be beaten before his face, according to his fault, by a certain number. 3 Forty ſtripes he may give him, *and* not exceed: leſt *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

EXPOSITION.

1 *If there be a controverſy between men, &c.*] Having made proviſion for the ſecurity of private right, in ſuch remarkable caſes as might be ſufficient rules and ſtandards for the reſt; and having affixed puniſhments to the breach of the moſt capital laws, Moſes now ordered, that the ſeveral inferior courts of juſtice ſhould take due cognizance of other criminal matters, deſerving only corporal penalties; and be juſt and impartial in their proceedings upon all ſuch complaints. See *Pyle.*

2 *The judge ſhall cauſe him to lie down, and be beaten before his face,*] He lay down in open court either upon the ground, or before a low pillar, to which his hands were tied; and being ſtript to his waiſt, the executioner ſtood behind and ſcourged him on the back, with thongs made of ox's hide.

3 *Forty ſtripes—and not exceed,*] For the prevention of *exceſs* in this puniſhment, they were wont to give but thirty nine ſtripes. This appears from what St. *Paul* ſaith of himſelf, 2 *Cor.* xi. 24. *Of the Jews five times I received forty ſtripes ſave one.* Ainſworth, however, mentions another reaſon for not exceeding thirty nine ſtripes, namely, that the ſcourge they uſed in beating had three cords; ſo that every ſtroke was counted for three ſtripes, and then they could not give even forty, but either thirty nine or forty two, which was above the limited number. The law of Moſes very wiſely limited the number of ſtrokes, leſt ſevere judges had ordered delinquents to be laſhed to death, as was often done among the Romans. Than which a more cruel kind of death can hardly perhaps be deviſed. See *Le Clerc* and *Pat.*

Leſt if he ſhould exceed—thy brother ſhould ſeem vile unto thee,] Leſt the judges, by exceeding the

An. ante C. 1451. the bounds of humanity, and that compaſſion which is due to *a brother*, a partaker of human nature in common with themſelves, might be accuſtomed to think deſpicably of their poor brethren, and ſet their lives at nought. For nothing ſerves more to make the lives of the vulgar undervalued, than too ſevere puniſhments. See *Le Clerc*. The Vulgate renders it thus: *Ne fœde laceratus abeat*; Leſt your brother go away vilely mangled. From this the Hebrews juſtly teach, that when a perſon is beaten for a fault, he is not to be reproached for it, and branded with infamy; for that having ſatisfied the law of the ſociety, he ought to be acquitted in the eyes of all its members, and be returned to his dignity. See *Ainſw.*

• Heb. *threſheth.*

4 Thou ſhalt not muzzle the ox when he * treadeth out the *corn*.

EXPOSITION.

4 *Thou ſhalt not muzzle the ox, when he treadeth out the corn,*] It was the cuſtom in thoſe countries to uſe oxen in treading out the corn, either with their feet barely, or by drawing a cart, or other inſtrument, over it. See *Iſa.* xxviii. 27, 28. *Hoſ.* x. 11. The ſame cuſtom was in uſe among the Greeks, as appears from Homer, who borrows a ſimile from oxen treading out the grain, *Il.* xx. 495. While they were at work, ſome muzzled their mouths to hinder them from eating the corn; which Moſes here forbids. And by this ſymbolical precept, he inſtructs his people to be kind to their ſervants and labourers, but eſpecially to thoſe who miniſtered to them in holy things. As it is applied by St. *Paul*, 1 *Cor.* ix. 8, 9. 1 *Tim.* v. 18. See *Pat.* Le Clerc conſiders it as entirely ſymbolical. And indeed he ſeems to have reaſon; for it appears not ſo much an act of inhumanity, as a matter of mere conveniency, to muzzle the mouth of the labouring ox. Otherwiſe they would be ever and anon ſtooping down to eat the grain which they are employed to tread out.

5 If brethren dwell together, and one of them die and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her ‖ huſbands brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſbands brother unto her. 6 And it ſhall be, *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother *which is* dead, that his name be not put out of Iſrael. 7 And if the man like not to take ‡ his brothers wife, then let his brothers wife go up to the gate unto the elders, and ſay, My huſbands brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my huſbands brother. 8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her: 9 Then ſhall his brothers wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brothers houſe. 10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

‖ Or, *next kinſman.*

‡ Or, *next kinſmans wife.*

EXPOSITION.

5 *If brethren dwell together,*] By brethren here we are to underſtand firſt, brethren properly ſo called; then kinſmen, who ſucceed in the room of brothers, as appears from the hiſtory of Ruth, *ch.* iii. iv. To *dwell together* may be underſtood either of their dwelling together in their father's houſe, or in the ſame city. Whence it follows, that thoſe who lived far from home, were not obliged by this law, becauſe they had not acceſs to cultivate their brother's land. See *Le Clerc.*

And one of them die, and have no child, the wife of the dead ſhall not marry without unto a ſtranger,] This ſhews the end of this law was to preſerve inheritances in the family to which they belonged. See *Pat.*

Her huſband's brother ſhall go in unto her,] This obligation is underſtood, by the Hebrew doctors, to lie upon the eldeſt ſurviving brother, by the ſame father. And if the eldeſt brother, that married his brother's relict, died alſo without iſſue, then the next ſurviving brother was to marry her; and ſo forward, according to the caſe ſuppoſed in the goſpel. But this is to be underſtood only of a brother that was unmarried, as appears from *Lev.* xviii. 18. And this is thought to be implied in the words, *if brethren dwell together:* for though the younger, while he continued ſingle, may be ſuppoſed to dwell with the elder, yet, when he married, he would dwell in an houſe of his own. If there was no brother, properly ſo called, to perform this duty, the next of kin, who in ſcripture is alſo often ſtiled *brother*, in a larger ſenſe, was bound to marry her. And, indeed, I ſhould be apt to think, that by *brother* here was meant only a kinſman; becauſe the law expreſly prohibits marriages between brothers in law and ſiſters in law, *Lev.* xviii. 16. However, it appears from *Gen.* xxxviii. 7, 8. to have been cuſtomary in very early times, even among the patriarchs, for brothers to marry their brother's widows. And Huetius aſſures us, that ſome of the Indians, and Perſians, and the Tartars that inhabit Iberia and Albania, ſtill retain this cuſtom. See his *Dem. Evang. Prop.* IV. *c.* XI. N° I.

6 *Shall ſucceed in the name of his brother,*] i. e. Shall be reputed the ſon and heir of the deceaſed; but there was no neceſſity of giving him his name. See *Ruth* iv. 17. *Pat.* and *Le Clerc.*

That

That his name be not put out of Iſrael,] i. e. That his family be not extinct. See on *Num.* xxvii. 4.

7 *And if a man like not to take his brother's wife,*] Here is a great and a very reaſonable mitigation of this law, that a man might refuſe to marry his brother's wife, if he did not like her. Which ſeems not to have been permitted before, as appears from the ſtory of Onan, referred to above.

Let his brothers wife go up to the gate,] Where the court of judgment ſat. See on *ch.* xvi. 18.

8 *Then the elders ſhall call him,*] Having conſidered the woman's complaint, which was not heard 'till three months after her husband's death, which time was allowed to ſee whether ſhe was with child; then the man was ſummoned, in order to examine the truth of what the woman alledged.

13 *Then ſhall his brother's wife come—and looſe his ſhoe,*] As a mark of infamy, for his want of natural affection, importing, that he deſerved to be degraded into the condition of ſlaves, who were wont to go barefoot. Accordingly it appears to have been uſed as a ſign of infamy and depreſſion, *Iſ.* xx. 2, 4. See *Pat.* An. ante C. 1451.

And ſpit in his face,] Or, as the Hebrew doctors expound it, *ſhall ſpit before his face.* or, in his ſight, as the word ſignifies, *Deut.* iv. 37. From this law they exempt the king; and they might have added, the high-prieſt, as appears from *Lev.* xxi. 13, 14.

That will not build his brother's houſe,] i. e. That will not raiſe up a ſon and heir to him, to preſerve his *houſe* or family from being extinct.

10 *His name ſhall be called—the houſe of him that hath his ſhoe looſed,*] His family ſhall be branded with this name, as a diſgrace, for his not doing the duty of a brother.

11 When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him, and putteth forth her hand and taketh him by the ſecrets: 12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her.*

EXPOSITION.

11 *And the wife—putteth forth her hand, and taketh him by the ſecrets,*] As a ſure means to make him let go his hold of her husband, in order to preſerve himſelf. See *Pat.* The expreſſion, *putteth forth her hand*, denoteth a purpoſed act; for if ſhe had done this unawares, the penalty following was not inflicted upon her. So Maimonides explains it. See *Ainſw.*

12 *Thou ſhalt cut off her hand,*] As a puniſhment for her impudence, and for the hurt which the man might have received hereby.

Thine eye ſhall not pity her,] Notwithſtanding this poſitive command, the Jews were wont to accept of a fine by way of commutation, ſuitable to their interpretation of that law, *Ex.* xxi. 24. *eye for eye,* &c.

13 Thou ſhalt not have in thy bag * divers weights, a great and a ſmall. 14 Thou ſhalt not have in thine houſe † divers meaſures, a great and a ſmall. 15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthned in the land which the LORD thy God giveth thee. 16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

* Heb. *a ſtone and a ſtone.*
† Heb. *an ephah and an ephah.*

EXPOSITION.

13 *Thou ſhalt not have in thy bag divers weights, &c.*] Heb. *A ſtone and a ſtone*; for their weights then were made of ſtone. So *a heart and heart*, meaneth a double and deceitful heart, 1 *Chro.* xii. 33. This law teaches them to be ſo far from practiſing deceit, that they were not to have the inſtruments thereof.

A great and a ſmall,] To buy with the great, and ſell with the ſmall, which was then, and now is ſaid to be a method of cheating but too common.

14 *Thou ſhalt not have in thine houſe divers meaſures,*] Heb. *An ephah, and an ephah*; for that was their moſt common meaſure, by which all the reſt were regulated. See on *Lev.* xix. 35, 36.

That thy days may be lengthened,] See on *ch.* xvi. 20.

17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: 18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary: and he feared not God. 19 Therefore it ſhall be, when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it.*

An. ante C. 1451.

EXPOSITION.

17 *Remember what Amalek did unto thee,*] See *Ex.* xvii. 8. to the end.

18 *How he met thee by the way,*] They fell upon the Iſraelites when they were in their journey, and had travelled a great way, in a wilderneſs, where they ſtood in need of refreſhment, and were greatly fatigued.

And ſmote the hindmoſt of thee, &c.] They did not offer them a pitched battle, but ungeneroufly fell upon their rear, and cut off ſuch as lagged behind through feebleneſs and wearineſs.

And he feared not God,] Though they feared Iſrael, whom they durſt not look in the face, but cut them off behind, yet they *feared not God*, but acted a baſe and inhuman part, in contempt of the divine authority, and of all the miraculous evidences of Divine Providence in behalf of the choſen nation.

19 *Therefore—thou ſhalt blot out the remembrance of Amalek from under heaven,*] See on *Ex.* xvii. 14. This order was accordingly fulfilled, 1 *Sam.* xv. 1 *Chro.* iv. 42, 43. and compleated by the death of Haman the Amalekite, *Eſth.* iii. 1. vii. 10.

CHAP. XXVI.

AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein: 2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt put *it* in a baſket, and ſhall go unto the place which the LORD thy God ſhall chooſe, to place his name there. 3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the country which the LORD ſware unto our fathers for to give us. 4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the LORD thy God. 5 And thou ſhalt ſpeak and ſay before the LORD thy God, A Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation, great, mighty, and populous: 6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage. 7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion. 8 And the LORD brought us forth out of Egypt with a mighty hand, and with an out-ſtretched arm, and with great terribleneſs, and with ſigns, and with wonders. 9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and hony. 10 And now behold, I have brought the firſt-fruits of the land, which thou, O LORD, haſt given me: and thou ſhalt ſet it before the LORD thy God, and worſhip before the LORD thy God. 11 And thou ſhalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

EXPOSITION.

1 *And it ſhall be when thou art come in unto the land, &c.*] Every Iſraelite being obliged by law (*ch.* xiv. 22, &c. *Num.* xviii. 12, 13. *Ex.* xxiii. 16) to offer the firſt-fruits of his field and vineyard, at the tabernacle, at the proper ſeaſons of the year; Moſes now preſcribes to them the forms of ſolemn profeſſion and prayer, with which each offerer ſhould preſent them. Firſt, that at his preſenting them to the prieſts in waiting, he is to declare he brings them in humble and grateful acknowledgment of the divine providence and goodneſs, that has ſettled him and his family in this fruitful country, purſuant to the gracious promiſes made to his foreſathers. See *Pyle.*

2 *And ſhalt put it in a baſket,*] The baſkets of the rich uſed upon this occaſion were ſometimes of gold or ſilver, that is, laid over with gold or ſilver. Theſe the prieſt reſtored to the owner. But if it was a wicker-baſket, or the like, the prieſt had it together with the firſt-fruits. See *Pat.* (A)

3 *Thou*

NOTES.

(A) Biſhop Patrick thinks it probable that the heathens derived from hence the cuſtom of carrying their firſt-fruits, as a tithe every year, unto the iſland of Delos, where Apollo was ſuppoſed to have his ſpecial reſidence. And this not only from the neighbouring iſlands, and countries, but from all parts of the world; as the Jews, we find, ſent every where, from all the countries where they dwelt; a ſum of money every year, inſtead of firſt-fruits and tithes, unto Jeruſalem; which priviledge the Romans allowed them, after they had conquered them, as we learn from Joſephus, *de Bel. Jud.* That heathen cuſtom now mentioned is particularly deſcribed by Callimachus, in his hymn upon Delos, *ver.* 278, &c.

Ann

3 *Thou ſhalt go unto the prieſt—and ſay—I profeſs this day unto the Lord, &c.*] The following confeſſion was to ſtir them up to humility, gratitude, and truſt in God: It being a conſiderable part of the worſhip of God, as Maimonides obſerves, for a man to be mindful of his afflictions, when God has given him reſt from them.

I am come unto the country which the Lord ſware] Hence it appears that the firſt fruit was offered as an acknowledgment that their land was given them by God.

4 *The prieſt ſhall take the baſket out of thine hand,*] Hence it ſhould ſeem that the quantity ſuppoſed in the law was not large, a baſket which a man could hold in his hand was not like to hold much. But the Talmudiſts went beyond the original law, when they afterwards ſettled the quantity of the firſt-fruits to one in ſixty. See on *Ex.* xxiii. 19.

5 *And thou ſhalt ſpeak, and ſay,*] The ſum of this acknowledgment amounts to this, that their poſſeſſion of that land was entirely owing to the bounty of God, and was not left them by their anceſtors: for Jacob or Iſrael, their primogenitor, was forced to fly into Syria, in a poor condition, and upon his return was forced with his ſons into Egypt, where his poſterity was ſorely afflicted. But by the mercy of God they encreaſed there, and were by him miraculouſly brought thence into this good land.

A Syrian,] Jacob himſelf was born in Canaan, but he was a Syrian by deſcent, Abraham being a native of Syria, and he himſelf having lived twenty years with Laban the Syrian, *Gen.* xxix. 30. xxx. 25. on which account he is called a *Syrian*, or an inhabitant of *Meſopotamia*, which in ſcripture is comprehended under the name of Syria or Aram. Le Clerc obſerves that *Syrian* was a name of reproach, for the Syrians were thought more cunning and fraudful than others. The Vulgate and ſome others render it, *A Syrian perſecuted my father*, referring to Laban the Syrian's ill treatment of Jacob. An. ante C 1451.

Ready to periſh,] This refers to the ſtate of Jacob, a little before he went down into Egypt, when he and his family were in danger of periſhing by famine, had he not been ſuſtained by his ſon.

And he went down into Egypt,] He was forced by a famine to go down into Egypt for ſuſtenance.

And ſojourned there with a few,] They were but ſeventy perſons, and lived there as ſtrangers, *Ex.* i. 5.

And became there a nation great, &c.] See *Ex.* i. 7.

6 *And the Egyptians evil entreated us,*] See *Ex.* i. 9, 10, &c.

7 *And when we cried unto the Lord,*] Having acknowledged their diſtreſſed condition, they now proceed to an acknowledgment of God's goodneſs, which relieved them when they were utterly helpleſs, *Ex.* ii. 23, 24, 25. iii. 7, 8.

8 *And the Lord brought us forth out of Egypt,*] See *Deut.* iv. 34. vii. 19.

10 *Thou ſhalt ſet it before the Lord,*] *Before the Lord*, i. e. before the ſanctuary, where God was more eſpecially preſent. This ſhews that the perſon, who made the former profeſſion, held the baſket in his hand while he made his addreſs to God.

And worſhip before the Lord.] By bowing their bodies towards the holy place, ſo the Hebrew word imports. And as this was a ſign of inward worſhip, ſo no doubt it was accompanied, in all good men, with humble thanks to God for his benefits, and prayer for the continuance of them.

11 *And thou ſhalt rejoice in every good thing, &c.*] They were to make a feaſt, at the time of offering theſe firſt-fruits, and there to entertain the Levites, and ſtrangers, as well as their own family.

12 When thou haſt made an end of tithing all the tithes of thine increaſe, the third year, *which is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled: 13 Then thou ſhalt ſay before the LORD thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*. 14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkned to the voice of the LORD my God, *and* have done according to all that thou haſt commanded me. 15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and hony.

EXPOSITION.

12 *When thou haſt made an end of tithing all the tithes, &c.*] Beſides the firſt tithe to the Levites, there was alſo a ſecond tithe, which every third year, inſtead of being carried to the place

NOTES.

Αλλα τοι αμφιετιες δικατηφοροι αιεν απαρχαι
Πεμπονται. πασαι δε χορης αναγουσι πολεις,
Αι τε προς ηοιην, αι θ' ισπερον, αι τ' ανα μεσσην
Κληρους ιησαντο, και οι καθυπερθε βορειης
Οικια θεος εχουσι.

i. e. *To thee the yearly tithes of firſt-fruits are ſent: and all cities accompany them with muſick and dancing, from the eaſt, and from the weſt, from the ſouth, and from the north.* Where we ſee theſe firſt-fruits were ſent with ſuch feſtive joy as the Jews were wont to expreſs upon the like occaſion. There are other foot-ſteps of this among the heathen; the *Myſtica Vannus Jacchi* in Virgil, being nothing elſe, according to Servius, but a wicker basket, in which their firſt-fruits were carried.

of

An. ante C. 1451.

of the ſanctuary, there to be eaten with joy before the Lord, was to be ſpent at home in entertaining their poor neighbours, and the Levites who lived in or near the place of the owner. See on *ch.* xiv. 29. This laſt is the tithe here ſpoken of.

13 *Then thou ſhalt ſay,*] As they were to make the foregoing profeſſion every year, when they brought their firſt-fruits; ſo they were bound to make the following declaration every third year, at paying this tithe.

Before the Lord thy God,] As the tithe of the third year was to be ſpent at home, *ch.* xiv. 29. theſe words, *before the Lord*, muſt ſignify either that every man was to make this ſolemn profeſſion at home, as in the preſence of God; or rather, that, the next time he went up to worſhip, he ſhould make this declaration before the moſt holy place at the ſanctuary. For the words, *before the Lord*, are generally ſo uſed in theſe books. And unleſs they had been obliged to this, their covetous diſpoſition might have inclined them to defraud the poor.

I have brought away the hallowed things out of mine houſe,] I have ſeparated them from the reſt of my poſſeſſions, and beſtowed them in charitable uſes.

I have not tranſgreſſed thy commandments,] This is to be underſtood of thoſe ritual precepts which related to the paying of tithes.

14 *I have not eaten thereof in my mourning,*] This is thought, by the famous Spencer, to have reſpect to ſome idolatrous cuſtom then in uſe; ſuch as that of the Egyptians, who when they offered the firſt-fruits of the earth, were wont to invoke Iſis with doleful lamentations. In oppoſition to this cuſtom, Moſes here teaches the Iſraelites to diſclaim ſuch ſenſeleſs ſuperſtition. See *Spencer de Leg. Heb. l.* ii. *c.* 37. of the new edition. We have alſo had occaſion to obſerve before, that the Iſraelites were not allowed to eat of things conſecrated to God, when they were in a ſtate of mourning. See *Hoſ.* ix. 4. Nothing being more unſuitable to the worſhip of God, which is a cheerful ſervice, than melancholy and dejection of mind. See *ch.* xiv. 23, 26. where it is expreſsly provided, that in certain caſes they might turn their tithes to money, and beſtow that money for whatſoever their ſoul luſted after, for oxen, for ſheep, for wine, for ſtrong drink—and eat before the Lord—and rejoice, they and their houſholds.

Neither have I taken away ought thereof for any unclean uſe,] As ſome of the old idolaters were wont to do, who ſeparated part of the firſt-fruits for magical, and ſometimes impure uſes; making Ceres and Bacchus miniſter to Venus. Or, as it may ſignify, *I have not taken away ought thereof to any unclean place*; ſuch as an idol's temple, where the Gentiles were wont to eat their conſecrated things. See *Spencer ibid. ſec.* 2. But in general, that may be called *an unclean uſe*, which God had forbidden, as he had all other uſes beſides what he required. So had they ate their tythes at home, it would have been a profanation of them. See on *ch.* xii. 18. xiv. 23.

Nor given ought thereof for the dead,] Rather, *To the dead.* Which the ſame author (*ibid. ſec.* 3.) takes to be a profeſſion that they had not offered any of the fruits of the earth to idols, as if their increaſe had been owing to them. See *Pſ.* cvi. 28. For thoſe idols were nothing but dead men deified; and to ſuch dead idols the Gentiles were wont to conſecrate their firſt-fruits. The Egyptians in particular were wont to conſecrate them to Oſiris, who Spencer thinks, may be here meant by *the dead*, for the word is in the ſingular number. It appears from this and other paſſages in theſe books, how careful their legiſlator was to guard the Jews againſt being infected with the then prevailing idolatry of worſhipping the dead; and had they not been reſtrained by this and other laws, it is hardly to be doubted but they would have deified ſome of their dead heroes, as well as the pagans did theirs.

15 *Look down from thy holy habitation, from heaven,*] Though God was pleaſed to dwell among them by a glorious ſymbol of his preſence, yet Moſes well knew, and hereby teaches the Iſraelites to acknowledge, that he dwelt in a more tranſcendent glory in the heavens, which all nations have believed to be the throne, and peculiar *habitation* of the omnipreſent God.

And bleſs thy people.] Having performed their duty, they had the greater confidence to beg the continuance of God's mercies to them and to their country.

A land that floweth with milk and honey,] See on *Ex.* iii. 8.

16 This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul. 17 Thou haſt avouched the LORD this day to be thy God, and to walk in his ways, and to keep his ſtatutes and his commandments and his judgments, and to hearken unto his voice. 18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldſt keep all his commandments: 19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayſt be an holy people unto the LORD thy God, as he hath ſpoken.

EXPOSITION.

16 *This day the Lord hath commanded thee,*] It hath been obſerved before, that *day* does not always denote a determinate and preciſe time, but time more at large, and ſo it is to be underſtood here and in the two following verſes.

17 *Thou haſt avouched*] i. e. Solemnly profeſſed or proteſted.

To be thy God,] i. e. To be thy king and governor; for the word *Elohim*, *God*, properly denotes dominion and authority. See on *Ex.* xxiv. 3, 4. xxxiv. 27.

18 *And the Lord hath avouched thee, &c.*] God was pleaſed to aſſure the Iſraelites that they ſhould be his people, in a ſpecial manner, provided they made good their promiſe of keeping his

his commandments; for the covenant was mutual. Compare *Ex.* xix. 5, 6. with xxiv. 3, 7.

19 *And to make thee high above all nations,*] For the greateſt glory and exaltation of any nation, is to be peculiarly grateful and obedient to God; it is both a very high and noble privilege, and full of ſuch bleſſings as will render a nation great and happy above all others. An. ante C. 1451.

CHAP. XXVII.

AND Moſes with the elders of Iſrael commanded the people, ſaying, Keep all the commandments which I command you this day. 2 And it ſhall be on the day when you ſhall paſs over Jordan unto the land which the LORD thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter. 3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promiſed thee. 4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter. 5 And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them. 6 Thou ſhalt build the altar of the LORD thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God. 7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the LORD thy God. 8 And thou ſhalt write upon the ſtones all the words of this law, very plainly.

EXPOSITION.

1 *And Moſes with the elders of Iſrael commanded the people, ſaying, &c.*] Moſes having thus, in diſcourſes at ſeveral times, repeated the main of his laws, and made ſeveral neceſſary additions to them, called the council together, and ſummoned the body of the people to attend them at the tabernacle; where, after an earneſt exhortation to their obſervance of what he had already ſaid, and was now about to preſcribe to them, he acquaints them that it was their duty, the firſt opportunity they had after their arrival in the land of promiſe, to renew their covenant with God in a ſolemn manner. In order whereunto they were to write or engrave the chief heads of their law, eſpecially of the moral law, upon large ſquare ſtones, ſmoothly plaiſtered over for that purpoſe, to be audibly read over to the whole aſſembly, with the circumſtances hereafter appointed. See *Pyle.*

This day] Signifies not the ſpace of one day, but refers to the whole time which they abode in the plains of Moab. See on *ch.* xxvi. 16.

2 *On the day when you ſhall paſs over Jordan, &c.*] Here it is evident the word *day* doth not ſignify preciſely the ſame day they paſſed over, but ſome indefinite time after, namely, as ſoon as they were come to mount *Ebal*, *ver.* 4. after the taking of Jericho and Ai, as appears from *Joſ.* viii. 30. See *Pat.*

Thou ſhalt ſet thee up great ſtones,] It is not ſaid how many, neither can we determine their number, unleſs we knew how much of the law was to be written, whether the whole book of *Deuteronomy*, or only the ten commandments. Our margin refers us to *Joſ.* iv. 1. but that has no relation to this place, for thoſe twelve ſtones were to be taken out of Jordan, and left there, where they lodged that night, which was at Gilgal; (ſee there *ver.* 3, 8, 20.) whereas the ſtones here mentioned were to be ſet up in mount Ebal, *ver.* 4. See *Pat.*

3 *Thou ſhalt write upon them all the words of this law,*] Some think he means the whole book of *Deuteronomy*; others think only the ten commandments are intended. But Joſephus's opinion (*Ant. l.* iv. *c.* 8.) is more probable, that he means the curſings that here follow, the laſt whereof ſeems to reſpect the whole law of Moſes. See *Pat. Le Clerc.*

4 *In mount Ebal,*] A mountain in the tribe of Ephraim, near Samaria; and in the valley between Ebal and Gerizzim lyeth Shechem, the ſame which in our Saviour's time was, by way of reproach, called *Sichar* the drunken city. See *Prideaux's Connect. vol.* i. *p.* 423, 424. The Samaritan verſion reads, in mount *Gerizzim*, which is a manifeſt corruption, to juſtify their building a temple there, which they pretend to have been commanded by God in theſe words.

5 *And there ſhalt thou build an altar,*] This ſolemnity of renewing the covenant is to be introduced by rearing up an altar, in exact mode, and in the plain unartificial way as is by law preſcribed, *Ex.* xx. 25. and by offering up the ſeveral kinds of ſacrifices whereby were expreſſed their acknowledgment of God's ſovereign dominion over them, and their being in communion and covenant with him. Le Clerc and others think this altar was to be compoſed of the ſtones before-mentioned, with the fore-named inſcription written upon them. But the text ſeems to intimate, that the ſtones were to be ſet up by way of pillars, before the altar was built, the intention of the altar being, that they might offer ſacrifice upon it, and thereby promiſe to obſerve the words which were there written.

Thou ſhalt not lift up any iron tool upon them,] See on *Ex.* xx. 25.

6 *Thou ſhalt build the altar of the Lord thy God of whole ſtones,*] Not hewn, nor poliſhed, whereby all manner of imagery was avoided.

And thou ſhalt offer burnt-offerings thereon,] In order to ratify their covenant with God, as they did at Horeb, *Ex.* xxiv. 5.

7 *And thou ſhalt offer peace-offerings,*] See on *Lev.* vii. 11, &c.

An. ante C. 1451.

And ſhalt eat there.] This was permitted to the offerer to do out of his peace-offerings, *Lev.* vii. 15. and it was a token that he was in covenant with God, when he did partake of the altar, 1 *Cor.* x. 18, 20, 21.

8 *Very plainly*] Special care is to be taken that the writing upon the fore-mentioned ſtones be clear and eaſily legible.

9 And Moſes, and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the LORD thy God. 10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments and his ſtatutes which I command thee this day.

EXPOSITION.

9 *And Moſes, and the prieſts, &c.*] Amidſt theſe directions, Moſes orders the prieſts and Levites to aſſiſt him in preſſing the people to a due attention to the meaning and deſign of this ſolemnity; to conſider it as a repetition of the ſame religious engagement they had already laid themſelves under at Horeb, and what great obligation it would lay them under of a conſcientious and dutiful obedience.

This day thou art become the people of the Lord, &c.] Here *this day* reſpects the *day* upon which ſuch an altar, for the renovation of the covenant, was to be erected.

11 And Moſes charged the people the ſame day, ſaying, 12 Theſe ſhall ſtand upon mount Gerizzim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin. 13 And theſe ſhall ſtand upon mount Ebal, * to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

* Heb. *for a curſing.*

EXPOSITION.

12 *To bleſs the people.*] By ſaying *amen*, when they heard the bleſſings pronounced by the prieſts, (ſee *ver.* 14.) who, it is thought, ſtood round about the ark in the valley between the two mountains, and in pronouncing the benedictions, turned towards mount Gerizzim, and in pronouncing the curſes, towards mount Ebal.

13 *And theſe ſhall ſtand upon mount Ebal,*] A mountain oppoſite to mount Gerizzim, and not ſo far diſtant from it but what was ſaid upon the one might be heard by thoſe who were upon the other.

Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali,] Four of theſe were children of the handmaids; and Reuben had loſt his dignity by going up to his father's bed; and Zebulun was the youngeſt of Leah's ſons; which ſeems to be the reaſon why they are choſen for the leſs honourable employment.

14 And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice, 15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place:* and all the people ſhall anſwer and ſay, Amen.

EXPOSITION.

14 *And the Levites*] That is, the prieſts, who are often called *the prieſts the Levites.* See *Joſ.* viii. 33.

15 *Curſed be the man,*] The people upon the mountains being to bleſs as well as to curſe, the Miſchna explains it thus: That firſt the prieſts, turning their faces towards mount Gerizzim, proclaimed aloud, *Bleſſed be the man that maketh not any graven image, &c.* unto which the people that ſtood there anſwered, *amen*; and then turning towards mount Ebal, they ſaid, Curſed be the man that maketh, &c. to which they that ſtood there made the ſame anſwer; and ſo it is to be underſtood of the reſt. See *Pat.* We may obſerve, that *be* is not in the original; ſo it might be rendered, *Curſed is the man*, i. e. he is obnoxious to a malediction and direful puniſhment from God.

That maketh any graven image,] The firſt curſe is pronounced upon him who degenerates into, and perſiſt sin a courſe of any idolatrous worſhip, the worſhip of falſe gods, idols, images, pictures, &c. of any kind, as repreſentations of the Divine Majeſty.

And putteth it in a ſecret place,] Though he was not a public worſhipper of images, yet if he did it privately, he was ſubject to this malediction. If he did it openly, he was to be put to death.

Amen.] i. e. *So be it.* Here the people, by pronouncing their *amen* at the end of every verſe, publickly profeſſed their acquieſcence in, and acknowledgment of the juſtice of the divine threatnings. And not only ſo, but every one of them imprecated the curſe upon himſelf, if he was guilty of the foreſaid crime or crimes. The reaſon why the curſe is denounced againſt the crimes here mentioned, while others, no leſs atrocious, are omitted, may be, that theſe were the crimes moſt frequent among the Canaanites and their neighbours. See *Le Clerc.*

16 Curſed

16 Curſed *be* he that ſetteth light by his father or his mother: and all the people ſhall ſay, Amen. 17 Curſed *be* he that removeth his neighbours land-mark: and all the people ſhall ſay, Amen. 18 Curſed *be* he that maketh the blind to wander out of the way: and all the people ſhall ſay, Amen. 19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow: and all the people ſhall ſay, Amen. 20 Curſed *be* he that lieth with his fathers wife; becauſe he uncovereth his fathers ſkirt: and all the people ſhall ſay, Amen. 21 Curſed *be* he that lieth with any manner of beaſt: and all the people ſhall ſay, Amen. 22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhall ſay, Amen. 23 Curſed *be* he that lieth with his mother in law: and all the people ſhall ſay, Amen. 24 Curſed *be* he that ſmiteth his neighbour ſecretly: And all the people ſhall ſay, Amen. 25 Curſed be he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen. 26 Curſed *be* he that confirmeth not *all* the words of this law to do them: and all the people ſhall ſay, Amen.

Ab. ante C. 1451.

EXPOSITION.

16 *Curſed be he that ſetteth light by his father, &c.*] As the precept of honouring parents ſtands next to that concerning the honour due to God, *Ex.* xx. 12. So the curſe pronounced againſt thoſe who diſhonoured them, is placed next to the curſe againſt worſhippers of images. The crime here mentioned might be privately committed, and ſo not under the cognizance of human laws.

17 *Curſed be he that removeth his neighbour's landmark,*] Curſed is he that maketh unjuſt encroachments upon the rights of his neighbour, by removing his landmark, or any way defrauding him of the plain and juſt title to his eſtate or poſſeſſion. Againſt which there is an expreſs precept, *ch.* xix. 14.

18 *Curſed be he that maketh the blind to wander,*] Curſed is he that wilfully and maliciouſly gives wrong directions to the blind, the ſimple and the ignorant; miſleading them into error, ſin, or danger. See on *Lev.* xix. 14.

19 *Curſed be he that perverteth the judgment of the ſtranger, &c.*] Curſed are thoſe judges and magiſtrates that are partial, negligent or unjuſt, in determining the cauſes of the poor, the mean, and helpleſs. See on *ch.* xxiv. 17.

20 *Curſed be he that lieth with his father's wife, &c.*] Curſed is he that commits inceſtuous marriage, as with his mother, &c. See *Lev.* xviii. 30.

21 *Curſed be he that lieth with any manner of beaſt,*] Curſed is he that committeth the abominable and unnatural crime of lying with a beaſt. See on *Ex.* xxii. 19. *Lev.* xviii. 23.

22 *Curſed be he that lieth with his ſiſter,*] *Lev.* xviii. 9. This inceſt was allowed among the Egyptians.

23 *Curſed be he that lieth with his mother-in-law,*] *Lev.* xviii. 8. xx. 14. Under theſe ſeem to be comprehended all uncleanneſſes of the ſame kind, forbidden by the law.

24 *Curſed be he that ſmiteth his neighbour ſecretly,*] The word *ſmite* is often uſed for killing, *Lev.* xxiv. 17. Of which, if a man was guilty, tho' he committed the murder ever ſo ſecretly, that he could not be put to death by the judges, yet he might be terrified into a conviction of his heinous guilt, by hearing this heavy ſentence of God pronounced againſt ſecret murder. It may ſignify alſo one who, by cauſeleſs calumnies and defamations, deſtroys the reputation and honour of his neighbour, or, by any ſecret contrivances, procures his miſchief.

25 *Curſed be he that taketh reward to ſlay an innocent perſon,*] This ſeems to have reſpect to judges, who, for a vile bribe, condemned thoſe to death, who were not guilty. Or to witneſſes that are corrupted by money, to give falſe evidence againſt an innocent perſon, eſpecially in caſes of life and death. See on *Ex.* xxiii. 7, 8. and *Deut.* x. 17. xvi. 19.

26 *Curſed be he that confirmeth not all the words of this law,*] *Confirmeth*; i. e. performeth; as the ſame word is tranſlated, 1 *Sam.* xv. 11. the performing of what God commands, being a kind of eſtabliſhment of the law, as diſobedience is a ſubverſion, and as far as lies in the offender's power, an aboliſhing it. Therefore the apoſtle exactly tranſlateth theſe words, *Gal.* iii. 10. *Curſed is every one that continueth not in all things, &c.*

CHAP. XXVIII.

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day; that the LORD thy God will ſet thee on high above all nations of the earth. 2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God. 3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field. 4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks

An. ante C. 1451.

of thy ſheep. 5 Bleſſed *ſhall be* thy baſket and thy * ſtore. 6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out. 7 The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways. 8 The LORD ſhall command the bleſſing upon thee in thy † ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the LORD thy God giveth thee. 9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways. 10 And all people of the earth ſhall ſee that thou art called by the name of the LORD, and they ſhall be afraid of thee. 11 And the LORD ſhall make thee plenteous ‡ in goods, in the fruit of thy § body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee. 12 The LORD ſhall open unto thee his good treaſure, the heaven to give thee rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow. 13 And the LORD ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to obſerve and to do *them*: 14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

* Or, *dough*, or, *kneading-troughs.*

† Or, *barns.*

‡ Or, *for good.*

§ Heb. *belly.*

EXPOSITION.

1 *And it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God, &c.*] The foregoing bleſſings and curſes being appointed to be pronounced in ſo ſolemn a manner, Moſes took occaſion to enlarge upon the particulars of each of them, to ſhew them what they and their poſterity were to expect at the hands of God, in proportion to their behaviour, and according to the tenour of the covenant they were under.

The Lord—will ſet thee on high above all nations of the earth,] They were already endued with ſingular privileges above other nations, which, by their obedience would be confirmed, continued, and augmented, in greater plenty of all things.

2 *All theſe bleſſings ſhall—overtake thee,*] Without thy purſuit of them, they ſhall be thy portion by the good providence of God, *Matt.* vi. 33.

3 *Bleſſed—in the city—and—in the field,*] This promiſes them a general proſperity upon every way of life, whether following the employments of citizens in the city, or being employed in country affairs in the country.

4 *Bleſſed ſhall be the fruit of thy body, &c.*] Proſperity upon families in the number and welfare of their children, and in all encreaſe in the products of their eſtates.

And the flocks of thy ſheep,] As the Iſraelites were generally husbandmen or ſhepherds, their wealth conſiſted chiefly in herds and flocks.

5 *Bleſſed ſhall be thy baſket,*] i. e. You ſhall have your baſkets full of fruits. See on *ch.* xxvi. 2.

And thy ſtore,] It is the ſame word which we render *kneading troughs*, *Ex.* xii. 34. and ſignifies, that they ſhould be bleſſed with *fulneſs of bread.*

6 *When thou comeſt in, and—when thou goeſt out,*] This phraſe ſeems to import, in general, good ſucceſs in all their affairs, which is expreſſed by *coming in* and *going out*, *ch.* xxxi. 2. 2 *Sam.* iii. 25. But, particularly, it ſeems to have a reſpect to their being bleſt with ſucceſs in going out to war.

7 *The Lord ſhall cauſe thine enemies—to be ſmitten before thy face,*] Upon any invaſion from foreign enemies, be their numbers and valour never ſo great, God will himſelf undertake your cauſe, and ſo order it, that you ſhall ever come off at laſt with entire victory and ſucceſs. For *fleeing ſeven ways* imports, a total overthrow, which made every man ſhift for himſelf, and run ſtraggling hither and thither without any order or leader, as ſoldiers do when they are entirely routed.

8 *In thy ſtore-houſes,*] In all thy granaries and ſtores of corn.

9 *The Lord ſhall eſtabliſh thee an holy people unto himſelf,*] Confirm thee in that noble relation wherein you ſtand to him, of being his choſen and peculiar people, *ch.* vii. 6. xiv. 2.

10 *Shall ſee that thou art called by the name of the Lord,*] Be convinced that you are, after a peculiar manner, the Lord's people. For *to be called by God's name* and *to be his*, are all one, *Jer.* xxv. 29. 1 *Chro.* xiii. 6. *Acts* xv. 17. So when Jacob ſaith, his name ſhould be called on the two ſons of Joſeph, the meaning is, they ſhould be accounted his, as Reuben and Simeon were, *Gen.* xlviii. 16.

11 *In the fruit of thy body, &c.*] See on *ver.* 4.

12 *The Lord ſhall open to thee his good treaſure, &c.*] The heaven or clouds are here called God's good treaſure. Thoſe collections or magazines of water, which are there treaſured up, to ſerve the purpoſes of watering and fructifying the earth, are called God's *good treaſure*, becauſe rain is ſo beneficial to the earth; and it ſpeaks his goodneſs and benignity, to ſhower down thoſe bleſſings in ſuch quantities as he thinks proper for the ſuſtenance of man and beaſt.

12 *In his ſeaſon,*] In autumn and ſeed-time, called the former and latter rain.

And to bleſs all the work of thine hand,] Their ploughing and ſowing, and harveſt, here called the work of their hands, that is, their husbandry.

And thou ſhalt lend unto many nations, and thou ſhalt not borrow,] See on *ch.* xv. 6. On theſe promiſes and threatnings of the law, Maimonides

des has this juſt remark: That as no man can ſerve God, as he ought, when he is ſick, or oppreſſed with famine, or vexed with wars, therefore God promiſes to remove all theſe evils, and to give them health and tranquillity, that they might be help'd and encouraged to perform their duty: for the end of the law is not to prolong men's lives upon earth, to procure them great eſtates, or healthful bodies, but to perfect their obedience, and make them worthy of the life of the world to come. See *Pat.*

13 *The Lord ſhall make thee the head, and not the tail,*] This is a proverbial ſpeech, importing, that they ſhould rule over other nations, but other nations ſhould not lord it over them. An. ante C. 1451.

14 *And thou ſhalt not go aſide,*] But forget not that all this great proſpect depends upon your religious conformity to the laws that are enjoined you; eſpecially to thoſe that are deſigned on purpoſe to keep you ſeparate from the heathen world, and preſerve you from the ſuperſtitious and abominable idolatries of their religious worſhip.

To go after other Gods,] This was the firſt and great commandment of the law, on which all the reſt depended.

15 But it ſhall come to paſs, if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee. 16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field. 17 Curſed *ſhall be* thy baſket and thy ſtore. 18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep. 19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed ſhalt thou be when thou goeſt out. 20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, † for to do; until thou be deſtroyed, and until thou periſh quickly; because of the wickedneſs of thy doings, whereby thou haſt forſaken me.

† Heb. *which thou wouldſt do.*

EXPOSITION.

15 *But—if thou wilt not hearken, &c.*] On the other hand, whenever you, or your poſterity after you, ſhall, at any time, degenerate into general and epidemical vice, and contempt of true religion, particularly into the ſin of idolatry, all the former bleſſings ſhall be reverſed, and you ſhall feel the woful effects of your folly, wickedneſs, and ingratitude.

16, 17, 18, 19 *Curſed ſhalt thou be in the city, &c.*] A general diſappointment, miſery, and calamity, that will reach to all ranks of people, and affect all affairs, public and private. Scarcity, want, and untimely death ſhall be the affliction of families; and a defeat of all public enterprizes and counſels, ſhall make the whole nation miſerable.

20 *The Lord ſhall ſend upon thee curſing, vexation, and rebuke,*] The firſt of theſe words ſeems to import, in general, that God would blaſt them in all their deſigns; the ſecond relates to diſquiet and perplexity of mind; the third to ſuch chaſtiſements as ſhould give them a ſevere cheek or *rebuke* for their follies.

Until thou be deſtroyed,] He threatens that theſe curſes of God ſhould purſue them, 'till they had compleated their ruin.

21 The LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land, whither thou goeſt to poſſeſs it. 22 The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the § ſword, and with blaſting, and with mildew: and they ſhall purſue thee until thou periſh. 23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron. 24 The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed. 25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be ‖ removed into all the kingdoms of the earth. 26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away. 27 The LORD will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed. 28 The LORD ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart. 29 And thou ſhalt grope at noon-days, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed, and ſpoiled evermore, and no man ſhall ſave *thee.*

§ Or, *drought.*

‖ Heb. *for a removing.*

An. ante C. 1451.

EXPOSITION.

21 *The Lord ſhall make the peſtilence cleave unto thee,*] Sometimes providence will ſcourge you with peſtilence, ſometimes with fevers, and a thouſand other diſtempers, that will cut off your people in great numbers.

22 *And with an extreme burning, and with the ſword,*] Both theſe words ſeem to relate to the indiſpoſition of the air, by extreme heat and drought, for what we render the ſword, may be as well tranſlated *dryneſs*. Le Clerc thinks all the five expreſſions in this verſe denote ſome inflammatory diſeaſes, as fevers and the like.

And with blaſting, and with mildew,] Theſe, again, relate to the deſtruction of their corn, and the fruits of the earth, conſequent upon the corruption of the air. The firſt word is by the LXX tranſlated here, ανεμοφθοριαν, *blaſting winds*, and elſewhere εμπυρισμον, *blighting by fire or lightning*. What we render *mildew*, Le Clerc tranſlates *the jaundice*; becauſe it is derived from a word which ſignifies *ſaffron-coloured*. But that etymology agrees likewiſe to *mildew*, which changes the natural verdure of things into a yellowiſh hue.

23 *Thy heaven—ſhall be braſs, and the earth—iron,*] See *Lev.* xxvi. 19. Maimonides obſerves, that the ancient Zabii taught the people to worſhip the planets, becauſe the fruitfulneſs of the earth, health, and other bleſſings, depended upon their will and pleaſure. In oppoſition to which Moſes teaches the Iſraelites, that the way to enjoy fruitfulneſs, health, and other good things, was to worſhip the Lord of heaven and earth, and him alone. See *Pat.* For 'tis he alone that gives or withholds rain and fructifying ſeaſons.

24 *The Lord ſhall make the rain of thy land powder and duſt,*] That is, by reaſon of the long drought, duſt blown up into the air by the wind, ſhall fall down in ſhowers, inſtead of rain.

From heaven ſhall it come down upon thee, until thou be deſtroyed,] The heavens ſhall afford you nothing but clouds of duſt, in the room of dews and ſhowers, to cut you ſhort of any proſpect even of the common neceſſaries of life.

25 *The Lord ſhall cauſe thee to be ſmitten,*] If ſuch judgments as theſe prove ineffectual to reclaim you, God will deliver you over to that which is ſtill worſe, even to ſlavery and captivity under foreign powers.

And ſhalt be removed into all the kingdoms of the earth,] Not only diſperſed into the remoteſt parts of the world, but toſſed up and down like vagabonds from one country to another, without any fixed ſettlement: which hath been notoriouſly verified ſince their laſt diſperſion by the Romans, *diſperſi palabundi, & cœli & ſoli ſui extorres vagantur per orbem*; "Baniſhed from their country, they wander over the world in a diſperſed and ſtraggling condition;" as Tertullian ſaith of them in his time. Compare *Neh.* i. 8. *Jer.* ix. 16. *Ezek.* vi. 8. xii. 14, 15.

26 *Thy carcaſe ſhall be meat unto all fowls of the air, &c.*] Your conquerors ſhall not only tranſplant you into diſtant countries, but make ſuch terrible ſlaughter of you, that the carcaſes of vaſt nūmbers ſhall be expoſed in the ſtreets, and lie like beaſts without burial. Nothing was accounted a greater calamity among the ancients, than to have their bodies lie expoſed to be devoured by birds and beaſts. This is what Jeremiah calls, *being buried with the burial of an aſs, ch.* xxii. 19. And the Pſalmiſt bewails it as one of the ſoreſt judgments that had befallen his nation, *Pſ.* lxxix. 2, 3. How far this terrible threatning was fulfilled in the Babyloniſh captivity will appear, by conſulting thoſe pathetic deſcriptions of that calamity in the book of Lamentations, where it is often declared, that thoſe judgments inflicted upon them was a conſequence of their breach of God's covenant. See *Lam.* i. 14, 18. ii. 17, 21. iv. 6, 13, 14.

27 *With the botch of Egypt,*] Some take this for the leproſy, to which the Egyptians were ſubject; others for that *boil breaking out into Blanes*, whereof is mention, *Ex.* ix. 9. For that is called *Schechin*, as this is. Thevenot, in his deſcription of the diſeaſes of Egypt, mentions, among others, a kind of inflammation breaking out in puſhes or botches over all the ſkin, about the time of the Nile's beginning to overflow. That, or ſome ſuch diſeaſe, ſeems to be here meant.

And with the emerods,] Thoſe painful tumours in the fundament, which ſometimes turn into ulcers. The word is no where to be met with but here, and 1 *Sam.* v. 6, 9, 12.

And with the ſcab, and with the itch, whereof thou canſt not be healed.] Cutaneous diſeaſes; which, when they proceed from a general corruption of blood, are next to incurable.

28 *With madneſs, and blindneſs, and aſtoniſhment of heart,*] Theſe calamities at home and abroad, will, in time, throw you into diſtraction, ſtupidity, and infatuation; quite aſtoniſh and confound your underſtandings, and put you upon methods oppoſite to common ſenſe; whereby you ſhall run into the very jaws of general deſtruction. Compare *Jer.* xxv. 16, 18. *Zeph.* i. 17. *Lam.* iv. 14. *Jer.* iv. 9. *Ezek.* iv. 17.

29 *Thou ſhalt grope at noon-day,*] i. e. Your minds ſhall be ſo darkned, that in the plaineſt things you ſhall miſtake the means of your own preſervation.

And thou ſhalt be only oppreſſed and ſpoiled evermore,] One oppreſſion ſhall flow upon another.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not * gather the grapes thereof. 31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and † ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*. 32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look, and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand. 33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not, eat up; and thou ſhalt be

* Heb. *profane*, or, *uſe it as common meat.*

† Heb. *ſhall not return to thee.*

be only oppreſſed and cruſhed alway: 34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee. 35 The LORD ſhall ſmite thee in the knees and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head. 36 The LORD ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou, nor thy fathers have known, and there ſhalt thou ſerve other gods, wood and ſtone. 37 And thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all nations whither the LORD ſhall lead thee.

An. ante C. 1451.

EXPOSITION.

30, 31, 32, &c. *Thou ſhalt betroth a wife, and another man ſhall lie with her.*] When you have provoked the divine juſtice to deliver you into the hands of a foreign power, not a man of you will have any thing then which he can call his own. Every poſſeſſion, every enjoyment will be precarious. Huſbands and wives, fathers and children, houſes and lands, fields and vineyards, will all become a prey, be ſnatched away from the owners, with ſudden and unrelenting violence.

32 *Thine eyes ſhall—fail with longing for them,*] i. e. Your expectation of ſeeing their return ſhall fail, and be turned into deſpair. See *Pſ.* lxix. 3. cxix. 82.

33 *The fruit of thy land, and all thy labour, ſhall a nation which thou knoweſt not eat up,*] This was remarkably verified, when Salmaneſer came and diſpoſſeſſed the ten tribes; and when Nebuchadnezzar carried the other two tribes away, and placed other people in their room.

And thou ſhalt be only oppreſſed and cruſhed alway,] i. e. They ſhould not be quite rooted out and deſtroyed, as the Amalekites and Canaanites were, of whom no footſteps now remain; but be ſcattered about through other nations, and there only oppreſſed, cruſhed, and enſlaved.

34 *So that thou ſhalt be mad for the ſight of thine eyes,*] Againſt theſe direful calamities, which ſhall ſtill be hovering in your eye, you ſhall have no remedy left, but doleful and diſtracting reflections upon your own folly and impiety, which has drawn them down upon you.

35 *The Lord ſhall ſmite thee in the knees, and in the legs, &c.*] A grievous breaking-out, which began in the lower parts, and ſo ſpread from the ſole of the feet, unto the crown of the head. This is alſo mentioned by Thevenot as one of the diſeaſes of Egypt.

36 *The Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known.*] This was partly fulfilled when *Jehoiachin* was carried captive to Babylon, 2 *Ki* xxiv. 15. and afterwards Zedekiah, xxv. 7. *Jer.* xxxix. 7. lii. 11. for the Aſſyrians were a people, though not quite unknown to the Jews in Moſes's time, yet with whom they had but little intercourſe; but it was more eſpecially accompliſhed in their laſt diſperſion by the Romans, *a nation which neither they nor their fathers knew.*

And there thou ſhalt ſerve other gods, &c.] Either ſottiſhly following the example of the country to which they were carried, *Jer.* xliv. 17, 18. or compelled thereto by their cruel tyranny, *Dan.* iii. 6.

37 *And thou ſhalt become an aſtoniſhment, a proverb, &c.*] Such will be then the miſerable ſtate to which you will be reduced, that you will become both the wonder and the ſcorn of other nations, and your very name be a proverb of reproach. See 1 *Ki.* ix. 7, 8. *Jer.* xviii. 16. xix. 8. *Lam.* ii. 15, 16. Your calamities ſhall be ſo great, that *calamities like thoſe of the Jews* ſhall become a proverbial expreſſion among other nations, to denote the moſt grievous calamities.

38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it. 39 Thou ſhalt plant vineyards and dreſs *them*, but ſhalt neither drink of the wine, nor gather *the grapes:* for the worms ſhall eat them. 40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thyſelf* with the oyl: for thine olive ſhall caſt *his fruit.* 41 Thou ſhalt beget ſons and daughters, but * thou ſhalt not enjoy them: for they ſhall go into captivity. 42 All thy trees and fruit of thy land ſhall the locuſt † conſume. 43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low. 44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

* Heb. *they ſhall not be thine.*
† Or, *poſſeſs.*

EXPOSITION.

38, 39, 40, 41, 42 *Thou ſhalt carry much ſeed, &c.*] Thus wretched are you like to be, both at home and abroad, while you remain uncurable under the habits of vice and diſobedience. The deſtruction of all the products of your country, by locuſts, worms, ſtorms, or blaſting, will reduce you to that poor and pining condition, that will make you an eaſy prey to your enemies. See *Pyle.*

43 *The ſtranger—ſhall get above thee.*] i. e. The ſtrangers that lived among you, who were formerly poor, ſhall riſe to great wealth and proſperity upon your ruin.

44 *He ſhall be the head, and thou ſhalt be the tail,*] Thus the promiſe, *ver.* 12, 13. to exalt them and humble their foes, was to be inverted.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed: becauſe thou hearkenedſt not unto

An. ante C. 1451. the voice of the LORD thy God, to keep his commandments and his ſtatutes which he commanded thee. 46 And they ſhall be upon thee for a ſign and for a wonder, and upon thy ſeed for ever. 47 Becauſe thou ſervedſt not the LORD thy God with joyfulneſs and with gladneſs of heart, for the abundance of all things: 48 Therefore ſhalt thou ſerve thine enemies which the LORD ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all things: and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee.

EXPOSITION.

45, 46, 47, 48 *Moreover, all theſe curſes ſhall come upon thee, &c.*] Theſe inſtances of divine judgment will fall upon you, one after another, ever keeping pace with, and bearing proportion to your obſtinacy and diſobedience. Till at laſt the miſeries you undergo in your own and in foreign countries, will render your nation the moſt laſting and dreadful example of divine vengeance and juſt indignation upon a people, uneaſy under the very laws and protection of God himſelf, and ungrateful amidſt the moſt plentiful bleſſings of his providence. See *Pyle*.

48 *A yoke of iron,*] i. e. You ſhall be enſlaved to cruel maſters. A *yoke of iron* ſignifies *cruel thraldom* and *rigorous oppreſſion*. See *Jer.* xxvii. 11, 12. This is highly juſt, that they who refuſe the reaſonable ſervice of God, ſhould be ſlaves to their enemies, and, inſtead of the eaſy yoke of God, ſhould be put under a yoke of iron. See 2 *Chro.* xii. 8.

49 The LORD ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not * underſtand: 50 A nation † of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young. 51 And he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oyl, *or* the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee. 52 And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee. 53 And thou ſhalt eat the fruit of thine own ‡ body, the fleſh of thy ſons and of thy daughters (which the LORD thy God hath given thee) in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee: 54 *So that* the man that is tender among you and very delicate, his eyes ſhall be evil toward his brother, and toward the wife of his boſom, and towards the remnant of his children which he ſhall leave: 55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates. 56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil towards the huſband of her boſom, and towards her ſon, and towards her daughter, 57 And towards her ‖ young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all things ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

* Heb. *hear.*
† Heb. *ſtrong of face.*
‡ Heb. *belly.*
‖ Heb. *after-birth.*

EXPOSITION.

49, 50 *The Lord ſhall bring a nation againſt thee from far, &c.*] When the experience of the many forementioned puniſhments and captivities prove too little to humble and reform you, but you go on ſtill in a reſolute diſregard of the laws, and the neglect of the true deſign of your religion, and fulfil the meaſure of your iniquities, by reſiſting the laſt means of your converſion and happineſs in crucifying your great Meſſiah, God will bring upon you the arms of a ſtill more warlike, fierce and invincible people, viz. the Romans. See *Pyle*.

49 *As ſwift as the eagle flieth,*] This is a metaphor frequently uſed in ſcripture, in deſcriptions of warlike and invincible people, 2 *Sam.* i. 23. *Jer.* iv. 13. xlviii. 40. xlix. 22. *Lam.* iv. 19. *Ezek.* xvii. 3. *Dan.* vii. 4. and might, perhaps, here allude to the Roman eagles or enſigns. The meaning is, that as diſtant as they were from them, they would ſoon reach them.

A nation whoſe tongue thou ſhalt not underſtand,] The Roman tongue was more ſtrange to them than the Chaldean's, eſpecially the language of many nations, of which the Roman army was compoſed.

50 *Which ſhall not regard the perſon of the old, nor ſhew favour to the young.*] In their wars with the Jews, the Romans ſpared no body, their rage and fury extinguiſhing all reverence to grey hairs, and all tenderneſs to innocent babes.

52 *He ſhall beſiege thee in all thy gates—until thy high and fenced walls come down.*] This was literally

literally fulfilled by the Romans, to whom the beſt fortified places in Judea were forced to yield, as may be ſeen in Joſephus's hiſtory of the Jewiſh war, which is the beſt commentary on this part of the prophecy. See *Pat.*

53 *And thou ſhalt eat the fruit of thine own body,*] Not the ſtouteſt and moſt obſtinate reſiſtance will avail you any thing; all the advantage you will gain by it will be, to ſuffer ſuch long and preſſing ſtraits by the ſiege, as will force you, after thouſands have periſhed with hunger, to feed upon the fleſh of one another. This was likewiſe fulfilled by Veſpaſian and his ſon Titus, who begirt Jeruſalem ſo cloſe, that the beſieged were reduced to a moſt grievous famine, which forced them, after they had eaten up their horſes and other creatures, to eat even their own children, which fathers, who had uſed to live delicately, Moſes prophecies, ſhould themſelves eat up privately, and let none ſhare with them.

54 *His eyes ſhall be evil towards his brother,*] Nor will the diſtreſs reach only the lower and meaner ſort of people; all ranks and degrees will feel its diſmal effects. The richeſt and niceſt courtier will be reduced to the moſt ſtarving condition. His wants will make him throw off all diſtinction of, and compaſſion to his neareſt and deareſt relations. Hunger will make him ſnatch the meat out of the mouths of his own children, and grudge every morſel which they eat. Joſephus ſeems to have had this paſſage in his eye in the ſixth book of *the wars of the Jews, ch.* xi. where he ſays, Wives forced away the meat out of the very mouths of their huſbands; children did the ſame by their parents, and what was yet more unnatural, mothers by their infants, taking away from them, as they lay languiſhing in their arms, the very laſt ſupport of life. An. ante C. 1451.

56 *The tender and delicate woman—that would not adventure to ſet the ſole of her foot upon the ground, &c.*] A deſcription of the greateſt ſoftneſs and delicacy! when women walk with ſo much ſoftneſs and delicacy as if they were afraid to ſet their feet to the ground. This ſerves as a contraſt, to ſet the miſery to which they were reduced in the ſtronger light.

Her eye ſhall be evil toward the huſband of her boſom, and toward her ſon, &c.] The famine ſhall be ſo grievous, as to extinguiſh all pity towards the deareſt relations, even in the moſt tender breaſts. This was literally fulfilled, both in the ſiege of Samaria, wherein a woman boiled her ſon, 2 *Ki.* vi. 28, 29. and the ſame thing happened in the firſt ſiege of Jeruſalem by the Babylonians, *Baruch* ii. 3. *Lam.* ii. 20. iv. 10. and was ſtill more exactly fulfilled in the laſt ſiege by the Romans, *Joſeph. de Bel. Jud. l.* vii. *c.* 8.

57 *And towards her young one that cometh out from between her feet.*] Le Clerc, after the Vulgate, renders it her *ſecundines* or *after-birth*, and by ſupplying the words, *nor will ſhe give*, explains it, as if Moſes meant that mothers would begrudge their neareſt relations a ſhare of that horrid banquet, which they reſerve for themſelves to feaſt upon.

She ſhall eat them—ſecretly.] Not in order to eſcape the infamy of the action, but leſt others ſhould have a ſhare with them.

58 If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayſt fear this glorious and fearful name, THE LORD THY GOD; 59 Then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance. 60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of, and they ſhall cleave unto thee. 61 Alſo every ſickneſs, and every plague which *is* not written in the book of this law, them will the LORD * bring upon thee, until thou be deſtroyed. 62 And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude: becauſe thou wouldſt not obey the voice of the LORD thy God. 63 And it ſhall come to paſs, *that* as the LORD rejoiced over you to do you good, and to multiply you; ſo the LORD will rejoice over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it. 64 And the LORD ſhall ſcatter thee among all people, from the one end of the earth even unto the other, and there thou ſhalt ſerve other gods, which *neither* thou nor thy fathers have known, *even* wood and ſtone. 65 And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt; but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind. 66 And thy life ſhall hang in doubt before thee, and thou ſha't fear day and night, and ſhalt have none aſſurance of thy life. 67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee. 68 And the LORD ſhall bring thee into Egypt again, with ſhips, by the way whereof I ſpake unto thee, thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you.*

* Heb. *cauſe to aſcend.*

EXPOSITION.

58 *That thou mayſt fear this glorious and fearful name the Lord thy God,*] That you may learn to worſhip and obey with religious veneration that awful and tremendous Being, whoſe name is *Jehovah,*

An. ante C. 1451.

hovah, and to whoſe ſervice you are peculiarly devoted. The name of God is God himſelf, for it follows, *The Lord thy God.*

60 *He will bring upon thee all the diſeaſes of Egypt,*] Leproſies, itches, botches, and foul ulcers, which were plagues proper to the Egyptians and Syrians.

62 *Ye ſhall be left few in number,*] Joſephus tells us, that in the ſiege of Jeruſalem there were deſtroyed, by peſtilence, famine, and other ways, no leſs than *eleven hundred thouſand.* And by the ſlaughter that was afterwards made of them in the wars of Julius Severus, Dion ſays, ſo many of them were conſumed, that *all Judea was in a manner laid waſte, and left as a deſert.* And ever ſince their deſolation by the Romans, there have been only a few of them remaining in the ſame place.

63 *As the Lord rejoiced—to do you good,—ſo the Lord will rejoice—to deſtroy you.*] Thus will all the divine favours and bleſſings, ſo long and plentifully beſtowed upon, and deſigned to be yet farther enlarged toward you, be turned into judgments, terminating in your utter extirpation from the land of promiſe. We muſt not imagine, however, from this and the like expreſſions in ſcripture, that a benevolent Deity *rejoices* in the miſery and deſtruction of his creatures, abſolutely conſidered; the contrary is evident from other declarations of ſcripture, as well as from reaſon, *Ezek.* xviii. 23, 32. *Lam.* iii. 33. 1 *Tim.* ii. 4. But when the milder methods of providence are not effectual to produce the reformation and happineſs of the world, then it ſuits even with the benevolence of the divine adminiſtration to inflict puniſhments upon thoſe who are otherwiſe irreclaimable; and in the exerciſe of that juſt ſeverity God rejoices, not for its own ſake, but becauſe it is the moſt expedient and neceſſary means to bring about the purpoſes of his wiſdom and goodneſs, *Jer.* ix. 24. *Job* xxxvi. 8, 9, 10, 11, 12. And on the ſame account God's judgments are repreſented as matter of joy to ſaints and angels, *Rev.* xviii. 20. *Pſ.* lviii. 10. *Jer.* li. 48.

And ye ſhall be plucked from off the land,] This was remarkably fulfilled by Adrian, who after he had made a terrible deſolation of the Jews, prohibited any of them, by a public decree, to come within ſight of Judea. *Pat.*

64 *And the Lord ſhall ſcatter thee among all people,*] See *ver.* 25. It is a great addition to the miſery of exiles, to be diſperſed from each other, and this hath been remarkably the lot of the Jews.

And there thou ſhalt ſerve other Gods.] There it ſhall be one part of your juſt puniſhment, to be conſtrained, by penalties and tortures, to that idolatry and image-worſhip, in which you had been wont ſo frequently and voluntarily to ſin againſt the law of your God. See on *ver.* 36.

65 *The Lord ſhall give thee a trembling heart,*] You ſhall live ſtill in dread of your lives, and in perpetual fears and vexations. Some by a *trembling heart* underſtand the terrors of an evil conſcience; and by *failing of the eyes*, the conſtant diſappointment of their hopes, wherewith they were fed by falſe Meſſiahs. But *failing of the eyes*, in the moſt natural acceptation, ſignifies that wan and livid caſt of the eyes which is commonly the concomitant of an anxious dejected mind, and is occaſioned by watching and care.

66 *And thy life ſhall hang in doubt before thee,*] Your life ſhall be ſo much at the pleaſure of your enemies, among whom you are, that it ſhall hang as it were on a ſlender thread, which is in danger every moment of being broke. The Latins uſe the ſame metaphor:

Omnia ſunt hominum tenui pendentia filo.

Which is meant of human life in general, becauſe it is frail and uncertain: but the expreſſion before us denotes the perplexity of that mind which is ſtill haunted with fear of death.

Diſtrictus enſis cui ſuper impiâ cervice pendet.

67 *In the morning thou ſhalt ſay, would God it were even, &c.*] i. e. You ſhall be quite weary of life, having no comfort day nor night, having no enjoyment of the preſent moments, and ſtill diſappointed in expecting relief from the future. Compare *Job* vii. 3, 4.

68 *The Lord ſhall bring thee again into Egypt,*] This was literally fulfilled after the deſolation made by Titus, when many of the captive Jews were *ſent bound in chains into Egypt, to be employed in ſervile offices and drudgery*, as Joſephus relates, *de Bel. Jud. l.* vii. *c.* 16. But the expreſſion may be underſtood figuratively, that they ſhould be again reduced to a condition as wretched and burdenſome as that of their forefathers was in Egypt. And indeed the Jews have been for many ages remarkably ſunk into a low ſervile ſtate. Hence Cicero calls them and the Syrians *nations born to ſlavery. Judæi & Syri nationes ſervituti natæ.* Orat de Prov. Conſul.

With ſhips,] Which made their condition the more deplorable, there being no means of eſcaping out of them, as there might have been if they had gone by land. This ſeems mentioned to put them in mind how different their condition ſhould then become, from what it was when they came out of Egypt *without ſhips*, even by the ſea's giving them a miraculous paſſage thro' it. Le Clerc refers it to the ſhips of the Sidonians and Tyrians, who bought ſlaves from the Babylonians, Aſſyrians, and other neighbouring nations, and ſhipped them into Egypt for ſale, amongſt which he ſuppoſes were very many Jews. For it is hardly to be doubted but the Aſſyrians and Babylonians, when they carried the Jews into captivity, would ſell many of them for ſlaves. At leaſt, that many of them were afterwards in Egypt, appears from *Hoſ.* ix. 3, 6.

By the way whereof I ſpake unto thee, &c.] Or, *to the way*, i. e. to the place whereof I ſaid, *ye ſhall ſee it no more again*, referring to what is ſaid *ch.* xvii. 16. Foraſmuch as the Lord hath ſaid unto you, *Ye ſhall henceforth return no more that way.*

And there ye ſhall be ſold,] This ſhews that the paſſage is to be underſtood not of ſuch of the Jews as fled voluntarily into Egypt for ſelf-preſervation from their enemies, but of thoſe who were carried thither by the Sidonians and Tyrians to be ſold for ſlaves. Under the Perſian empire likewiſe, and the ſucceſſors of Alexander, a vaſt many of the Jews were under ſlavery in Egypt, as may be gathered from the hiſtory of Ariſteas, who tells us, that Ptolemy Philadelphus laid out no leſs than ſix hundred and ſixty talents in ranſoming the Jews of his kingdom from ſlavery, having paid to their maſters twenty drachms for each. See *Le Clerc.*

And no man ſhall buy you.] In accompliſhment of this prediction, Hegeſippus giving account of what happened after the deſtruction of Jeruſalem, ſays, *There were many captives offered to ſale, but few buyers; becauſe the Romans diſdained to take the Jews for ſlaves, and there were not Jews remaining to redeem their countrymen. Plurimi venales, pauci emptores; quia Romani Judæos,*

dæos in ſervitutem dedignabantur, nec Judæi ſupererant, qui redimerent ſuos. The expreſſion may ſignify either their being ſo vile, that tho' expoſed to ſale, people would not care to buy them; or, that the market ſhould be overſtocked and glutted with them. An. ante C. 1451.

CHAP. XXIX.

THESE *are* the words of the covenant which the LORD commanded Moſes to make with the children of Iſrael, in the land of Moab, beſide the covenant which he made with them in Horeb. 2 And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land; 3 The great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles: 4 Yet the LORD hath not given you an heart to perceive, and eyes to ſee, and ears to hear unto this day. 5 And I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot. 6 Ye have not eaten bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the LORD your God. 7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battle, and we ſmote them. 8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh. 9 Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do.

EXPOSITION.

1 *Theſe are the words of the covenant, &c.*] Moſes having thus repeated, and enlarged upon, the laws formerly delivered at Horeb, ſhewn this new generation the covenant they were under, the time and manner of their renewing it, and thus pathetically expatiated upon the bleſſings and curſes annexed to it, ſummoned the whole aſſembly again, to preſs them to a careful obedience, from the moſt earneſt conſiderations that might engage them thereto. See *Pyle*.

Beſide the covenant—in Horeb,] Not a different covenant from that *Ex.* xxiv. but the renewal of the ſame, with ſome additions. For they having broken that covenant at Horeb, and being now juſt entered into the promiſed land, Moſes gives them a more full explication of the law before he dies, and renews the covenant which they had before entered into.

2 *Ye have ſeen all that the Lord did, &c.*] Some of them had ſeen when they were young, others from them had underſtood, which is often called *ſeeing*, the plagues which God had brought upon Pharaoh and his people, in accompliſhing their deliverance from national ſlavery; which is again and again inculcated upon them as a moſt powerful motive to inforce their obedience.

4 *Yet the Lord hath not given you an heart to perceive, &c.*] The meaning of this complaint is not that God was *wanting in his aſſiſtance*, much leſs that he actually *operated upon them* to make them ſtupid and ungrateful; but that, thro' their own obſtinacy and perverſeneſs, the means which God had been pleaſed to make uſe of to reclaim them, had always proved ineffectual; and all the great and marvellous things he had done for them in Egypt, and in the wilderneſs, had not prevailed with them to repent. See parallel expreſſions *Joh.* vi. 44, 64, 65. xvii. 2. *Mat.* xiii. 11, 12, 13, 14. See *Dr. Clarke's Sermons, Vol.* I. *ſer.* xxxvii. *p.* 235. And therefore Maimonides rightly explains theſe words, to import, *that they had not diſpoſed themſelves to receive grace from God.* See *Pat.* God had done great things for them—*but they rebelled and vexed his holy ſpirit*, Iſ. lxiii. 9, 10. See on *Ex.* iv. 21. Le Clerc takes them interrogatively; *Hath not God given you an heart to perceive*, &c. As much as to ſay that God had given them underſtanding, but they had not made a right uſe of it, &c. Or as the prophet Jeremiah expreſſes it, *they have eyes, but ſee not, and ears but hear not, ch.* v. 21.

5 *Your clothes are not waxen old upon you,*] See *ch.* viii. 4. The amount of this and the following verſes is this: Your long and ſafe travels under the conduct of the Divine Preſence, through a loneſome and deſolate wilderneſs, where you lived not upon the common and ordinary food of mankind, but were ſuſtained by a ſeries of miraculous ſupplies from heaven; have not made you ſenſible of that almighty goodneſs and veracity of God, of which they have been ſuch clear and happy demonſtrations.

6 *Ye have not eaten bread, neither have ye drunk wine, &c.*] The meaning is, that they were not nouriſhed by the ordinary means of ſuſtenance, but were conſtantly ſupported by a miraculous ſupply from God, who graciouſly fed them for a courſe of years without any labour of their own.

That ye might know that I am the Lord,] Or, *that I am Jehovah*; i. e. that God who bring to paſs whatever I will. See on *Ex.* vi. 3.

7 *And when ye came unto this place,*] For they were now in a part of the country which they had conquered, *ch.* iv. 45, 46, &c. As if he had ſaid, The many and entire conqueſts gained for you, and the ſettlements already made you in theſe borders of the promiſed land, have not wrought you up into a proportionable degree of religious obedience.

Sihon—came out againſt us to battle,] See *Num.* xxi. 21, &c. *Deut.* ii. 30. iii. 2, 3.

8 *And we took their land from them—and gave it—unto the Reubenites, &c.*] See *Num.* xxxii. 33.

9 *That ye may proſper in all that you do.*] See *ch.*

An. ante C. 1451 *xh.* iv. 6. The Hebrew word which we render *proſper*, is tranſlated by the LXX, that ye may *act prudently* or *wiſely*, by obſerving the laws of God, which was the way to proſper.

10 Ye ſtand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael, 11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water: 12 That thou ſhouldſt * enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: 13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob. 14 Neither with you only do I make this covenant and this oath; 15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not here with us this day:

* Heb. *paſs.*

EXPOSITION.

10 *Ye ſtand this day—before the Lord,*] They were aſſembled at the tabernacle, from whence he delivered theſe words to them by the prieſts and Levites. See *ch.* xxvii. 9, 14.

Your captains,] The heads of the tribes, called ſometimes *princes.*

Your elders,] Your judges and magiſtrates, who are often called *elders*, *ch.* xix. 12, 18. xxi. 2, 4, 6. xxv. 8.

And your officers,] Who attended upon the judges to execute their ſentence.

11 *The ſtranger—from the hewer of thy wood unto the drawer of thy water,*] i. e. Not excepting thoſe who are employed in the meaneſt offices, as in hewing wood, and drawing water. Such were the Gibeonites, *Joſ.* ix. 21, 27. Theſe words, we ſee, comprehend only the ſlaves and foreign mercenaries who attended the camp, and were quartered by themſelves, *the hewers of wood*, in one place, and *the drawers of water* in another. Theſe laſt ſeem to have occupied the extremity of the whole camp, and been reckoned in the loweſt rank of ſlaves.

12 *And into his oath,*] Heb. *His curſe*, for they entered into this covenant with imprecations upon themſelves if they did not perform faithfully their engagements.

13 *And—be unto thee a God,*] See on *Gen.* xvii. 8.

15 *But with him that ſtandeth here with us this day, &c.*] i. e. I renew this covenant with you, not only for yourſelves who are here preſent, but alſo for your poſterity to lateſt ages. See *ver.* 29.

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by. 17 And ye have ſeen their abominations, and their * idols, wood and ſtone, ſilver and gold, which *were* among them) 18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations; leſt there ſhould be among you a root that beareth † gall and wormwood, 19 And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the ‖ imagination of mine heart, to add † drunkenneſs to thirſt: 20 The LORD will not ſpare him, but then the anger of the LORD, and his jealouſy ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven. 21 And the LORD ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant, that * are written in this book of the law:

* Heb. *dungy gods.*

† Or, *a poiſonful herb.* Heb. *roſh.*
‖ Or, *ſtubbornneſs.*
† Heb. *the drunken to the thirſty.*

* Heb. *is written.*

EXPOSITION.

16 *Ye know how we have dwelt in—Egypt—and ye have ſeen their abominations,*] Moſes in this account of idolatry ſpeaks of it as an old inveterate cuſtom amongſt the Egyptians, and not as a late invention, that they practiſed all kind of ſuperſtitions.

And how we came through the nations which we paſſed by,] The Edomites, Midianites, Ammonites and Moabites, through the ſkirts of whoſe country they paſſed unhurt. Theſe two verſes contain further motives to incline them to enter into covenant with God; viz. both becauſe God had brought them out of Egypt, and through other nations; and becauſe they had the opportunity of diſcerning the folly of theſe people, in worſhipping idols which cannot help them.

18 *Leſt there ſhould be among you man, or woman—whoſe heart turneth away, &c.*] Theſe words are to be connected with *ver.* 14. and 15. as the end for which he engaged them to renew their covenant with God, that none of them might revolt from him to ſerve other gods. Others connect them with *ver.* 20. thus: *Leſt there ſhould be—man or woman—whoſe heart turneth away—the Lord will not ſpare him, &c.* The order in which theſe words are placed, ſuggeſts

geſts to us the infectious nature of idolatry, how apt it is to ſpread from *men* to *families*, and from *families* to *tribes*.

Leſt there be among you a root that beareth gall, &c.] i. e. Leſt there be any falſe opinion lurking among you concerning the gods of your neighbours, from which impious conſequences might be deduced, and bitter effects enſue. This is that root which Moſes was ſtriving to pluck out of their minds. See *Le Clerc*. The word which we tranſlate *gall* is thought to ſignify ſome poiſonous or noxious herb that grows among the corn, but what herb is not determined. It is the ſame word which we render *hemlock*, Hoſ. x. 4. and is commonly joined with *wormwood*, as here. See *Jer.* ix. 15. *Lam.* iii. 19. *Am.* vi. 12. To this paſſage the apoſtle alludes, *Heb.* xii. 15. *Leſt any root of bitterneſs ſpringing up trouble you.*

19 *When he heareth the words of this curſe,*] i. e. The dreadful imprecations upon themſelves, if they did not make good this covenant, *ver.* 12. *ch.* xxvii. 15.

Bleſs himſelf in his heart,] i. e. Promiſe himſelf peace and proſperity, and lull himſelf into hopes that he may live and proſper under the open violation of ſuch ſacred engagements, and the habitual practice of ſinful luſts and debaucheries.

To add drunkenneſs to thirſt,] Or, *add watering* or *drenching to the thirſty*; i. e. To abound in all manner of wickedneſs, to give indulgence to his craving thirſty appetites, and add ſin to ſin, *If.* xxx. 1. It is a metaphorical expreſſion, to denote a preſumptuous continuance in ſin, a diſingenuous obſtinacy in rebellion, called in ſcripture *a drinking up iniquity like water*, Job xxxiv. 7. Which courſe of wickedneſs does but beget a greater inclination to do wickedly ſtill; as drunkenneſs does not ſlake, but increaſe the thirſt, *If.* lvi. 12. An. ante C. 1451.

20 *The anger of the Lord and his jealouſy ſhall ſmoke againſt that man,*] i. e. He ſhall be viſited with the ſevereſt plagues, which are the effects of the divine ſeverity. None ſhall be puniſhed more exemplarily than thoſe who abuſe the goodneſs of God, and turn his grace into laſciviouſneſs, *Ro.* ii. 4, 5. The puniſhment of the fallen angels, the bringing in of the general flood, the overthrow of Sodom and Gomorrah, are examples of this kind, written on purpoſe for our admonition. Upon which account, excellent is the advice of the ſon of Sirach, *Eccleſ.* v. 4. *Say not, I have ſinned, and what harm has happened to me? for though the Lord is long-ſuffering, he will in no wiſe let thee go, &c.*

And the Lord ſhall blot out his name,] i. e. Shall ſuffer no poſterity to ſurvive him, to preſerve his name and memory. See on *Ex.* xx. 5. *Viſiting the iniquity, &c.*

21 *The Lord ſhall ſeparate him unto evil,*] Whereas ſuch a preſumptuous ſinner may think to eſcape in a crowd, and flatter himſelf that the bleſſings promiſed to God's people, among whom he lives, ſhall be his portion; he ſhall be ſingled out, and render'd a monument of God's diſpleaſure.

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes * which the LORD hath laid upon it; 23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath: 24 Even all nations ſhall ſay, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? 25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt. 26 For they went and ſerved other gods, and worſhipped them, gods ‖ whom they knew not, and † *whom* he had not ‡ given unto them. 27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes that are written in this book. 28 And the LORD rooted them out of their land in anger and in wrath and in great indignation, and caſt them into another land, as *it is* this day. 29 The ſecret things *belong* unto the LORD our God: but thoſe things which are revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

* Heb. *wherewith the* LORD *hath made it ſick.*

† Or, who *had not given to them* any portion.

‡ Heb. *divided.*

‖ Read, *Who had not given unto them any portion.*

EXPOSITION.

22 *So that the generations to come—ſhall ſay, &c.*] Heb. *And the generations*; for it appears to be a new paragraph, the ſenſe whereof is, Whenever your impieties arrive at ſuch a height, as to bring your nation under the terrible deſolations before ſpoken of, *ch.* xxviii. 36, 49, 50, &c. laying all your country waſte, and reducing its inhabitants to ſlavery; Providence will do it in ſuch a manner, as ſhall convince all conſidering people around you, that it is the effect of nothing but the juſt judgment of heaven upon your obſtinate diſobedience to its laws, and a perfect completion of the very threats left now upon record. See *Pyle*.

23 *And that the whole land is brimſtone, &c.*] i. e. When your land is quite deſolated and laid waſte. Alluding to the deſtruction of Sodom and Gomorrah by fire and brimſtone. See *Gen.* xix. 24, 28.

Salt, and burning,] i. e. Parched and dried up, and made barren. Still alluding to the ſalt or bitumen with which the plains of Sodom and Gomorrah abounded. See *Gen.* xiv. 3.

24 *All nations ſhall ſay, wherefore hath the Lord*

An. ante C. 1451.

Lord done thus, &c.] In thoſe judgments which ſhould be inflicted upon them for their diſobedience, the divine power and vengeance ſhould be ſo viſible, that the nations ſhould enquire into the cauſe of them.

25 *Becauſe they have forſaken the covenant of the Lord God of their fathers, &c.*] This contains the anſwer to the former queſtion; the reaſon why they were puniſhed in ſo ſignal a manner was, that their iniquities were exceedingly aggravated; that they had ſinned againſt a clear revelation of the will of God, and renounced their allegiance and duty to him, notwithſtanding they were favoured with extraordinary and peculiar privileges.

26 *And ſerved other gods—whom he had not given unto them,*] It might be better tranſlated, as it is by Le Clerc and others, *Other gods who gave them nothing*, or, *who were no benefactors to them.* And indeed this is the folly of the ſuperſtitious worſhippers of idols, they adore as Gods things worthleſs and unprofitable. Which brings to my mind the remark of ſome oriental author, on the folly of worſhipping the fire, as the Perſians did; Should a worſhipper of the fire, ſays he, pay ever ſo much honour and devotion to this god of his, it will nevertheleſs continue to be of a mercileſs nature, and conſume him to aſhes if he fall into it.

29 *The ſecret things belong unto the Lord our God; but thoſe that are revealed belong unto us, &c.*] Some of the beſt interpreters tranſlate the words thus, agreeably enough to the Hebrew: *The ſecrets of the Lord our God are revealed to us, and to our children*; intimating, that as God had favoured the Jews with peculiar manifeſtations of his will, ſo they were liable to be puniſhed more grievouſly than all other people, if they degenerated into the corruptions and impieties of the world. As the words ſtand in our verſion, they may be thus underſtood in connection with the preceding verſes: Should particular circumſtances be enquired into, ſuch as, whether the Hebrew nation will actually revolt from God, and at what time the puniſhments before deſcribed will be inflicted upon them or their poſterity, Moſes wiſely replies, that ſuch events are among the *ſecrets* of providence, which belong to God alone, and it is not proper for men to know. Mean time, ſays he, it is ſufficient for you to be plainly told the fearful conſequences of a wilful and irreclaimable breach of thoſe laws and inſtitutions which God has revealed to you, and whereby he has diſtinguiſhed you from all other nations. See *Le Clerc in Loc.* Thus the expreſſion will be much of the ſame import with that of our Saviour to his diſciples, *Acts* i. 7, 8. It is not for you to know the times and the ſeaſons, which the Father hath put in his own power. But Grotius gives the words another turn: *Abſcondita domino Deo noſtro & revelata nobis:* i. e. Even thoſe ſecret things of the Lord our God are (now) revealed unto us and our children.

CHAP. XXX.

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations whither the LORD thy God hath driven thee, 2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul: 3 That then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee. 4 If *any* of thine be driven out unto the outmoſt parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee. 5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers. 6 And the LORD thy God will circumciſe thine heart, and the heart of thy ſeed to love the LORD thy God with all thine heart, and with all thy ſoul, that thou mayſt live. 7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee. 8 And thou ſhalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. 9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

EXPOSITION.

1 *And it ſhall come to paſs, when all theſe things are come upon thee, &c.*] After having been thus large in laying forth the terrors of divine wrath againſt their obſtinate diſobedience, Moſes turns his diſcourſe to the comfortable argument of repentance: telling them, that whatever doleful circumſtances their nation ſhould, at any time, or in any the longeſt captivity, labour under, as a puniſhment for their ſins; God would yet not abſolutely and irreverſibly reject them, but allow them the benefit of repentance. And that, whenever a due ſenſe of their miſcarriages, and a hearty conſideration of their obligations to the divine laws, wrought them up into a general and ſincere reformation of life, they ſhould be, in due ſeaſon, reſtored to the poſſeſſion of their country,

country, and to the bleſſings of their religion. See *Pyle*.

And thou ſhalt call to mind,] Reflect ſeriouſly upon thy ways. In which conſideration repentance begins, *Pſ.* cxix. 59. *Ezek.* xviii. 28.

2 *And ſhall return unto the Lord thy God, &c.*] Here is a farther deſcription of true repentance, expreſſed by *returning*, and by obeying God univerſally and heartily. This they did in ſome meaſure, after they were carried captive to Babylon; ſince which time we read nothing of their idolatry. But they degenerated into other national ſins, which made them reject the Meſſiah when he came to them; for which they are puniſhed to this day, and will be till they repent and be converted, *Rom.* xi. 23, 25, 26. *Luke* xxi. 24.

3 *Then the Lord—will turn thy captivity*,] i. e. Bring back thy captives, as appears from the following words; and *captivity* is ſometimes uſed for *captives*, Pſ. xiv. 7. This was fulfilled in part, when they returned from Babylon; and will be more compleatly fulfilled, when they ſhall believe on our Saviour, *Rom.* xi. 26.

4 *If any of thine be driven out—from thence will the Lord—gather thee*,] Not the wideſt and moſt diſtant diſperſion of any of your tribes ſhall cauſe them to be finally loſt. But God, upon the forementioned conditions, will ſo order it, that they ſhall, in the moſt material inſtances, recover their ancient condition. Unto this promiſe Nehemiah alludes in his prayer for the reſtoration of Jeruſalem, *Neh.* i. 8, 9. And it was in part fulfilled when Cyrus made a *proclamation throughout all the kingdom*, that all the Jews might return, if they pleaſed, into their own country, *Ezra* i. 1, 4. The Jews themſelves apply this place to their preſent condition, being of opinion that God hath appointed a time for their deliverance, and that if they did repent, he would ſhorten the days of their baniſhment. See *Pat.*

The outmoſt parts of heaven.] i. e. The outmoſt parts of the earth under the heaven. Thus what is expreſſed by, *from one end of the heaven to the other*, Mat. xxiv. 31. is in a parallel place, *from the uttermoſt part of the earth, to the uttermoſt part of heaven*, Mar. xiii. 27.

5 *And the Lord thy God will bring thee into the land, &c.*] As they were at their return from the captivity of Babylon.

And he will do thee good,] As a comment upon theſe words, ſee *Jer.* xxxii. 42, 43, &c. *Zech.* viii. 13, 14, 15. An. ante C. 1451.

And multiply thee above thy fathers,] Or, *make thee greater than thy fathers*, as the words may be rendered. This was in part fulfilled after their return from Babylon, *Hoſ.* i. 10. *Zech.* viii. 5. but it remains ſtill to be compleatly fulfilled. See *Pat.* And indeed there are in this and ſeveral other prophecies concerning the reſtoration of the Jews, ſuch magnificent deſcriptions of it, as do no way appear to be ſufficiently accompliſhed in any reſtoration yet paſt; and therefore they are to be interpreted of a more compleat one, ſtill to come, after the converſion of that people to the chriſtian religion, by faith in their own Meſſiah; as many of the moſt judicious chriſtian writers do, not without great appearance of reaſon, conclude. See *Pyle.*

6 *And the Lord will circumciſe thine heart*,] i. e. The tendency and effects of God's viſitation will be to reclaim you at length from your national wickedneſs and idolatry. The filthy inclination of the heart ſhall be removed and pared away, which is ſignified by the *circumciſion of the heart*. This ſtill remains to be compleatly accompliſhed, for though after the Babyloniſh captivity they never returned to idolatry, yet they degenerated into endleſs ſuperſtitions and corruptions of heart, reſting merely in the outward rites of religion, without having any hearty love to God, and ſubſtantial goodneſs; which made them reject the ſon of God, when he preached up to them the neceſſity of reforming their tempers and manners.

7 *And the Lord—will put all theſe curſes upon thine enemies, &c.*] For a greater encouragement to ſuch reformation of life, God will, in various inſtances, chaſtiſe thoſe princes and people who oppreſſed and perſecuted you, during the time of your captivity under them. Which was verified in Nebuchadnnezzar, in Belſhazzar, and in Antiochus Epiphanes, who were the three moſt remarkable oppreſſors of the Jewiſh nation. See *Pyle.*

9 *And the Lord—will make thee plenteous, &c.*] See on *ch.* xxviii. 4, 5, &c.

For good] To encourage you to continue faithful in the ſervice of God.

10 If thou ſhalt hearken unto the voice of the LORD thy God to keep his commandments, and his ſtatutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy ſoul. 11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. 12 It *is* not in heaven, that thou ſhouldſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither *is* it beyond the ſea, that thou ſhouldſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayſt do it.

EXPOSITION.

11 *For this commandment—is not hidden from thee*,] Is not abſtruſe and hard to be underſtood, but eaſy to be known.

Nor is it far off,] So that they needed to learn their duty in ſome diſtant nation, as the Greek philoſophers travelled into Egypt, and the eaſtern parts of the world, to learn wiſdom.

12 *It is not in heaven, &c.*] A proverbial expreſſion to ſignify that they needed not hard, or rather impoſſible labour, to come at the knowledge of God's will. Thus Grotius obſerves that the Greeks expreſſed things very difficult by *going up to heaven.*

13 *Neither is it beyond the ſea, &c.*] *So as to need long and tedious voyages, to fetch it from foreign countries*, as Philo explains it.

14 *But*

An. ante C. 1451.

14 *But the word is in—thy mouth, and in thy heart,*] Made ſo familiar to them, that they might always have it in their common diſcourſe, and had now been ſo often repeated, that it might be well laid up in their memory. See *Deut.* vi. 6, 7, 8, 9. xi. 18, 19, 20. See *Pat.* In Moſes's law, there were no *myſteries* known only to a few, and which were to be kept ſecret from the vulgar, as it was in the Egyptian wiſdom. Though theſe words be juſtly applicable to Moſes's laws, yet with better right has St. Paul adapted them to the inſtitutions of the goſpel, *Ro.* x. 6. For it was no very eaſy taſk to remember all the punctilio's of the ceremonial law; but nothing eaſier than to lay up in the memory the laws of the goſpel. See *Le Clerc.* But the words refer chiefly, if not only, to thoſe moral commands of the love of God and our neighbour, and of ſobriety with reſpect to ourſelves, which are, and always were, the main and ſubſtantial points of all religions. Compare *ver.* 11. with *ver.* 6, 16, 20.

15 See, I have ſet before thee this day life and good, and death and evil: 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgments, that thou mayſt live and multiply: and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it. 17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods, and ſerve them: 18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land, whither thou paſſeſt over Jordan, to go to poſſeſs it. 19 I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live: 20 That thou mayſt love the LORD thy God, *and* that thou mayſt obey his voice, and that thou mayſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

EXPOSITION.

15 *Life and good, death and evil,*] All manner of national happineſs, and all manner of national miſery; both which he had at large ſet before them in the twenty-eighth chapter. As if he had ſaid, Now, to conclude all my exhortations, I have fairly and plainly repreſented to you the indiſpenſible terms of your covenant with God, as it reſpects both your ſelves and your lateſt poſterity. Your peaceable and long poſſeſſion of the land of promiſe, with all the future bleſſings intended you, under a more perfect diſpenſation, are to be the reward of your obedience to the divine commands; but judgments, poverty, deſolation, and long captivity, will be the ſure effects of your degeneracy into idolatry, vice, and the diſregard of the true ends of your religion. This is your caſe, and be aſſured, God will be punctually faithful both to his promiſes and threats.

16 *That thou mayſt live and multiply,*] This is the explication of the *life and good* which he ſet down before them, if they obſerved God's laws. For *life*, in ſcripture, comprehends all happineſs and proſperity. See on *Deut.* viii. 1.

17 *And worſhip other gods.*] This was the principal breach of God's covenant.

18 *Ye ſhall ſurely periſh—and---ſhall not prolong your days.*] This is the explication of the *death and evil* he ſet before them, *ver.* 15.

19 *I call heaven and earth to record, &c.*] See *ch.* iv. 26. The import of the expreſſion is; I have no more to do, but to appeal to God, and angels, and men, for the perfect truth of the repreſentation I have been making to you; and earneſtly to entreat you to chuſe that part that will be for the intereſt of your ſelves and your future generations, and for the honour of the great God, in whoſe favour alone you muſt expect to be happy, and reap the bleſſings promiſed to Abraham and to his family.

CHAP. XXXI.

AND Moſes went and ſpake theſe words unto all Iſrael. 2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the LORD hath ſaid unto me, Thou ſhalt not go over this Jordan. 3 The LORD thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua he ſhall go over before thee, as the LORD hath ſaid. 4 And the LORD ſhall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed. 5 And the LORD ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. 6 Be ſtrong and of a good courage, fear not nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, he will not fail thee nor forſake thee.

EXPOSITION.

An. ante C. 1451.

1 *And Moſes went and ſpake theſe words, &c.*] Soon after Moſes had finiſhed the foregoing diſcourſes, he gave a new ſummons to the Iſraelites, at leaſt to the chief heads of them, to acquaint them that the time, both of his government and life too, was now very ſhort; and tho', through the ſpecial providence of God, his ſtrength and faculties were not decayed, even at the great age of an hundred and twenty years; yet it was the decree of heaven, as he had acquainted them before, that he was not the perſon that ſhould conduct them into Canaan. That he was now to commit them to the conduct of Joſhua, a faithful and couragious officer; to whom therefore he exhorted them to pay all due reſpect, and follow him with a chearful and undaunted aſſurance in the Divine Power and Providence, which would not fail to give them the ſame ſucceſs againſt the Canaanites, as it had already done againſt other nations, and give them a ſettlement in their country. See *Pyle*.

2 *And Moſes ſaid—I am an hundred and twenty years old,*] This ſhews theſe words to have been ſpoken not long before his death, *ch.* xxxiv. 7.

And I can no more go out and in,] Diſcharge the office of your governor and leader, *Num.* xxvii. 17. Not becauſe he wanted vigour of body or mind, (*ch.* xxxiv. 7.) but becauſe God did not think fit to permit it, as it follows. Beſides, though his ſtrength at preſent was vigorous, he might think it could not laſt long.

Alſo the Lord hath ſaid unto me,] It might be better tranſlated, *for the Lord hath ſaid unto me*, as the particle *vau* is rendered elſewhere, (*Iſ.* iii. 7. *Jer.* xvii. 8.) and then the ſenſe is eaſy, giving the reaſon why he could no longer take the charge of them, namely, becauſe God had otherwiſe ordered it.

3 *The Lord—will go over before thee,*] By means of the ark, the ſymbol of his preſence and protection, *Joſ.* iii. 11.

4 *The Lord ſhall do unto them as he did unto Sihon,*] See *Num.* xxi. 24, 34, 35.

5 *That ye may do unto them according to all the commandments, &c.*] i. e. Utterly deſtroy them as a nation, and demoliſh their altars, images, groves, *&c. ch.* vii. 2, 3, 5, 24. xii. 2.

6 *Be ſtrong, and of a good courage,*] By faith in God; which your forefathers wanting, durſt not go up and poſſeſs the land, when God commanded them, *ch.* i. 28, 32.

7 And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it. 8 And the LORD, he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed.

EXPOSITION.

7 *And Moſes called unto Joſhua,*] Then Moſes ſending for Joſhua, and placing him at the head of the aſſembly, gave him his commiſſion, with a ſtrict charge to behave himſelf as an example of courage and conſtancy; and with full aſſurance that God would crown all his undertakings with ſucceſs.

8 *Neither be diſmayed,*] The Hebrew word imports ſuch a conſternation as diſables a man from doing his duty.

9 And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Iſrael. 10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles, 11 When all Iſrael is come to appear before the LORD thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael, in their hearing. 12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and obſerve to do all the words of this law: 13 And *that* their children which have not known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

EXPOSITION.

9 *And Moſes wrote this law,*] By *law* here we are to underſtand the whole five books of Moſes, for ſo the word ſignifies in ſcripture. Thus St. Paul, in *Gal.* iv. 21. aſks this queſtion, *Do you not hear the law?* and then quotes what we read *Gen.* xvi. and xxi. So Nehemiah ſaith, *ch.* x. 34, 35. they brought the firſt-fruits, *as it is written in the law*, referring to *Ex.* xiii. 12. xxiii. 19. Joſiah *put away the workers with familiar ſpirits*, 2 Ki. xxiii. 24. *that he might perform the words of the law*, which law we find *Lev.* xix. 31. xx. 6, 27. And Hezekiah appointed the daily oblations, 2 *Chro.* xxxi. 3. *as it is written in the law*, which plainly refers to the xxviiith and xxixth of *Numbers*. And Joſhua built an altar on mount *Ebal*, *ch.* viii. 30, 31. *as it is written in the book of the law*, which is no where but in this book of *Deuteronomy*, *ch.* xxvii. 4. See *Pat.*

And delivered it unto the prieſts, the ſons of Levi,] i. e. To the prieſts of the tribe of Levi. See on *ch.* xvii. 9. Or, ſuppoſing the copulative

An. ante C. 1451.

particle to be here omitted, as in ſome other places, the ſenſe will be, that Moſes delivered the law to the prieſts and to the ſons of Levi that bare the ark, and unto the elders, i. e. to the three ranks and degrees of men, of which the whole congregation conſiſted.

Which bare the ark of the covenant,] It was proper to deliver it to them who had the care of the *ark*, in which this *law* was to be laid up. The Kohathites, who were mere Levites, not prieſts, carried the ark through the wilderneſs, *Num.* iv. but they ſerved only as miniſters to the prieſts, who, upon great occaſions, bare the ark themſelves, *Joſ.* iii. 3, 6. vi. 6. 1 *Ki.* viii. 3, 4, 6.

And unto all the elders of Iſrael,] The Jews alledge, that Moſes having delivered one copy unto the prieſts, gave likewiſe one to each tribe, which he committed to the care of the elders of it.

10 *In the feaſt of tabernacles,*] Which was the moſt proper ſeaſon that could be choſen for the purpoſe, when they had gathered in all the fruits of the earth, and ſo had great leiſure to attend to the reading of the law; and being at the end of *every ſeventh year*, when men's minds were freed from cares by the releaſe of their debts, the law was likely to make a greater impreſſion upon them.

11 *When all Iſrael is come to appear before the Lord,*] The males only were bound to appear at the public place of worſhip at this feaſt, and at Pentecoſt, and the Paſſover, *ch.* xvi. 16. But others came likewiſe, *ver.* 12. *to appear*, in the Hebrew it is, *to ſee the face of Jehovah*, a phraſe borrowed from earthly princes, who are ſeen but now and then by the people.

Thou ſhalt read this law,] By *law* here we are to underſtand all theſe five books of Moſes, or at leaſt all the laws contained in them. See *ver.* 9. This order being directed to a particular perſon, imports, that the *Supreme Governor* was either to do it himſelf, or take care it ſhould be done by the prieſts, and thoſe who had the charge of inſtructing the people.

12 *Gather—men, women, and children,*] Tho' the males only were bound to go up to the three great feaſts, yet many devout women went alſo voluntarily, as appears by Hannah, 1 *Sam.* i. 3, 4. See *Neh.* viii. 2, 3. Accordingly we are told that Joſhua read all the words of the law *before all the congregation of Iſrael, with the women, and the little ones, and the ſtrangers*, Joſ. viii. 34, 35. But from that time to the reign of Jehoſhaphat, (2 *Chro.* xvii. 7, 8, 9.) which is computed to be *five hundred and thirty years*, we find no mention of a public reading of it. Nor from that time to the eighteenth year of king Joſiah, (2 *Chro.* xxxiv. 30, 31.) which was the ſpace of *two hundred eighty and two years*; nor from that time till after the Babyloniſh captivity, *Neh.* viii. 2, 3. By which neglect they more eaſily fell into idolatry. *Pat.* See on *ch.* xvii. 19.

14 And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent your ſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation. 15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle. 16 And the LORD ſaid unto Moſes, Behold, thou ſhalt * ſleep with thy fathers, and this people will riſe up and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them. 17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall † befal them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us? 18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods. 19 Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael. 20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant. 21 And it ſhall come to paſs when many evils and troubles are befallen them, that this ſong ſhall teſtify ‡ againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they § go about, even now before I have brought them into the land which I ſware.

* Heb. *lie down.*

† Heb. *find them.*

‡ Heb *before.*

§ Heb. *do.*

EXPOSITION.

14 *And Moſes and Joſhua—preſented themſelves in the tabernacle,*] At the court of the ſanctuary, as appears from the next verſe.

15 *And the Lord appeared,*] The glory or bright cloud, the ſymbol of the Divine Preſence, appeared unto them and unto the people. See *Ex.* xxxiii. 9.

16 *Thou ſhalt ſleep with thy fathers,*] *Sleep* is a common word for *death*, and to thoſe who believe a reſurrection, has a peculiar propriety, to

put them in mind that death ſhall not have dominion over them for ever, but that in the morning of the reſurrection they ſhall awake, as certainly as they fall aſleep.

This people will—go a whoring,] God who ſearches the hearts of all, diſcerned ſuch bad inclinations in this people, that he knew they would fall into idolatry, which is called *going a whoring* from him. See on *Ex.* xx. 5. *a jealous God.*

After the gods of the ſtrangers of the land,] i. e. After the gods of the Canaanites, who being expelled, became *ſtrangers of the land*; which was an aggravation of their ſin and folly, that they ſhould worſhip ſuch gods as were not able to protect their own ſervants and votaries.

17 *Then my anger ſhall be kindled againſt them,*] So we read it was, upon their firſt deſection to idolatry, *Jud.* ii. 14. and continued ſo in all ages, as we read in that and the following ſacred books.

I will hide my face from them.] A metaphor borrowed from kings, who will not allow thoſe who have offended them to come into their preſence and ſee their face. On the other hand, their friends have acceſs to ſee them as oft as they pleaſe.

So that they will ſay—are not theſe evils come upon us becauſe our God is not among us?] God's withdrawing his favour and protection from them, made ſo remarkable a change in their affairs, that it could not but at laſt make them reflect upon the cauſe of it; as we find it did, *Jud.* iii. 9, 15. iv. 3. An. ante C. 1451.

19 *Now therefore write ye this ſong,*] Which follows in the thirty-ſecond chapter. This hath been always thought the moſt profitable way of inſtructing people, and communicating things to poſterity, by putting them into verſe. For which reaſon, as Ariſtotle reports, people anciently ſung their laws. And Tully tells us, it was the cuſtom among the ancient Romans to have the virtues and praiſes of their famous men ſung at their feaſts. In one word, the poetry of ancient ages contained the doctrine of God, and of divine things, the offices and rewards of virtue, the puniſhments of vice, the examples and incitements to noble actions.

This ſong may be a witneſs] That it may be a perpetual monitor among them, of my mercy towards, and of the juſtice of my proceedings with them. See *ver.* 21.

21 *When many evils are befallen them—then this ſong ſhall teſtify againſt them.*] It will teſtify againſt them that they were ſufficiently admoniſhed of their duty, and forewarned what would be the effect of their defection from God and his worſhip, *ch.* xxxii. 18, 19. And ſo have a clear teſtimony and evidence, that the national calamities which befal them are ſent from God.

22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael. 23 And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee. 24 And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed; 25 That Moſes commanded the Levites which bare the ark of the covenant of the LORD, ſaying, 26 Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God, that it may be there for a witneſs againſt thee. 27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death? 28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them. 29 For I know, that after my death ye will utterly corrupt *your ſelves*, and turn aſide from the way which I have commanded you: and evil will befall you in the latter days, becauſe ye will do evil in the ſight of the LORD, to provoke him to anger through the work of your hands. 30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

EXPOSITION.

23 *And he gave Joſhua—a charge,*] *He*, that is *God*, as is evident from the following words. God, in the preſence of all the aſſembly, confirmed the commiſſion given to Joſhua, as the ſucceſſor of Moſes, in conducting the Iſraelites into Canaan; charging him to behave with exemplary courage, and promiſing him ſucceſs in all his enterprizes.

26 *Take this book of the law, and put it in the ſide of the ark,*] Or, *by the ſide of the ark*, as the ſame word is rendered 1 *Sam.* vi. 8. for it doth not appear that it was laid up within the ark, it being expreſly ſaid there was nothing in the ark, ſave the two tables of ſtone, 1 *Ki.* viii. 9. 2 *Chro.* v. 10. See *Pat.* Add to this, that the end of laying up the original volume of the law in the ſanctuary, was, that it might be reſerved there, as the authentic copy, by which all others were to be corrected, and ſet right; and therefore, to anſwer this end, it muſt have been placed ſo, as that acceſs might be had to it upon all occaſions requiring it; which could not have been done, if it had been put within the ark, and ſhut up there by the cover of the mercy-ſeat over it, which was not to be removed. Laſtly, when Hilkiah the high-prieſt, in the time of Joſiah, found the copy of the law in the temple, there is nothing ſaid of the ark, neither is it there ſpoken of, as taken from thence, but as found elſewhere in the temple, 2 *Ki.* xxii. 8. See *Prideaux's Connection, Vol.* I. *b.* iii. *p.* 146. *edit.* 6.

27 *For*

An. ante C. 1451.

27 *For I know thy rebellion,*] Let this ſong, ſays Moſes, riſe up in judgment againſt your ingratitude and perverſeneſs; which, as I have experienced but too much of, during my own adminiſtration, I conclude will encreaſe, rather than abate, after I am gone.

28 *Gather unto me all the elders,*] It is probable that Moſes having ſpoke to the people what he was ordered, *ver.* 1, 2, &c. he diſmiſſed them again, till he ſhould write the following ſong. Which done, he ſummons the elders (and people, *ver.* 30.) anew, to deliver to them, by word of mouth, the ſong which he had wrote.

And your officers,] Miniſters who acted in ſubordination to their judges. See on *ch.* xvi. 18.

30 *And Moſes ſpake—the words of this ſong,*] Moſes himſelf, with an audible voice, firſt pronounced to the repreſentatives of the congregation, and afterwards ordered to be repeated to the people of every tribe, the following hymn.

CHAP. XXXII.

GIve ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth. 2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs. 3 Becauſe I will publiſh the name of the LORD: aſcribe ye greatneſs unto our God.

EXPOSITION.

1 *Give ear, O ye heavens, &c.*] As if he had ſaid, Let God and angels in heaven, and all ſucceeding generations of men upon earth, bear witneſs to the truth and importance of what I am going to ſay! See ſimilar inſtances of this figure *Deut.* iv. 26. *Joſ.* xxiv. 27. *Iſ.* i. 2. and eſpecially *Jer.* xxii. 29. where the prophet, to make the greater impreſſion, apoſtrophiſes the earth three times: *O earth, earth, earth, hear the word of the Lord.* Such figurative, animated, modes of ſpeech ſerve to awaken the attention, and are uſual in poetry. Thus Virgil makes Latinus ſwear by earth, and ſea, and heaven:

Terram, mare, ſidera juro. Æn. xii.

2 *My doctrine ſhall drop, &c.*] Or, *Let my doctrine drop, &c.* For it ſeems to be a prayer that his words might ſink into their hearts, and ſoften them, as the drops of rain and dew do the earth, and produce ſuch fruits of obedience as might make them happy. Thus it is underſtood by the LXX, the Jeruſalem Targum, the Chaldee paraphraſe, and other ancient verſions. *Pat. Ainſw.* See the ſame metaphor uſed *Iſ.* lv. 10, 11, 1 *Cor.* iii. 6, 7, 8. And the future tenſe in Hebrew has often the ſenſe of the imperative.

3 *Becauſe I will publiſh the name of the Lord,*] My ſubject is the glorious perfections of *Jehovah*, the great Sovereign of the univerſe, therefore my ſong ſhall be welcome to all lovers of God. Some render the particle כי *when. When I ſhall publiſh the name of Jehovah, aſcribe ye greatneſs unto our God.* i. e. When I ſet forth the glorious works which Jehovah has done for us, let your hearts be awakened to praiſe and magnify our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth, and without iniquity, juſt and right *is* he. 5 † They have corrupted themſelves, ‡ their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation. 6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

† Heb. *he hath corrupted to himſelf.*
‡ Or, that they are *not his children*, that is *their blot.*

EXPOSITION.

4 *He is the rock*] Rocks are places of ſtrength and refuge. So God is called the *rock*, becauſe he is the Almighty Protector of his ſervants, in whom they may find at all times a ſure refuge. Hence *ver.* 15. he is called *the rock of ſalvation.* So *ver.* 37. the idols of the nations are called the *rock* in whom they truſted. Maimonides thinks God is ſtiled the *rock*, becauſe he is the firſt principle and efficient cauſe of all things; for a rock being the quarry out of which ſtones are hewn, is hence taken metaphorically for the origin or principle of any thing: As Iſaiah ſays, *Look unto the rock whence ye are hewn, ch.* li. 1. See *ver.* 18. But the former ſenſe is more natural, and agrees better to this place.

His work is perfect,] That is, according to Maimonides, there is no defect or ſuperfluity in his works of creation: for he takes the words to be of the ſame import with thoſe in *Gen.* i. 31. *God ſaw every thing that he had made, and behold it was very good.* But the meaning ſeems to be much the ſame with the following words, that the works of Providence are conducted with the moſt perfect equity and conſummate wiſdom.

All his ways are judgment,] Abſolute reaſon, and the exacteſt juſtice, are the meaſures of his procedure. See *Ezek.* xviii. 25.

A God of truth,] Ever faithful to his promiſes. Or we may take *truth* here in its more extenſive meaning, for equity, holineſs, and moral rectitude in general. The Hebrew is more emphatical; *God is truth.* Agreeable to which is the old aphoriſm of the Chaldeans, who ſaid God reſembled light in his body, and truth in his mind. See *Le Clerc.*

And without iniquity,] We are often ignorant of the methods and reaſons of the divine procedure, yet it is as impoſſible that there ſhould be injuſtice

injuſtice or iniquity in God, as that unalterable wiſdom ſhould act fooliſhly, or eſſential goodneſs degenerate into malice, or in the ſcripture phraſe, that light ſhould become darkneſs.

Juſt and right is he,] See on *Gen.* xviii. 25.

5 *They have corrupted themſelves, &c.*] Yet as fully as God hath diſplayed theſe excellencies in his dealings with the Iſraelitiſh nation, how corrupt and ungrateful hath been their behaviour! This is the obvious meaning of the words, as they ſtand in our verſion. But the Hebrew is ſomewhat obſcure, by reaſon that it is difficult to determine how the words ought to be pointed. But all interpreters agree in rendering them much the ſame way.

Their ſpot is not the ſpot of his children,] Or, as it is in Le Clerc's, according to the Samaritan verſion, *the ſons of pollution are not his.* The true characteriſtic of the ſons of God, is to imitate and reſemble God himſelf, 1 *Jo.* iii. 10. It is true they have their *ſpots*, through infirmity, to which all are ſubject; but the crimes of the Iſraelites were of ſo high a nature as to ſpeak them degenerate from their profeſſion of being God's peculiar people, they were the *ſpots* of a crooked and perverſe generation, who would not be reclaimed. In oppoſition to them the character of the *ſons of God* is laid down, *Phil.* ii. 15, 16. *Ainſw.*

6 *Do you thus requite the Lord, &c.*] O thoughtleſs and fooliſh people, what, but the loſs of all ſenſe of intereſt and duty, could ſuffer you to make ſuch ungrateful returns to that divine bounty to which you owe your being, and every ſingle inſtance of your deliverance and proſperity! An. ante C. 1451.

Is not he thy father that hath bought thee?] That hath redeemed thee out of Egypt. See *Ex.* xv. 16. To this purchaſe are theſe words of the pſalmiſt: *Remember the congregation which thou haſt purchaſed of old, the rod of thine inheritance which thou haſt redeemed*, Pſ. lxxiv. 2. This was the great aggravation of their ſin, that they denied the Lord which bought them, *Iſ.* i. 3. God was the father of the Iſraelites, not only by creation, but in reſpect of the Hebrew conſtitution, whereof he was the *Father* and Founder, having firſt delivered them from Egypt, as a ſlave ranſomed from ſlavery. See *Iſ.* xliii. 3. *Le Clerc.*

Hath he not made thee and eſtabliſhed thee,] i. e. Made thee a people, and ſettled thee in excellent order, under the government of moſt wiſe and righteous laws. See *ch.* iv. 7, 8. The words κτιζειν and *condere* are uſed in the ſame ſenſe among the Greeks and Latins.

7 Remember the days of old, conſider the years of ‖ many generations: ask thy father, and he will ſhew thee, thy elders, and they will tell thee. 8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael. 9 For the LORDS portion *is* his people: Jacob *is* the § lot of his inheritance.

‖ Heb. *generation and generation.*

§ Heb. *cord.*

EXPOSITION.

7 *Remember the days of old, &c.*] Look over the hiſtory of time, and the undoubted records of your own nation in particular, ſearch the accounts of your fathers that are dead, or aſk the wiſeſt of them that are alive, and learn what wondrous mercies God has wrought in your behalf. See *Pyle.*

8 *When the Moſt High divided to the nations their inheritance—He ſet the bounds of the people according to the children of Iſrael,*] Some explain the words thus: *There were ſeventy different nations planted in the world, from the diſperſion at Babel.* He ſet the bounds of the people according to the number of the children of Iſrael; i. e. ſay they, he divided them into ſeventy nations, which was the number of the children of Iſrael when they came into Egypt. This interpretation is favoured by the Targum of Jonathan. The LXX (having, as Bochart conjectures, read *Bene-el*, inſtead of *Bene-Iſrael*,) ſeem to have underſtood it according to a notion which prevailed in their own country (Egypt) viz. that the earth was at firſt divided by the Creator amongſt a number of inferior and ſubordinate deities: for inſtead of, *according to the number of the children of Iſrael*, they have, *according to the number of the angels of God.* Which ſenſe ſeems to be favoured by the following words: *For the Lord's portion is his people*, or rather, *But the portion of Jehovah was his people.* i. e. Whereas other nations were given in charge to tutelar angels, *Jehovah* aſſumed the Iſraelitiſh nation for his peculiar charge. Which opinion may appear more plauſible, if by *Jehovah* be underſtood Jeſus Chriſt, the father's ſubſtitute, who, in the opinion of many, was the ſubject of all thoſe divine manifeſtations recorded in the old teſtament, and to whom now all theſe tutelar angels, *principalities* and *powers*, are made ſubject. Be that as it will, we find it had grown into a common opinion among the Jews, that every nation was under the government of an angel, which ſeems to be the meaning of the ſon of Sirach, *Eccluſ.* xvii. 17. *For in the diviſion of the nations—he ſet a ruler over every people; but Iſrael is the Lord's portion.* See *Dan.* x. 13. compared with *Heb.* ii. 5. Bochart gives the words this ſimple meaning: *God ſo diſtributed the bounds and ſettlements of the ſeveral people, and nations, as to reſerve in his counſel ſuch a part of the earth for the Iſraelites, as he knew would be a ſufficient inheritance, a commodious habitation for ſo numerous a race.* Which ſenſe cannot be better expreſſed than in the words of St. Paul, *Ac.* xvii. 26. *And* (God) *hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations.* See *Le Clerc.*

9 *Jacob is the lot of his inheritance,*] Or, *the cord of his inheritance*; i. e. his heritage by line or meaſure allotted to him. A metaphor frequent in ſcripture, and borrowed from the manner of meaſuring land by a cord or line. Compare *Pſal.* xvi. 6. Which imports, that as men are proprietors of a certain portion of land; ſo God was in a peculiar manner the ſovereign of the Jewiſh nation. See *ch.* vii. 6.

An. ante C. 1451.

10 * He found him in a desart land, and in the waste howling wilderness: he † led him about, he instructed him, he kept him as the apple of his eye. 11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; 12 *So* the LORD alone did lead him, and *there was* no strange god with him. 13 He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oyl out of the flinty rock. 14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape.

† Or, *compassed him about.*

* Read, *He provided sufficiently for him.*

EXPOSITION.

10 *He found him in a desart land,*] For it was in the wilderness of Arabia that the Israelites first consented to be governed by that peculiar form of a commonwealth, which is known by the name of a theocracy. See *Hos.* xiii. 5. Le Clerc. But the Hebrew word, which is translated *found*, signifies also *to suffice*, or provide sufficiently for, as appears from *Num.* xi. 22. *Jos.* xvii. 16. And this latter sense of the word agrees best to the context here: for it cannot so properly be said, that God found the Israelites in the desert, as that he sustained them, and provided sufficiently for them there. Accordingly it is so rendered by the LXX and Chaldee, the Samaritan, and Arabic. Compare *ch.* viii. 15. *Jer.* ii. 6. See *Kidder's Notes.*

In the waste howling wilderness,] Where, instead of human accents, nothing is to be heard but the howlings of wild beasts. See *Is.* xiii. 22.

He led him about,] Rather, *he compassed him about*, as in the margin; i. e. he encircled them with his divine protection, defending them on every side from dangers.

He kept them as the apple of his eye,] He defended them from all dangers with extraordinary care. As the sight of the eye is by God's careand wise providence fenced about and guarded from harm by the eye-lids, and by its deep situation; so did he preserve Israel in the wilderness from every thing that might annoy them. This care of providence for the defence and preservation of the eye-sight, is elegantly described by Cicero. *Acies ipsa, qua cernimus, quæ pupula vocatur, ita parva est, ut ea quæ nocere possint, facile vitet. Palpebræque, quæ sunt tegumenta oculorum, mollissimæ tactu, ne læderent aciem, aptissime factæ & ad claudendas pupulas, ne quid incideret, & ad aperiendas: idque providit, ut identidem fieri posset cum maxima celeritate. Munitæque sunt palpebræ tanquam vallo pilorum: quibus & apertis oculis, siquid incideret, repelleretur; & somno conniventibus cum oculis ad cernendum non egeremus, ut qui, tanquam involuti, quiescerent. Latent præterea utiliter, & excelsis undique partibus sepiuntur.* De Nat. Deor. L. II. No wonder therefore that this admirable provision for the safety of the eye-sight be considered as an emblem of the divine protection both here and in other places of scripture. See *Ps.* xvii. 8. *Zech.* ii. 8.

11 *As an eagle stirreth up her nest, &c.*] Her nest is here put for the young ones in the nest. So in Virgil:

Ore ferunt dulcem nidis immitibus escam.

The eagle is observed by naturalists to have a most tender affection to her young, which she provokes to fly, or *stirs up*, by *fluttering over them* with her *wings stretched out.* See *Bochart. Hieroz. P.* II. *L.* II. *c.* 3. Therefore the care of providence over the Israelites is well compared to that of an eagle towards her young, when she does by her voice stir them up, hover over them, cover them, bear and defend them by her strength; and for the preservation whereof she is fitted, by the quickness of her eye in espying danger, by her affection for her young, by her swiftness and great strength. See on *Ex.* xix. 4.

Taketh them, beareth them on her wings,] The eagle is said to take her young ones upon her wings while they are so weak and feeble that they fail in their attempt to fly, and to support them 'till they acquire strength to commit themselves to the air. See *Bochart, ibid.*

12 *So the Lord alone did lead them,*] God solicited his people, by Moses and Aaron, to aspire after their liberty, when they were oppressed in Egypt, just as an eagle excites her young ones, when they lie drowsy in the nest, to try the use of their wings. And as the eagle carries her fainting young on her wings, so God supported his people when they were weary, and upheld them in dangerous ways. See on *Deut.* i. 31. *Pat.* Compare *Exod.* xix. 4. and *Rev.* xii. 14.

And there was no strange god with him,] By God's almighty power alone were they protected and preserved; nor had they any motive to revolt from him to the worship of false deities, who never did, nor can do any thing for them.

13 *He made him ride on the high places of the earth,*] Made the Israelites to possess a noble country, full of lofty and fruitful mountains, and therefore called *the high places of the land*; there he made them to *ride*. i. e. *to live deliciously*. So *to ride* signifies, *Hos.* x. 11. *I will make Ephraim to ride; Judah shall plow, &c.* i. e. the people of Israel shall live in pleasure, when Judah shall live laboriously. See *Pat.* Or he made Israel to conquer and triumph, as *riding* is often used, *Psal.* xlv. 4. lxvi. 12. *Rev.* vi. 2. xix. 11, 14. See *Ainsw.* Or more simply thus: God brought them from the barren deserts of Arabia to possess the land of Gilead, a most fertile country, beautifully diversify'd with rich mountains. See on *Deut.* iii. *Le Clerc.*

And he made him to suck honey out of the rock,] A country where honey *flowed from the very rocks, and oil from the flinty rocks.* A proverbial expression, denoting a most fertile land. Not much unlike is Virgil's description of the fruitfulness of the earth in the golden age:

Incultisque rubens pendebit sentibus uva:
Et duræ quercus sudabunt roscida mella.

See *Le Clerc.*

14 *But-*

14 *Butter of kine,*] See on *Gen.* xviii. 8.

And milk of ſheep,] Le Clerc juſtly renders it: *Milk of ſheep and goats.* For the Hebrew word ſignifies both.

With the fat of lambs,] By the *fat of lambs* is meant, in this place, *fatted*, or well fatted lambs.

And rams of the breed of Baſhan,] i. e. Of the faireſt and beſt kind. Baſhán being a country famous for excellent paſture. See on *Num.* xxxii. 1.

And goats,] Likewiſe of the breed of that country.

With the fat of kidneys of wheat,] This expreſſion ſounds oddly in our language. But the Hebrews call the beſt of every thing by the name of *fat*. And the *kidneys of wheat* ſignifies large and plump corn, affording plenty of flower. See *Pat.* Thus it might be better tranſlated: *The fineſt and plumpeſt wheat.* So *Pſ.* lxxxi. 16. *The fineſt of the wheat*, is, in the Hebrew, *the fat of wheat.* The kidnies of wheat is but a metaphorical expreſſion, there being ſome reſemblance between the figure of that grain and the kidnies. But Le Clerc renders it, I think, full as commodiouſly thus, *Goats with the fat of their kidnies*, and wheat, *didſt thou eat.* For the fat upon the kidnies was reckoned very delicate, and therefore in animals for ſacrifice it was appropriated to the altar; but in other animals it might be eaten. See on *Lev.* iii. 15, 16. An. ante C. 1451

And thou ſhalt drink the pure blood of the grape,] So the Greeks call wine, αιμα βοτρυων, the blood of the grape. The metaphor is very elegant and natural, by reaſon of the great reſemblance between red wine and blood, and at the ſame time it is an animated expreſſion.

15 But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs*; then he forſook God *which* made him, and lightly eſteemed the Rock of his ſalvation. 16 They provoked him to jealouſy with ſtrange *gods*, with abominations provoked they him to anger. 17 They ſacrificed unto devils, * not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not. 18 Of the Rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

* Or, which were *not Gods*

EXPOSITION.

15 *Jeſhurun waxed fat and kicked,*] Moſes here ſpeaks in the prophetic ſtile, which often repreſents future events as actually preſent, or already paſt, to denote the certainty of the thing foretold. For the prophet is tranſported in his imagination, to thoſe future ſcenes, and ſpeaks of them as preſent to his view. So the meaning is: Iſrael, in the days of their proſperity, ſhall make a very bad uſe of the bleſſings of Providence; they ſhall ſpurn at the yoke of God's laws, and become wanton and inſolent as a pampered horſe. See on *ch.* vi. 11, 12. with *Neh.* ix. 25, 26. Iſrael is called *Jeſhurun* both here and in *ch.* xxxiii. 5, 26, and *If.* xliv. 2. The word may be derived either from *Joſher*, righteouſneſs, becauſe they were a people profeſſing righteouſneſs, or governed by righteous laws. Or it may be derived from *Shur* to ſee; becauſe they were favoured with divine manifeſtations. See *Ainſw.*

Thou art waxen fat, &c.] This change of the perſon is very poetical. See examples of it in Virgil's Hymn to Hercules, *Æn.* VIII.—*Tu invicte bimembres, &c.* And in Milton, *Par. loſt.* IV. 724.

——————*Both ſtood,*
Both turn'd, and under open ſky ador'd
The God that made both ſky, air, earth and heav'n.
——————*Thou alſo mad'ſt the night*, &c.

And lightly eſteemed the rock of his ſalvation,] I ſee the time approaching when they ſhall notoriouſly abuſe the goodneſs of God, and behave with the utmoſt ingratitude towards the author of all their felicity. The rock of his ſalvation; i. e. his mighty ſaviour and deliverer. The Hebrew word *nabal*, which we render *lightly eſteem*, ſignifies to reject with the greateſt contempt.

16 *They provoked him to jealouſy with ſtrange gods,*] i. e. They have already, more than once, provoked the diſpleaſure of the Almighty by their relapſe into heathen idolatry. See on *Ex.* xx. 5. But much more abominably will they do ſo hereafter, by running over to the worſhip of evil ſpirits, the deſtroyers of mankind, inſtead of reverencing the God who is their only ſaviour and protector. Nay, by worſhipping new, and freſh invented imaginary demons of the Gentiles, which they knew nothing of, nor their forefathers ever heard ſo much as the names of.

17 *They ſacrificed to devils, and not to God,*] Not that they actually conſidered their Gods under the notion of *devils*; but the meaning is, that whatever pretext they might have for their idolatry when they ſacrificed, they did it unto devils, the *waſters* and *deſtroyers* of mankind. The Hebrew word *ſchedim*, which we render *devils*, is thought to import *deſtroyers*, as the devil is called, *Rev.* ix. 11. Others think it is a word of the ſame import with *Scirim*, *Lev.* xvii. 7. a name given to demons, either becauſe they were conceived to haunt waſte places, or to appear in the form of goats. To devils or demons the Iſraelites ſacrificed their ſons and daughters, when they ſacrificed them unto the idols of Canaan, *Pſ.* cvi. 36, 37, 38.

To gods whom they knew not,] i. e. Had no experience of any good from them: or, *who knew not them*, as the words may be rendered; i. e. who had never beſtowed any benefits upon them. As, on the contrary, the true God ſaith: *I did know thee in the wilderneſs*, *Hoſ.* xiii. 5. where the Chaldee explaineth it: *I ſupplied thy neceſſities.* See *Ainſw.*

New gods—whom your fathers feared not,] They had not ſo much as the plea of ancient tradition for their idol-worſhip, but were ſo prone to idolatry, that every new object or mode of heathen ſuperſtition catched their giddy fancy, and drew them away from their allegiance to the true God. The original word for *feared* ſignifies they had no ſuperſtitious dread of them, leſt they ſhould be hurt by them, and ſo differeth from that pious *fear* and *reverence* which we owe to the true God. He meaneth they were ſuch gods

An. ante C. 1451.

as could neither do good nor evil. *Jer.* x. 5. See *Ainſw.*

18 *Of the rock that begat thee thou art unmindful,*] See on *ver.* 4.

* Or, *deſpiſed.*

19 And when the LORD ſaw *it*, he * abhorred *them*, becauſe of the provoking of his ſons, and of his daughters. 20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be:* for they *are* a very froward generation, children in whom *is* no faith. 21 They have moved me to jealouſy with *that which is* not God, they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation. 22 For a fire is kindled in my anger, and † ſhall burn unto the loweſt hell, and ‡ ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains. 23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them. 24 *They ſhall be* burnt with hunger, and devoured with ‖ burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt. 25 The ſword without, and terror * within † ſhall deſtroy both the young man and the virgin, the ſucking *alſo*, with the man of gray hairs. 26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men: 27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, ‡ Our hand *is* high, and the LORD hath not done all this. 28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

† Or, *hath burned.*

‡ Or, *hath conſumed.*

‖ Heb. *burning coals.*

* Heb. *from the chambers.*

† Heb. *bereave.*

‡ Or, *Our high hand, and not the LORD, hath done all this.*

EXPOSITION.

19 *When the Lord ſaw it, he abhorred them,*] He ſtill ſpeaks in the prophetic ſtile, repreſenting what appears preſent to his prophetic view, as if it had already happened. The meaning is, God will, in proportionable manner, reſent ſuch irreligious conduct in a people ſo nearly related to him. His judgments will not fail to keep pace with their infidelity.

Becauſe of the provoking of his ſons and of his daughters,] For the Jews were ſo in a peculiar manner. See on *Ex.* iv. 22. Daughters are here expreſly named, becauſe the women were notoriouſly guilty of provoking God by their idolatry. Thus we read *Jer.* vii. 18. *The women knead dough to make cakes to the queen of heaven, and to pour out drink-offerings to other gods, that they may provoke me to anger.* And again, *Jer.* xliv. 15. *The women burnt incenſe to other gods.* And in *Ezek.* viii. 14. *The women ſat weeping for Tammuz.*

20 *I will hide my face from them,*] See *ch.* xxxi. 17.

I will ſee what their end ſhall be,] i. e. I will diſcover by this courſe what ſhall become of them at laſt for theſe provocations.

20 *For they are—children in whom is no faith,*] Who had ſo often broken their covenant, that they were not to be truſted when they made profeſſion of their repentance. Their whole hiſtory teſtifies to the truth of this. From this verſe to the 29th Moſes perſonates God ſpeaking.

21 *They have moved me to jealouſy,*] See *ver.* 16.

21 *They have provoked me to anger with their vanities,*] By *vanities* here are meant the vain fictitious deities of the nations, with whoſe worſhip the Iſraelites corrupted themſelves. See *Jer.* viii. 19. xiv. 22.

I will move them to jealouſy with theſe who are not a people,] God threatens to repay their frequent revolts from him in their own kind, in a way moſt mortifying to their proud ſpirits; by cauſing the very Gentile nations, whom they ſo much deſpiſed, not only to become their maſters and conquerors, but alſo to be taken into his covenant, while they themſelves were excluded from it. See *Mat.* xxi. 43, 44. *Ro.* x. 19. *Pat. Pyle.* They are called *not a people*, becauſe they were ſo ill governed, that their commonwealth reſembled more a lawleſs multitude than a civil ſociety. For as Grotius juſtly remarks: *Juris conſociatio populum facit. Eo nomine indigna multitudo, quæ aut nullas aut malas habet leges.* Such were the Babylonians, who lived under arbitrary and tyrannical government. Or they may be called, *not a people*, becauſe they were barbarous and fooliſh, *Jer.* x. 8. *Ro.* i. 21, 22. God moved the jealouſy and ſpite of the Jews, by ſuffering thoſe barbarous people to conquer and enſlave them. See *Le Clerc.*

22 *For a fire is kindled in mine anger,*] This verſe gives an account, after a figurative manner, of the dreadful calamities which Providence would inflict upon the land of Judea, in ſuch words as ſeem to import the total conſumption of it. Waſting calamities are here compared to *fire*, as alſo in *Ezek.* xxx. 8. *Amos* ii. 2, 5.

And ſhall burn unto the loweſt hell,] Or to the loweſt parts of the earth. So the word for *hell* ſignifieth, *Num.* xvi. 30, 32, 33. i. e. Moſt dreadful calamities, judgments that ſhall never ceaſe till they have overturned the whole Jewiſh conſtitution.

And ſhall conſume the earth, with her increaſe,] Make their land utterly deſolate, *If.* i. 7. *Joel* i. 19.

And ſet on fire the foundations of the mountains,] Subvert their ſtrongeſt fortreſſes. (A)

23 *And*

NOTES.

(A) This was perfectly fulfilled in the laſt deſtruction of Jeruſalem. For Titus himſelf, as Joſephus relates, (*de Bel. Jud.*) obſerving the vaſt height of the walls, the bigneſs of every ſtone, the exact order

23 *And ſpend mine arrows upon them,*] The judgments of God are often compared to arrows, *Job* vi. 4. *Pſ.* xxxviii. 2. xci. 5. So Homer deſcribes the peſtilence in the Grecian camp under the image of a *deadly arrow* ſhot at the Greeks by one of the gods, *Il.* i. 51. Here Moſes perſonates God ſpeaking in the language of an archer, who ſhoots till he hath emptied his quiver, and hath not one arrow left.

24 *They ſhall be burnt with hunger,*] Here theſe arrows or plagues are enumerated. The firſt of them is famine, with which they are threatned to be *burnt* or conſumed. This was fulfilled in their deſtruction by the Chaldees, when they were ſo *burnt* with famine, that *their viſages were black as a coal, and their ſkin withered —like a ſtick*, Lam. iv. 8.

And devoured with burning heat,] Heb. *Burning coals.* Or, a *burning carbuncle*, a fiery peſtilential ulcer in the body, as *Hab.* iii. 5. See *Le Clerc*, *Ainſw.* The Vulgate renders it, *Devorabunt eos aves morſu amariſſimo: Birds of prey ſhall tear them in pieces:* i. e. They ſhall be left unburied, and become a prey to the birds of the air.

With bitter deſtruction,] The peſtilence, which is incurable, and ſo brings *bitter deſtruction.*

I will ſend the teeth of beaſts,] See on *Lev.* xxvi. 22.

Serpents of the duſt,] i. e. Serpents that creep upon and eat the duſt, *Gen.* iii. 14.

25 *The ſword without, and terror within,*] In the field they ſhall be expoſed to the ſword of their enemies, and at home dying with fear, or making away with themſelves leſt they ſhould fall into the hands of their deſtroyers. See *Lam.* i. 20. Thus God here threatneth his four ſore judgments, as in *Ezek.* xiv. 21. *Rev.* vi. 8. *The ſword, and the famine, evil beaſts, and the peſtilence.* An. ante C. 1451.

Both the young man, &c.] He threatens to deliver them into ſuch mercileſs hands, as would ſpare neither age nor ſex, neither reverence grey hairs, nor compaſſionate helpleſs and virgin innocence.

26, 27 *I would make the remembrance of them to ceaſe—were it not that I feared the wrath of the enemy*] This is ſpoken in the language of men; and the meaning is, It would be but righteous in God to cut them entirely off, and wipe out their very memory from the earth; but ſuch a ſudden and final deſtruction of a people, in whoſe behalf God had done ſo much, for ſettling his true religion amongſt them, and for conveying it from them to the reſt of the world, would occaſion thoſe heathens to inſult againſt God himſelf, by aſcribing their deſtruction to their own valour, or to the power of their idols, and not to his righteous judgment. Therefore to prevent this wrong conſtruction of ſuch deſolating judgments, it became the Divine Wiſdom to defer the execution of them. We find Moſes more than once repreſenting before God the blaſphemous reflections which the nations would make, in caſe of the total deſtruction of the favourite nation, as an argument to appeaſe the divine anger. See *Ex.* xxxii. 12. *Num.* xiv. 13. *Deut.* ix. 28.

29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end! 30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up? 31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges. 32 For their vine * *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter. 33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

* Or, is worſe than the vine of Sodom, &c

EXPOSITION.

29 *O that they were wiſe,*] O that they would duly and wiſely conſider the dealings of God towards them, and ſo happily prevent the evils that will otherwiſe befal them in the generations to come. See on *Deut.* v. 29.

30 *How ſhould one chaſe a thouſand,*] Would they but wiſely lay to heart, how flouriſhing would be their eſtate at home, and how victorious their arms againſt all enemies from abroad! *How ſhould one chaſe a thouſand!* i. e. A very ſmall number would be ſtrong enough to vanquiſh the greateſt force of their adverſaries. Others give the words a different turn; as if the meaning was, How ſhould one enemy be able to chaſe a thouſand of the Iſraelites, if God had not ſold them for their ſins? It could never otherwiſe have happened.

Except their rock had ſold them,] i. e. Except their God and protector had quitted his intereſt in them, and delivered them up to the will of their enemies.

Our enemies themſelves being judges,] Who were often forced to acknowledge the over-ruling power of *Jehovah* controlling all their deſigns, though they conſidered him only as the local tutelary god of the Jews. See *Ex.* viii. 19. xiv. 25. 1 *Sam.* iv. 7, 8. *Dan.* iii. 29.

32 *For their vine is of the vine of Sodom, &c.*] God had planted Iſrael a noble vine, a right ſeed, but they turned into the degenerate plant of a ſtrange vine, *Jer.* ii. 21. Perhaps it might be better rendered, *Notwithſtanding their vine, &c.* as the particle *chi* is often taken: i. e. Though

NOTES.

der wherein they were laid and compacted, cried out, *God was with us in this war, 'tis he that drove the Jews from theſe munitions*; επει χειρες τι των ανθρωπων, η μηχαναι, τι προς τουτους τους πυργους δυνανται· i. e. For what could the hands of men, or machines avail againſt ſuch towers? Which brings to mind what is related, not only by St. Chryſoſtom, Sozomen, and Socrates, but by Ammianus Marcellinus, a heathen hiſtorian, (*l.* xxiii.) *That when Julian the apoſtate ordered the temple of Jeruſalem to be rebuilt, terrible globes of fire burſt out, near the foundations, which overturned all, burnt the workmen, and made the place ſo inacceſſible, that they deſiſted from the attempt.* The certainty of this hath extorted the ſame confeſſion from the Jews themſelves, though they pretend the building went on, and was finiſhed, but after many years was overthrown by an earthquake.

An. ante C. 1451. the Iſraelites are diſtinguiſhed from other nations, being the profeſſed worſhippers of the true God, yet their vine, &c. As if he had ſaid, They are a ſhoot or off-ſet from the vine of Sodom; to ſignify that they imitated thoſe degenerate people. It is obſerved, that the ſoil about Sodom and Gomorrah produced nothing but blaſted fruits, of a black hue, without ſubſtance, and ſo dry and ſapleſs, that when preſſed they would crumble into aſhes.—*Atra & inania velut in cinerem vaneſcunt.* Tacit. Hiſt. *l.* v. In alluſion to this the vine of Sodom became a metaphorical expreſſion for depraved works. See *Calmet.*

Their grapes are grapes of gall,] i. e. Their actions or *fruits* are moſt wicked and diſtaſteful. See *Iſ.* v. 4. And ſo Joſephus deſcribes them before their laſt deſtruction, *l.* vi. *de Bel. Jud. c. ult.* where he ſaith their city was ſo wicked, that if the Romans had not fallen upon them, the earth would have opened its mouth and ſwallowed them up, or thunder and lightning from heaven muſt have deſtroyed them, as it did Sodom, *for they were a more atheiſtical nation than thoſe who ſuffered ſuch things.*

33 *Their wine is the poiſon of dragons,*] An expreſſion of the ſame import with the former, ſignifying their fruits or works to be moſt pernicious and depraved, (*Rev.* xvii. 2.) and ſo reſembling the poiſon of dragons. For though Pliny and others affirm that the dragons have no poiſon, Bochart ſhews that this is to be underſtood only of thoſe in Greece, for that the dragons in Africk and Arabia had a moſt deadly poiſon. According to that of Lucan, *l.* ix. 727.

Vos quoque, qui cunctis innoxia numina terris
Serpitis, aurato nitidi fulgore dracones,
Peſtiferos ardens facit Africa.

See *Hieroz. P.* II. l. iii. *c.* 14. However we may obſerve, that the Hebrew word *thaninin* ſignifies ſerpents in general.

And the cruel venom of aſps] The poiſon of *aſps* is called *cruel*, becauſe it is accounted the acuteſt of all, inſtantly penetrating into the vital parts. Hence the proverb, δηγμα ασπιδων, *the biting of aſps*, for an incurable wound. See *Bochart Hieroz. P.* II. *l.* iii. *c.* 5.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures? 35 To me *belongeth* vengeance, and recompenſe, their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte. 36 For the LORD ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* * power is gone, and *there is* none ſhut up, or left. 37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted, 38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be † your protection. 39 See now that I, *even* I *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand. 40 For I lift up my hand to heaven, and ſay, I live for ever. 41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. 42 I will make mine arrows drunk with blood (and my ſword ſhall devour fleſh) *and that* with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy.

* Heb. *hand.*

† Heb. *an hiding for you.*

EXPOSITION.

34 *Is not this laid up in ſtore with me,*] That is, the vengeance he is going to mention in the following verſes. Which by Le Clerc and many others is referred to the vengeance which God would inflict on the enemies of the Jews. See *ver.* 36. and 43. As if he had ſaid, Let not the enemies of the Iſraelites think that they ſhall not be called to an account for their cruel uſage of my people, when delivered into their hands; let them know that their ſins are not forgotten, though the puniſhment of them be deferred.

Sealed up among my treaſures] Is it not a thing ratified and determined? It is an alluſion to deeds which are ſigned and ſealed, though not preſently executed, but kept ſafely in a cabinet. See *Job* xiv. 17.

35 *To me belongeth vengeance.*] As the ſupreme Lord and Judge of the world, whoſe power no force can reſiſt, from whoſe knowledge no ſecret can be concealed, from whoſe juſtice no art can eſcape.

Their foot ſhall ſlide in due time.] Though they think themſelves immoveably fixed in their dominion and proſperity, they ſhall be certainly overthrown, and viſited with national judgments, when the great Judge of the world ſees it moſt ſeaſonable.

36 *For the Lord ſhall judge his people,*] It might be tranſlated, *nevertheleſs*, as this Hebrew particle is rendered, *Iſ.* ix. 1. for here ſeems to begin a new paragraph. He ſhall plead their cauſe, and deliver them from the oppreſſion of their enemies, as the expreſſion ſignifies, *Pſal.* x. 18. cxxxv. 14. Upon their repentance he will at laſt exerciſe compaſſion towards them, and turn his vengeance upon the heads of their cruel oppreſſors.

And repent himſelf for his ſervants.] i. e. He will reviſit them with mercy. So the phraſe ſignifies *Pſ.* xc. 13. cxxxv. 14.

And there is none ſhut up, or left.] Or, *nothing ſhut up or left.* i. e. When they are deſtitute of all things, and have nothing reſerved, or remaining. Compare 1 *Kin.* xiv. 10. xxi. 21. 2 *Kin.* xiv. 26.

37 *And he ſhall ſay, where are their gods?*] It may be better rendered, *One ſhall ſay*, or, *it ſhall be ſaid.* See on *Lev.* xvi. 32. The meaning is, Whoever beholds with due conſideration theſe judgments, ſhall be convinced of the vanity and

and utter inſufficiency of all thoſe imaginary deities to whom they paid their ſacrifices and worſhip, without receiving the leaſt benefit from them.

38 *Which did eat the fat of their ſacrifices, and drank the wine of their drink-offerings.*] The fat of the ſacrifice offered upon the altar, and the wine poured out, were conſidered as the meat and drink of the god in whoſe honour they were offered. And the vulgar heathens were ſo fooliſh as to imagine that their deities actually fed upon the ſacrifices. A noted example of which is in the hiſtory of *Bel and the Dragon.*

39 *See now that I, even I am he,*] Open your eyes now, and be convinced at laſt of the adorable power, juſtice, and providence of the one true God.

And there is no god with me,] As I have no ſuperior, ſo neither have I any equal. From whence it undeniably follows, that he alone is the object of ſupreme worſhip and adoration.

I kill, and I make alive, &c.] I am to be acknowledged the arbiter of life and death, the diſpenſer of proſperity and adverſity, and eſpecially the author of national changes and revolutions, whether in a way of mercy or of judgment. See 1 *Sam.* ii. 6. *Job* v. 18. *Hoſ.* vi. 1. *If.* xlv. 7. We may obſerve, that it is uſual in the ſcripture ſtile to conſider extreme calamities under the notion of *death*, and to expreſs happineſs and proſperity by the word *life*. See on *Deut.* viii. 1.

40 *For I lift up my hand to heaven.*] i. e. I ſwear ſolemnly: for it was the cuſtom to ſtretch out the hand in ſwearing. See on *Gen.* xiv. 22. An. ante C. 1451.

And ſay, I live for ever.] i. e. As ſurely as I live for ever, I will whet my ſword, &c.

41 *If I whet my glittering ſword*] Heb. *The lightning of my ſword.* This ſimilitude ſheweth God's judgments to be ſwift, powerful, and terrible, *Zech.* ix. 14. *Ezek.* xxi. 10.

I will render vengeance to mine enemies,] No power ſhall be able to ſtop my proceedings.

42 *I will make mine arrows drunk with blood,*] i. e. I will execute vengeance upon them to the full. This is a ſtrong poetical figure, implying the abundance of blood that ſhould be ſhed.

From the beginning of revenges upon the enemy,] The word *paroth*, which we render *revenges*, comes from *para, to make baſe*, and ſo may ſignify *a ſlave*, or *captive*, for ſuch were wont to be ſhaven, by way of contempt; and the word *roſch* ſignifies *head*, as well as *beginning*. So the meaning may be, that God would execute a ſignal vengeance *upon his enemies, from the ſlave to the king or head of the community.* Le Clerc tranſlates it literally thus: *They ſhall be captives from the head of the enemy's domination*; i. e. From him who is inveſted with the ſupreme dominion: where the ſenſe ſhews, that *to men of the loweſt rank* muſt be underſtood. And with this interpretation the LXX alſo agree. Απο κεφαλης αρχοντων εχθρων. See alſo *Ainſworth.*

43 * Rejoice, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people. * Or, *praiſe his people, ye nations,* or *ſing ye.*

EXPOSITION.

43 *Rejoice, O ye nations, with his people,*] The LXX add the word *with*, which is not in the Hebrew. And that verſion is followed by the apoſtle Paul in quoting this paſſage, *Rev.* xv. 10. where we are directed to conſider it as a prediction of the bringing in of the Gentiles to ſhare the privileges of the goſpel, and become one church and people of God, in conjunction with the Jews: *Rejoice, O ye nations, with his people.* Or it may be rendered to the ſame ſenſe thus; *Rejoice, O ye nations,* (or Gentiles) *his people.* i. e. being now become his people. The whole verſe in the LXX runs thus: *Rejoice, ye heavens, with him, and let all the angels of God worſhip him; rejoice, ye nations, with his people, and let all the ſons of God encourage themſelves in him: for he avengeth the blood of his ſons, and will avenge and recompenſe his enemies, even the haters of him he will recompenſe. And the Lord will purify the land of his people.* But I find none of the old verſions agree with them in theſe additions. Le Clerc renders it thus, agreeably both to the Hebrew and Samaritan: *Praiſe his people, O ye nations, becauſe he will avenge, &c.* Thus he conſiders the words as intimating how much reaſon the nations had to pronounce the Jews a happy people, in having the Almighty for their guardian, their protector and avenger.

For he will avenge the blood of his ſervants,] He will redreſs the injuries done to his own people.

44 And Moſes came and ſpake all the words of this ſong in the ears of the people, he, and * Hoſhea the ſon of Nun. 45 And Moſes made an end of ſpeaking all theſe words to all Iſrael. 46 And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law. 47 For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it. * Or, *Joſhua.*

EXPOSITION.

44 *Hoſhea, the ſon of Nun,*] See on *Num.* xiii. 16. Joſhua, who ſucceeded Moſes, joined with him in taking care to have this prophetic hymn repeated to every tribe throughout the whole camp.

46 *And he ſaid unto them, ſet your hearts, &c.*] Moſes having concluded his prophetic hymn, addreſſed himſelf afreſh to them, in a pathetical exhortation, to weigh and remember well the contents of that divine ſpeech, and ſeriouſly to improve

An. ante C. 1451.

prove it in a hearty and careful obſervance of the laws he had given them, and by training up their children in a habit of the ſame obedience.

47 *For it is not a vain thing for you*] You ſhall not employ your diligence in this matter unprofitably. For *in keeping God's commandments there is great reward*, Pſ. xix. 11.

Becauſe it is your life,] i. e. It is the way to life, the means to make you an happy people. See *ch.* viii. 1. So our Saviour ſays, *This is life eternal, to know thee the only true God, &c.* John xvii. 3.

48 And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying, 49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land of Canaan which I give unto the children of Iſrael for a poſſeſſion. 50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: 51 Becauſe ye treſpaſſed againſt me among the children of Iſrael, at the waters of * Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael. 52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

* Or, *ſtrife at Kadeſh.*

EXPOSITION.

48 *And the Lord ſpake unto Moſes,*] Then God orders Moſes to take his final leave of the Iſraelites, by pronouncing a ſolemn benediction upon each of their tribes, *ch.* xxxiii. This done, he is to repair privately to mount *Nebo*, there to die in peace, after he had thence taken a diſtant view of the promiſed land.

49 *Get thee up into this mountain Abarim, &c.*] See *Num.* xxvii. 12.

50 *Die in the mount,*] Not preſently, but after thou haſt bleſſed the children of Iſrael.

And be gathered unto thy people,] This, according to ſome of the Jewiſh writers, ſignifies that Moſes ſhould be aſſociated unto the ſouls of the juſt, called *his people*. For if underſtood of the body, it can hardly make ſenſe, ſince the people of Moſes were not buried in mount Abarim. *Pat.* See on *Gen.* xxv. 8.

As Aaron died in mount Hor,] See *Num.* xx. 23.

51 *Becauſe ye treſpaſſed againſt me,*] See *Num.* xx. 12. Here Moſes at his death makes a commemoration of his ſin, as an acknowledgment of God's juſtice, and a warning to all people not to diſobey or diſtruſt the voice of God. *Ainſw.*

CHAP. XXXIII.

AND this *is* the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death. 2 And he ſaid, The LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right hand *went* * a fiery law for them. 3 Yea, he loved the people; all his ſaints *are* in thy hand: and they ſat down at thy feet; *every one* ſhall receive of thy words. 4 Moſes commanded us a law: *even* the inheritance of the congregation of Jacob. 5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

* Heb. *a fire of law.*

EXPOSITION.

1 *And this is the bleſſing,*] Moſes having ſeen the children of Iſrael vaſtly encreaſed, and ready to enter upon the promiſed land, takes his farewel of them, and pronounces a dying bleſſing upon the people in general, and upon each tribe in particular; which is in part *prophetical*, as the bleſſing of Jacob was, and for that very reaſon has in it ſome difficulty and obſcurity. See on *Gen.* xlix. 1.

Moſes the man of God,] As much as to ſay, the *holy*, the *pious man*. So prophets are called, and men ſet apart for the ſervice of religion, 1 *Sam.* ix. 6, 7, 8. 1 *Ki.* xiii. 1. 1 *Tim.* vi. 11. 2 *Tim.* iii. 17. 2 *Pet.* i. 21.

2 *And he ſaid, the Lord came from Sinai,*] In the firſt place, he endeavours to make them ſenſible of that moſt ſignal benefit which God had beſtowed upon them, in aſſuming them to be his peculiar people. As if he had ſaid, Iſrael is the favourite nation, to whom God was pleaſed, with moſt awful ſolemnity, with the appearance of innumerable hoſts of angels attending the ſymbols of his divine preſence, to deliver his laws, and take them into ſpecial covenant with himſelf at mount Sinai. See *Pyle.*

And roſe up from Seir unto them, and ſhone forth from mount Paran.] The Jews fancy theſe words ſignify, that the Divine Glory firſt reſided upon mount *Seir*, where God propounded his law to the children of Eſau; but they having rejected it, becauſe they found theſe words in it, *Thou ſhalt not kill*, he went to *Paran*, and offered it to the children of Iſhmael; but they having refuſed it alſo becauſe of theſe words, *Thou ſhalt not ſteal*, he *roſe up* from thence, and came to Sinai, and gave it to the children of Iſrael, who ſaid, *All the words which the Lord hath ſaid will we do*, Ex. xxiv. 3. But this, like the reſt of their ill-managed fables, carries its own confutation. The plain meaning of the words is, that the

the ſame Divine Preſence which appeared to them on mount Sinai, accompanied them thro' all their journies and encampments, eſpecially about mount Seir and Paran, the principal places of their abode till they came to the place where they now were, encamped in the plains of Moab. His preſence *roſe* upon them like the ſun from mount *Seir*, (for ſo the word properly ſignifies, *Mal.* iv. 2.) and ſpread abroad his beams upon them from mount *Paran*. See *Jud.* v. 4, 5. *Pat.*

Roſe up from Seir,] Namely, when, upon the removal of the cloud of glory, the Iſraelites marched from the neighbourhood of Idumea, in which is mount Seir, *Deut.* ii. 1, 4. See *Le Clerc.*

From mount Paran,] When Iſrael encamped in the wilderneſs below mount *Paran*, whither they came from the wilderneſs of Sinai, *Num.* x. 12. xiii. 1, 2, 3.

And he came with ten thouſands of ſaints,] Or, *of holy ones*, i. e. angels who waited on him at the giving of the law, *Pſ.* lxviii. 17. *The chariots of God are twenty thouſand, even thouſands of angels; the Lord is among them, as in Sinai.* See *Acts* vii. 53. *Gal.* iii. 19. *Heb.* ii. 2. *Pat.*

From his right hand] The law is ſaid to come from God's right-hand, becauſe we uſe the *right-hand* in delivering things.

Went a fiery law] For the law was given out of the midſt of the appearance of fire, *Ex.* xix. 16, 18. *Deut.* iv. 12. v. 22, 23, 24. Vitringa would have this latter part of the verſe thus tranſlated: *On his right-hand a fire, out of the fire a law to them.* i. e. God came to mount Sinai with a glorious appearance of fire; for in ſcripture, to be on one's *right-hand*, is to accompany him. Le Clerc renders the whole verſe thus: *Jehovah came from Sinai, he roſe up to them from Seir, ſhined forth from Paran; and from among the ten thouſands of his ſaints there came a fire to them, from his right-hand, as a law or edict.* Where, by the ten thouſands of his ſaints, he underſtands the ten thouſands of Iſrael, as they are called *Num.* x. 36. By the fire that came from *his right hand*, he underſtands the pillar of fire encompaſſing the throne of God or ſymbol of the Divine Preſence, which ſeems to be called the *right-hand* of God, *Pſ.* cx. 1. And whereas this *fire* is called *a law*, the meaning is, that it ſerved the Iſraelites as an order or law for their encampment and decampment, and for regulating their marches. See *Num.* ix. 15, &c.

3 *Yea, he loved the people,*] All this was the effect of his love to the people of Iſrael. See *Deut.* vii. 7.

All his ſaints are in thy hand,] All the Iſraelites who have any ſenſe of piety and gratitude, muſt, in conſequence of thy peculiar favour to their nation, be diſpoſed to ſerve thee with prompt obedience. Which is the meaning of the phraſe *Num.* iv. 28, 33. *Le Clerc.* Or, it may ſignify, They are under thy care and tuition; agreeably to what is ſaid above, *ch.* xxxii. 11. But the former ſenſe is more agreeable to the Context. An. ante C. 1451.

And they ſat down at thy feet,] Or, *they have proſtrated themſelves at thy feet*; an expreſſion of much the ſame import with the former, ſignifying that all the pious in Iſrael are determined by thoſe motives of love and gratitude to reſign themſelves to God with entire reverence and ſubmiſſion; for to fall down at one's feet, betokens the moſt profound reſpect and veneration. See *Le Clerc.* Compare *Luke* x. 39. *Acts* xxii. 3. Here again we may obſerve a change of the perſon, which is frequent in this language, eſpecially in the poetical parts of the bible. See on *ch.* xxxii. 15.

Every one ſhall receive of thy word,] Theſe words Le Clerc connects with the following, thus: Moſes received the law at thy mouth, which he commanded us to *obſerve*. Which is agreeable to the LXX. We may alſo conſider theſe and the former words as a prayer: May they ſit down at thy feet, and every one receive of thy word. i. e. May all thy people, in return for thy great goodneſs to them, ſubmit to thy will, and hearken to thy word. See *Jun. & Trem.*

4 *Even the inheritance of the congregation of Jacob,*] i. e. Moſes gave them this law as the peculiar and perpetual poſſeſſion of the Iſraelites. So the pſalmiſt ſays, *Thy teſtimonies have I taken as an heritage for ever*, Pſ. cxix. 111. See *Le Clerc.* And indeed ſo excellent a ſyſtem of laws is the greateſt bleſſing, the richeſt inheritance that could be given to them and their poſterity.

5 *And he was king in Jeſhurun,*] Or, *for he was king*, i. e. under God, the ſupreme Ruler and Governor of Iſrael, and therefore by his authority required them to obſerve theſe laws. See *Pat.* As to the word *Jeſhurun*, ſee *ch.* xxxii. 15. Le Clerc refers the *He* to God, not to Moſes; becauſe God was indeed the king and lawgiver of the Jews, eſpecially God acted as their king on the day that the law was exhibited on mount Sinai, and not Moſes. Now the following words ſhew this day of giving the law from mount Sinai to be here meant. Beſides Moſes ſufficiently intimates that he was not their king, *ch.* xvii. 14. And ſo does Samuel, who acted in the ſame character as Moſes, 1 *Sam.* viii. 7. See *Spencer's Diſſertation on the Jewiſh Theocracy, in his book de Leg. Heb.*

When the heads of the people—were gathered together,] That day is called *the day of the aſſembly*, Deut. xviii. 16. See *Ex.* xix. 7.

6 Let Reuben live, and not die; and let *not* his men be few.

EXPOSITION.

6 *Let Reuben live, and not die, and let not his men be few.*] As the word *not* is wanting in the Hebrew, we may render it, *though his men be few.* Which agrees beſt with Jacob's prophecy, *Gen.* xlix. 4. *That he ſhould not excel, and yet live*; i. e. ſhould ſtill ſubſiſt, and be in ſome meaſure a flouriſhing tribe, though leſs numerous than ſome others. See *Pat.* Le Clerc renders it, *Let Reuben live, and not die, and let his dead men (melhio, mortales ejus) be few.* Which prayer, he thinks, Moſes put up for them, becauſe this tribe appears to have been greatly diminiſhed in the wilderneſs. See on *Num.* xxvi. 7. It may alſo refer to their having engaged, upon receiving their inheritance on the further ſide of Jordan, to leave their wives and children there, and expoſe themſelves to the hazard of war with their brethren. Here is no mention of Simeon; but this tribe is thought to be included either in the bleſſing of Reuben, to whom Simeon was next in birth, and who ſtood moſt in need of the ſame bleſſing, for no tribe was more impaired in

An. ante C. 1451. the wilderneſs than Simeon's. See on *Num.* xxvi. 14. Therefore Le Clerc paraphraſes it, Let Reuben and Simeon live, &c. Others think that tribe is included in the bleſſing of Judah, with whom their poſſeſſions were mixed, *Joſ.* xix. 1. And what makes this the more probable, is, that he was joined with Judah in thoſe wars againſt the Canaanites, in which the divine aid is here implored for Judah.

7 And this *is the bleſſing* of Judah: and he ſaid, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be thou an help to him from his enemies.

EXPOSITION.

7 *And this is the bleſſing of Judah,*] Theſe words are uſed of none of the reſt, ſo they ſeem to denote that Judah's bleſſing was more remarkable than the reſt. Judah is here put before *Levi*, becauſe it was to be the royal tribe. *Pat.*

Hear, Lord, the voice of Judah, and bring him unto his people.] Hear his prayer when he goes forth to war, and return him home in peace unto his people. So the Chaldee paraphraſe. Or rather, as Le Clerc underſtands it, *Bring him in to his people*; i. e. into the ſettlement which he is to poſſeſs as his own. For in ſcripture-ſtile, to *poſſeſs nations* or people, is to poſſeſs their lands, *Deut.* ix. 1. xii. 29. xxxi. 3. This prayer of Moſes was heard, as appears from *Jud.* i. 2, &c. where we read, that, after Joſhua's death, this tribe was the firſt that drove the Canaanites out of the lands that were allotted to them.

Let his hands be ſufficient for him,] To avenge him of his enemies. i. e. Let him not have need of others to defend and ſupport him. This was remarkably fulfilled in this tribe, which of all others was the moſt valiant and ſucceſsful, *Judg.* i. 1, 2, &c. xx. 18. Dr. Sherlock, in his learned diſſertation on the bleſſing of Judah, obſerves, that this benediction cannot relate to the time when it was given, for then Judah's hands were very ſufficient for him, this tribe being by much the greateſt of the twelve tribes, as appears by two different accounts of the forces of Iſrael in the book of *Numbers*, *ch.* i. and *ch.* xxvi. And there was more reaſon to put up this petition for ſeveral other tribes than for Judah. Therefore he refers it to the prophecy of Jacob, and to the continuance of the ſceptre of Judah after the deſtruction of the other tribes. Judah, he obſerves, in Moſes's time conſiſted of 74600, reckoning only thoſe of 20 years old and upward. See *Num.* ii. 6. But upon the return to Babylon, *Judah*, with *Benjamin*, the *Levites*, and the *remnant of Iſrael*, made only 42,360, *Ezra* ii. 64. And in ſo weak a ſtate they were, that *Sanballat*, in great ſcorn, ſaid, *What do theſe feeble Jews?* Neh. iv. 2. Now Moſes in the ſpirit of prophecy ſeeing the deſolation of *all* the *tribes*; ſeeing the tribes of the kingdom of Iſrael carried away by the Aſſyrians, the people of Judah by the Babylonians; ſeeing that Judah ſhould again return, weak, haraſſed, and ſcarcely able to maintain himſelf in his own country; for them therefore he conceives this prophetic prayer: *Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be thou an help to him from his enemies.*

8 And of Levi he ſaid, *Let* thy Thummim and thy Urim *be* with thy holy One, ‡ whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah; 9 Who ſaid unto his father and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant. 10 * They ſhall teach Jacob thy judgments, and Iſrael thy law: † they ſhall put incenſe ‡ before thee, and whole burnt-ſacrifice upon thine altar. 11 Bleſs, LORD, his ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

* Or, *let them teach*, &c.
† Or, *let them put incenſe.*
‡ Heb. *at thy noſe.*

‡ Read, *Whom thou didſt throughly prove.*

EXPOSITION.

8 *Let thy Thummim and thy Urim be with thy holy One,*] i. e. Let the tribe of Levi perpetually enjoy the prieſthood, and be endued with that uprightneſs in the diſcharge of their duty, that light and knowledge of divine things which are ſignified by the *Urim* and *Thummim*. See on *Ex.* xxviii. 30. By *holy one* here is principally meant the high-prieſt, who was eſpecially appointed to conſult the oracle of God by *Urim* and *Thummim*. But it likewiſe comprehends all the reſt of the prieſts, as appears from the context.

Whom thou didſt prove at Maſſah,] Heb. *whom in proving thou didſt prove*, or, *whom thou haſt throughly proved*, as the words may be rendered, and as they are underſtood by moſt of the ancient interpreters, not taking *Maſſah* for the name of a place, but for *trying* or *proving*. See *Ex.* xxxii. 26, 29. Theſe words Le Clerc refers to the people, *Whom thou*, O Iſrael, didſt prove or tempt at Maſſah. Which happened twice. See *Ex.* xvii. 2, &c. and *Num.* xx. 2, &c. In both which places, it appears, that Aaron was tempted by the people no leſs than Moſes; i. e. the authority wherewith God had veſted Aaron as prophet and high-prieſt, was called in queſtion by them. For that is the meaning of *to tempt*.

With whom thou didſt ſtrive at the waters of Meribah,] This alſo is beſt referred to the murmurings of the people againſt Moſes and Aaron, who were the heads of this tribe.

9 *Who ſaid unto his father and to his mother, I have not ſeen him, &c.*] This reſpects the whole

tribe of Levi, who, fired with a holy zeal for God and the public intereſt, performed impartial execution upon the idolatrous worſhippers of the golden calf, without reſpect of perſons, not excepting even their neareſt relations that were concerned in that wickedneſs. See *Ex.* xxxii. 26, 28, 29. Some underſtand it of their impartiality in the adminiſtration of juſtice, that they had not excepted, nor ſhould accept the perſons of any, not even of their neareſt relations.

10 *They ſhall teach Jacob thy judgments, &c.*] They ſhall explain and declare the meaning of the law in matters doubtful, and decide controverſies both in civil and criminal caſes. For though others might be members of their courts of judgment, yet theſe chiefly conſiſted of prieſts and Levites. See *Lev.* x. 8, 9, 10, 11. *Deut.* xvii. 9, 10, 11, 12. xxiv. 8. As for teaching the people in their religious aſſemblies, that was not ſo much the office of the prieſts and Levites, as of the prophets. We may as well render the words in the form of a prayer; *May they teach Jacob thy Judgments, and Iſrael thy law, &c.* An. ante C. 1451.

They ſhall put incenſe before thee, &c.] i. e. They ſhall be the ſole miniſters at the altar. See *Ex.* xxx. 8. 2 *Chro.* xxvi. 18.

11 *Bleſs, Lord, his ſubſtance,*] Let them and their families be ever plentifully maintained out of the revenues of the ſtated tythes and offerings, which was the *ſubſtance* allotted for the maintenance of this tribe.

And accept the work of his hands.] May they ever approve themſelves to thee, both in their miniſtry at the altar, where the prieſts officiated, and in their miniſtrations about the tabernacle, of which the Levites had the charge.

Smite through the loins, &c.] May thoſe never proſper, who either ſacrilegiouſly invade, or profanely deſpiſe their ſacred function. For none could be enemies to them, without being enemies to religion and the Jewiſh eſtabliſhment. See *Num.* xvi.

12 *And* of Benjamin he ſaid, The beloved of the LORD ſhall dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

EXPOSITION.

12 *Of Benjamin—the beloved of the Lord ſhall dwell in ſafety by him.*] The meaning is, Benjamin being *beloved of the Lord*, ſhall dwell near him, i. e. Jehovah. Becauſe this tribe had Jeruſalem, the holy city, in it, (*Joſ.* xviii. 28.) where the temple of God was, the place wherein the Divine Majeſty ſpecially reſided for the continual protection of his people. See *Pat.* The city Jeruſalem being built on the boundary which divided the tribes of Judah and Benjamin, *Joſ.* xv. 8. hence Jeruſalem is reckoned ſometimes to the one, ſometimes to the other. Compare *Joſ.* xv. 63. and *Pſ.* lxxviii. 68. with *Jud.* i. 21. The ſouth ſide of Jeruſalem belonged to Judah, and the north ſide, where the temple ſtood, to Benjamin. See *Calmet.*

And the Lord ſhall cover him all the day long,] The glory of the Divine Preſence ſhall be a ſhield over him continually. Le Clerc renders it, *He ſhall be as in a harbour by him.* A metaphor of the ſame import.

And he ſhall dwell upon his ſhoulders.] Or, upon his *ſides* or *borders*, as the ſame word is tranſlated *Num.* xxxiv. 11. Then the ſenſe is eaſy; Namely, that the temple, the habitation of God, ſhall be in the borders of Benjamin. To the ſame purpoſe Le Clerc renders it, *Between or among his hills:* The hills being, as it were, the *ſhoulders of the earth.* Thus the poets call the tops of mount Atlas *his ſhoulders.* Dr. Sherlock, in the forecited juſtly admired Diſſertation, refers this bleſſing to the continuance of the tribe or people of Benjamin, when all the other tribes, except Judah, were to be deſtroyed. Jacob foretels that Benjamin ſhould continue to the very laſt times of the Jewiſh ſtate; (ſee on *Gen.* xlix. 27.) ſo Moſes, by his prophecy, explains and confirms that of Jacob. *Benjamin*, ſays Jacob, *ſhall raven as a wolf; in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil. Benjamin*, ſays Moſes, *ſhall dwell in ſafety; the Lord ſhall cover him* ALL THE DAY LONG, *he ſhall dwell between his ſhoulders.* What is this *all the day long?* It muſt mean the ſame as the *morning* and *night* in Jacob's prophecy, i. e. the *morning* and *night* of the Jewiſh ſtate. So that Benjamin's *dwelling in ſafety*, under the *cover* of the *Lord*, and *between his ſhoulders all the day long*, what does it import but a promiſe of a *longer continuance to Benjamin*, than to the other tribes? And was it not moſt exactly fulfilled? Since the tribe of Benjamin run the ſame fortune with that of Judah; they went together into captivity, they returned home together, and were both in being when Shiloh came.

13 And of Joſeph he ſaid, Bleſſed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, 14 And for the precious fruits *brought forth* by the ſun, and for the precious things * put forth by the † moon, 15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills, 16 And for the precious things of the earth, and fulneſs thereof, and for the good will of him that dwelt in the buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren. 17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

* Heb. *thruſt forth.*

† Heb. *moons.*

EXPO-

An. ante C. 1451.

EXPOSITION.

13 *Of Joſeph he ſaid, bleſſed of the Lord be his land,*] Let this tribe be ſituated in a plentiful country, a country enriched by the divine bleſſing upon it, and celebrated for the following particulars.

For the precious things of heaven,] For fruitful ſhowers from heaven. Compare *Gen.* xlix. 25. Le Clerc connects theſe words with the following, *For the precious gift of heaven, the dew.*

For the Dew,] For the evening and morning dews, which are no leſs refreſhing to the earth than rain.

And for the deep that coucheth beneath,] For ſprings of water which burſt out of the bowels of the earth, for the uſe of man and beaſt.

14 *For the precious fruits brought forth by the ſun,*] i. e. Which are brought forth annually; meaning the rich crops of corn and fair fruits which are *annually* produced by the influences of the revolving ſun. See *Le Clerc.*

For the precious things put forth by the moon,] i. e. The precious things which are put forth according to the monthly revolutions of the moon. That is, ſuch productions of the earth as are gathered oftener than once a year, even within the courſe of a few moons or months; ſuch as hay, pot-herbs, &c. See *Le Clerc.*

15 *And for the chief things of the ancient mountains, &c.*] The productions of the ancient and famous hills of *Ephraim*, *Samaria*, and *Baſhan*, which fell to the lot of Joſeph's children, and which were exceeding fruitful in grapes and olives, and other excellent fruits. See on *Gen.* xlix. 26.

Of the laſting hills,] See on *Gen.* xlix. 26.

16 *For the precious things of the earth,*] i. e. Of the valleys and champaign country; for it is oppoſed to the hills before-mentioned.

And for the good-will of him that dwelt in the buſh,] Or, of him who appeared in the buſh, as it is in the LXX, the Vulgate and other verſions. i. e. Of God, who was revealed to Moſes in the buſh, alluding to *Ex.* iii. 2, 4.

Let the bleſſing come upon the head of Joſeph,] *Bleſſing* is not in the original. So, according to the connection, the ſenſe is, *May it come, &c.* i. e. May the good-will of God deſcend upon the head of Joſeph.

Upon the top of the head of him that was ſeparated from his brethren,] See on *Gen.* xlix. 26. Le Clerc renders it, *Upon the top of him who was chief of his brethren*; i. e. who was advanced to greater honour than the reſt of his brethren. Compare *Gen.* xxxvii. 7, 8, 9, 10. with *Gen.* xlii. 6. When he ſays, *upon the top of the head*, he means an open and plentiful effuſion of theſe bleſſings, as the like phraſe is alſo uſed in ſpeaking of curſes, *Pſ.* vii. 16. See *Ainſw.*

17 *His glory is like the firſtling of his bullock,*] By *firſtling bullock* is here to be underſtood the prime and faireſt bullock of the herd. For things that excell in their kind are called *firſt-born* in ſcripture. The beauty and ſtrength of this tribe is compared to a bullock, which Bochart ſhews to have been uſed as an image or emblem of kingly power and dignity. *Hieroz. P.* I. *l.* ii. *c.* 29.

His horns are like the horns of an unicorn,] An *horn* is a common ſcripture-emblem of power and force. So this is a farther deſcription of the ſtrength of the houſe of Joſeph. As to the meaning of the word *Reem*, which we render *Unicorn*, ſee on *Num.* xxiii. 22.

With them he ſhall puſh the people together,] i. e. Throw down all that oppoſe him, particularly the Canaanites. *To the ends of the earth*, i. e. of the land of Canaan.

And they are the ten thouſands of Ephraim, and they are the thouſands of Manaſſeh,] Or, *ſuch are, &c.* i. e. Theſe bleſſings belong to the two numerous branches of the houſe of Joſeph. Here he aſcribes to Ephraim ten thouſands, and to Manaſſeh only thouſands; thus foreſhewing, that Ephraim the younger was to be the more numerous of the two, as Jacob had before prophecy'd of them, *Gen.* xlviii. 19.

18 And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out; and Iſſachar, in thy tents. 19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck of the abundance of the ſeas, and of treaſures hid in the ſand.

EXPOSITION.

18 *And of Zebulun he ſaid, rejoice, Zebulun in thy going out,*] On Zebulun he pronounces that their pleaſure ſhould lie in merchandize and *going out* to traffick with the neighbouring nations, which they exerciſed by their convenient ſituation near the ports of the Mediterranean ſea. See on *Gen.* xlix. 13.

And Iſſachar in thy tents,] Zebulun is to rejoice in the mercantile, active life, in *going out* to traffick, but Iſſachar in *keeping at home*; i. e. they are to *delight* in the pleaſures of a country life, in huſbandry and agriculture. For that is the meaning of *rejoicing* or *chooſing to dwell in tents.* See on *Gen.* iv. 20. Accordingly the children of Iſſachar are ſaid to have had *underſtanding of the times*, 1 Chro. xii. 32. i. e. they underſtood the proper times for ſowing, planting, pruning, &c.

19 *They ſhall call the people unto the mountain, &c.*] They, i. e. Zebulun and Iſſachar, eſpecially the former, for to them belongs that expreſſion; *They ſhall ſuck of the abundance of the ſeas*; ſhall offer many ſacrifices, and invite many to eat of the peace-offerings which they ſhall offer on the mount of the Lord, i. e. at the temple. So the Jeruſalem Targum paraphraſes it: *The people of the houſe of Zebulun ſhall be ready to go to the mount of the holy houſe of the Lord.* The expreſſion denotes that they ſhould be a rich and flouriſhing tribe, for none but the rich could afford to offer many ſacrifices. See *Le Clerc.*

There they ſhall offer ſacrifices of righteouſneſs,] Peace-offerings and thankſgivings, called ſacrifices of righteouſneſs in oppoſition to ſin-offerings. So the meaning is, that they ſhould have often occaſion to offer ſacrifices of thankſgiving to God for their proſperity. See *Le Clerc.*

For they ſhall ſuck of the abundance of the ſeas,] They ſhall grow rich by traffick. Jonathan underſtands it thus: *They ſhall inhabit on the ſea-ſhore,*

ſhore, and ſhall enrich themſelves by fiſhing, eſpecially by the profits of that fiſh, wherewith they dyed purple.

And of treaſure hid in the ſand,] This Le Clerc refers, with Jonathan, to their enriching themſelves by making glaſs of a kind of ſand found upon their coaſts. For the river Belus, famous for its glaſſy ſands, of which alone glaſs was for a long time manufactured, was in the territories of the Zebulonites. Theſe glaſſy ſands are mentioned by ſeveral authors. See *Strabo, l.* xvi. *p.* 251. *Plin. Hiſt. Nat. l.* xxxvi. *c.* 26. *Tacit. Hiſt. l.* v. *c.* 11. *Joſeph. de Bel. Jud. l.* ii. *c.* 9. But, *treaſures hid in the ſand*, may import the ſame as *ſucking of the abundance of the ſeas*, i. e. enriching themſelves by naval commerce. An. ante C. 1451.

20 And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. 21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the law-giver *was he* * ſeated; and he came with the heads of the people, he executed the juſtice of the LORD, and his judgments with Iſrael. * Heb. *cieled.*

EXPOSITION.

20 *And of Gad he ſaid, Bleſſed be he that enlargeth Gad,*] i. e. Bleſſed be God, who hath allotted to him ſuch a large inheritance. In bleſſing God for his kindneſs to Gad, Moſes ſhews his good-will to Gad himſelf.

He dwelleth as a lion,] i. e. He lives fearleſs and ſecure, though encompaſſed with enemies. For this was a very warlike tribe. See 1 *Chro.* xii. 8. and compare *Gen.* xlix. 19.

And teareth the arm with the crown of the head,] i. e. Kills princes with their kings. For princes are the *arms* of the ſtate, and the king is the *head.*

21 *And he provided the firſt part for himſelf,*] He was among the firſt who viewed his portion in the conquered land; for this tribe deſired to be ſettled on the farther ſide of Jordan, in the country of Sihon, with Reuben and part of Manaſſeh. See *Num.* xxxii. 1, 2, 33.

Becauſe there, in a portion of the lawgiver, was he ſeated,] This is oddly expreſſed; but the meaning ſeems to be, He was there ſettled in a portion or ſettlement allotted him by the legiſlator, i. e. by Moſes the Jewiſh lawgiver. See *Num.* xxxii. 28.

And he came, with the heads of the people, &c.] Here again, in the prophetic ſtile, he ſpeaks of this as a thing already done, becauſe he foreſaw it would be done. The meaning is; This valiant tribe will *come* along with the reſt of the tribes, and *execute the juſtice of the Lord* upon the Canaanites. For ſo was the agreement between Moſes and them, *Num.* xxxii. 17. See *Joſ.* xxii. 1.

22 And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leap from Baſhan.

EXPOSITION.

22 *And of Dan he ſaid, Dan is a lion's whelp.*] The Danites will be eminent for warlike ſtrength, and courageous as a young lion.

He ſhall leap from Baſhan.] He may be compared with the young lions of Baſhan, leaping down from the mountains into the plains at the lambs or other prey. See on *Gen.* xlix. 16, 17.

23 And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the LORD: poſſeſs thou the weſt and the ſouth,

EXPOSITION.

23 *And of Naphtali he ſaid, O Naphtali, ſatisfied with favour,*] Of *Naphtali* he thus expreſſed himſelf: O happy people, whom Providence will place in a quiet and moſt fertile quarter of the holy land! For they poſſeſſed the moſt fruitful tract of Galilee. See on *Gen.* xlix. 15, 21.

Poſſeſs thou the weſt and the ſouth,] Or, *the ſea and the ſouth.* Joſephus, with whom all the Jewiſh writers agree, makes this tribe to have poſſeſſed the eaſt and the north in the upper Galilee, directly contrary to what Moſes ſays here. Therefore Bochart makes *the weſt* and *ſouth* to refer, not to the whole land of Canaan, but to the Danites before-mentioned. For the portion of Naphtali extended from the ſouth of Dan or Laiſh, to the ſea of Tiberias. Le Clerc conjectures, that inſtead of *jam vedarom*, the *ſea* and the *ſouth*, it might be read with a very little variation, *jam merom*, i. e. poſſeſs thou the ſea or *the lake of merom*, which was actually in the poſſeſſion of this tribe. Or the meaning may be, that they were ſo commodiouſly ſituated, that by Zebulun, who lay next them upon the coaſt of the great ſea, they could eaſily be poſſeſſed of the commodities of the ſea. Again, lying upon the river Jordan, *Joſ.* xix. 33. they had the advantage of enjoying thoſe commodities which came down that river from the ſouthern parts of the land. *Kidder.*

24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oyl. 25 * Thy ſhoes *ſhall be* iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be.* * Or, under *thy ſhoes* ſhall be *iron.*

EXPOSITION.

24 *And of Aſher he ſaid, Let Aſher be bleſſed with children,*] May the tribe of *Aſher* truly anſwer the meaning of its name *(Happy)* by being bleſſed with a numerous poſterity. See *Num.* xxvi. 47.

Let him be acceptable to his brethren,] Won

An. ante C. 1451.

the favour and affection of others by their goodly aſpect, or by their affability and obliging behaviour. Or rather, let him be courted by them for the rich productions of his country, as the following words ſeem to explain.

And let him dip his foot in oil,] Be ſituated in a rich ſoil, where oil ſhall be in ſuch plenty, that they may not only waſh their faces but their feet in it. This prophetic bleſſing was remarkably fulfilled, for Aſher's portion abounded with the fineſt and moſt remarkable oil, which was the moſt famed of all Canaan's productions. Compare Job xxix. 6. and *Gen.* xlix. 20.

25 *Thy ſhoes ſhall be iron and braſs,*] They muſt have had great plenty of both theſe metals before they could make, or rather adorn their ſhoes with them, as was the cuſtom among ſome nations. We may alſo render it, as in the margin, *under thy feet ſhall be iron and braſs*, or, thou ſhalt tread upon mines of iron and braſs. Sidon, which is thought to have had its name from the braſs and iron which were here melted, was in the tribe of Aſher. And that there were formerly mines of braſs there, is probable from a line in Homer, where a Sidonian woman thus ſpeaks:

Εκ μεν Σιδωνος πολυχαλκου ευχομαι ειναι.

i. e. I glory in being a native of Sidon, a city rich in braſs. Some interpreters explain the words in a figurative ſenſe thus: He ſhall tread upon iron and braſs, and deſpiſe the inſtruments of war. i. e. He ſhall live peaceably, and have nothing to do with warlike weapons. But the eaſieſt ſenſe is that which I find in the author of the *Eſſay for a new Tranſlation*, who obſerves that the Hebrew word *mineal* never ſignifies a *ſhoe* in ſcripture, but a *bolt* or *bar*. It comes from the ſame root, and appears to be of the ſame ſignification with *mineul*, which we tranſlate *a lock*, *Cant.* v. 5. *Neh.* iii. 3, 6, 13, 14, 15. And the word which we tranſlate *ſtrength*, ſhould be rendered *peace* or *reſt*. So that the bleſſing runs thus: *Thy bolts ſhall be of iron and braſs, and thou ſhalt have peace all thy days.*

26 *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſky. 27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*. 28 Iſrael then ſhall dwell in ſafety alone: the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew. 29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies * ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

* Or, *ſhall be ſubdued.*

EXPOSITION.

26 *There is none like unto the God of Jeſhurun,*] Having now bleſſed every particular tribe, he concludes with declaring in general the happineſs of the Iſraelitiſh nation, that their God was not like the fooliſh gods of other nations, but matchleſs and inimitable in all perfections. For *Jeſhurun*, ſee on *ch.* xxxii. 15.

Who rideth upon the heavens in thy help,] Or, who rideth upon the heavens to thy help; who in ſending thee help *rides upon the heavens*, and makes them ſubſervient to his will, by employing thunder, lightning, hail-ſtones, and all the artillery of the ſkies, in thy behalf. *He rideth upon them*, i. e. he preſides over and directs them, juſt as the rider manages the horſe, and turns him as he pleaſeth. Compare *Pſ.* xviii. 8, 9, &c. lxviii. 33, 34, 35.

And his excellency on the ſky,] Or, *And in his magnificence on the clouds.* i. e. When he is pleaſed to diſplay his grandeur and awful Majeſty in thy behalf, he *rides upon the clouds*, raiſes ſuch ſtorms and tempeſts as demonſtrate thoſe parts of nature to be entirely under his power and controul.

27 *The eternal God is thy refuge,*] In him who is the everlaſting as well as the omnipotent God, you and all your poſterity may find a never-failing ſecurity from every danger, *Pſ.* xc. 1.

And underneath are the everlaſting arms,] To ſupport all thoſe with an unwearied power and care, who commit themſelves unto him.

And he ſhall thruſt out the enemy from before thee,] He ſhall expel the Canaanites, and make room for you in their country.

And ſhall ſay, deſtroy them,] i. e. Shall give you power, as well as authority, to root them out. For to *ſay*, is to command, and what he commands he gives power to execute.

28 *Iſrael, thou ſhalt dwell in ſafety alone,*] They ſhall live in the plenteous and peaceful poſſeſſion of the choiceſt bleſſings of this world; ſeparate from the cuſtoms, vices and follies of the reſt of mankind, governed by peculiar laws of their own, as the true worſhippers of God.

The fountain of Jacob ſhall be upon a land of corn and wine,] By the *fountain of Jacob* we are to underſtand the Iſraelites, the numerous progeny of Jacob or Iſrael, all ſprung from him as ſtreams from a copious fountain. So the ſame expreſſion is uſed *Pſ.* lxviii. 26. The Hebrew word which we render *fountain*, ſignifies ſometimes *an eye*, in which ſenſe ſome interpret it: *The eye of Jacob ſhall look into a land of corn, &c.* See *Ainſw.*

Alſo his heavens ſhall drop down dew,] He ſhall be ſituated in a fruitful country, upon which the heavens ſhall drop down refreſhing dews. Thus Moſes confirms to Jacob's ſeed the bleſſing which Iſaac gave unto Jacob himſelf, *Gen.* xxvii. 28.

29 *Happy art thou, O Iſrael,*] Wanting words ſufficiently to expreſs their happineſs, he breaks out into admiration of it. How happy is thy privilege, to enjoy the ſure promiſe of the continual protection of the Almighty, ſo long as you are careful to maintain your national virtue.

Who is like unto thee, O people ſaved by the Lord!] To be under the ſpecial patronage and protection of Omnipotence, is a bleſſing which no nation can boaſt of but yourſelves.

The ſhield of thy help,] i. e. Jehovah, that God who defends thee as with a ſhield.

And—the ſword of thy excellency,] As God is thy *ſhield* to defend thee, ſo he is thy *ſword* to vanquiſh and overthrow thine enemies. It is not thy own *ſword* that hath got thee victory and renown, but the *ſword* or power of Jehovah exerted in thy behalf.

And thine enemies ſhall be found liars unto thee,] i. e. They ſhall feign ſubmiſſion unto thee, ſhall ſubmit, though not heartily, yet out of fear; as the phraſe is uſed *Pſ.* xviii. 44. Thus *mentiri* in Lucan ſignifies to flatter or fawn upon:

Namque omnes voces, per quas, jam tempore tanto, An. ante C.
Mentimur *dominis, hæc primum repperit ætas.* 1451.
l. v. *v.* 386.

Others underſtand it thus: All the efforts of thine enemies ſhall be found vain and uſeleſs againſt thee.

And thou ſhalt tread upon their high places,] Overthrow their ſtrong holds, or places of idolatrous worſhip, which neither their gods nor great men ſhall be able to preſerve from ruin.

CHAP. XXXIV.

AND Moſes went up from the plains of Moab, unto the mountain of Nebo, to the top of * Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him all the land of Gilead, unto Dan. 2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea, 3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. 4 And the LORD ſaid unto him, This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

* Or, *the hill.*

EXPOSITION.

1 *And Moſes went up, &c.*] As ſoon as he had taken this ſolemn leave of his nation, Moſes, according to divine appointment, *ch.* xxxii. 49. retired privately to the top of mount *Nebo*, called *Piſgah*; from whence God enabled him to take a diſtinct and particular proſpect of the ſeveral quarters of the land of Canaan. See *Pyle.* The mention of Dan in this verſe, and the account of Moſes's death and burial, and of ſome particulars which happened after he had left the world, *ver.* 5, 6, 8, 9, &c. ſhew that this chapter was not written by Moſes; but probably either by Samuel, Ezra, or ſome other of the prophets who ſucceeded him.

From the plains of Moab,] In which was their laſt ſtation before they entered into *Canaan*, *Num.* xxxiii. 48.

Unto the mountain of Nebo,] See on *Num.* xxvii. 12.

To the top of Piſgah,] Which appears to have been the higheſt top of theſe mountains.

Over-againſt Jericho,] A city very pleaſantly ſituated on the hither ſide of Jordan, 2 *Kin.* ii. 19. See *Joſ. de Bel. Jud. b.* v. *c.* 4. and *Wells's Geog. of the New Teſtament, p.* 117.

Shewed him all the land of Gilead,] All that land which was given to the two tribes and half on the further ſide of Jordan.

Unto Dan] As far as to the utmoſt northern border of Canaan, unto Dan, a city ſituated at the riſe of Jordan, which was then called Laiſh. See on *Gen.* xiv. 14.

2 *And all Naphtali, and the land of Ephraim and Manaſſeh,*] Having ſeen the northern parts of Canaan on the eaſt ſide of Jordan, he is next pointed to a view of the midland country, on the hither ſide of Jordan, where Ephraim and Manaſſeh were ſituated, meaning the half-tribe of Manaſſeh which dwelt within Jordan; this was in the midſt of the land of Samaria. See *Joſ.* xvi. xvii. 7—11. This ſhews that the chapter was written after the diviſion of the holy land.

And all the land of Judah,] Who poſſeſſed the ſouthern part of Canaan. In naming theſe, all the reſt are implied.

Unto the utmoſt ſea,] Unto the Mediterranean ſea, which bounded Canaan on the weſt.

3 *And the ſouth,*] The utmoſt cities of the tribe of Judah towards the coaſt of Edom. See *Joſ.* xv. 21, &c. and *Num.* xxxiv. 3. See *Ainſ.*

And the plain of the valley of Jericho,] That beautiful plain lying along the river Jordan, which lay moſtly in the tribe of Benjamin.

The city of palm-trees,] The city Jericho, ſo called from the multitude of palm-trees which grew about it, as both Strabo, *l.* xvi. *p.* 763. Pliny, *Nat. Hiſt. l.* v. *c.* xiv. xv. and Joſephus, *Bel. Jud. l.* v. *c.* 4. teſtify. Compare *Jud.* i. 16. iii. 13. 2 *Chro.* xxviii. 15.

Unto Zoar,] Situated at the place where the river Jordan enters into the Dead-ſea, *Gen.* xiv. 2.

4 *And the Lord ſaid—this is the land, &c.*] See *Gen.* xii. 7. xiii. 15. xv. 18. Let the view I have now given you, ſays God, fill you with a comfortable ſenſe and aſſurance, how faithful I will be to my promiſe, in beſtowing this fair country upon the deſcendants of Abraham, the nation you have had ſo long under your tender care and adminiſtration.

I have cauſed thee to ſee it with thine eyes,] He ſtrengthened his viſive faculty with a ſupernatural power to ſee the whole country in its length and breadth.

5 So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD. 6 And he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre unto this day.

EXPO-

An. ante C. 1451.

EXPOSITION.

5 *So Moſes the ſervant of the Lord died,*] This is the higheſt character that can be given to any man, *the ſervant of Jehovah*; and ſo Moſes is ſtiled by God himſelf after his death, *Joſ.* i. 2, 7. And it is a remark that naturally offers from theſe words, that ſince the moſt faithful ſervants of God have died, death cannot be an abſolute evil, or the God whom they ſerve never would have permitted it to befal them.

In the land of Moab,] So called becauſe it anciently belonged to the Moabites, *Num.* xxi. 26.

According to the word of the Lord,] The Jews have a far-fetched conceit from theſe words, that the Lord drew Moſes's ſoul out of his body with a kiſs, i. e. as the more judicious Rabbins explain it, he died in an extaſy of divine love, overburdened with the pleaſures he had in the thoughts of God and future happineſs. See *Maimon. in More Nev. p.* iii. *c.* 51.

6 *And he buried him*] It is commonly underſtood that God buried him, or commanded his angels to bury him. And this ſenſe is thought to be confirmed by what we read in *Jude, ver.* 9. of the conteſt between Michael and the devil about the body of Moſes; which conteſt, they fancy, muſt have ariſen from the devil's inſiſting on having him buried in a place which the Jews knew of, that they might be tempted to perform idolatrous rites at his tomb. This notion, however, ſeems to have as little foundation as another conceit of theirs, namely, that Moſes was tranſlated into heaven alive, in the ſame manner as *Enoch* and *Elijah*; in confirmation of which they produce their apocryphal book, called the *Aſſumption of Moſes.* Even the account which Joſephus gives of Moſes's exit, carries with it a great air of ſuperſtition; for he ſays, a cloud conveyed him away out of the ſight of the people into a certain valley, and that he was ſeen no more, *Antiq. l.* iv. *c.* 9. It is juſtly obſerved by an ingenious writer, that the danger of drawing the Jews into the idolatry of worſhipping Moſes, ſeems to have been greater by concealing his body, than if it had been interred in the plain natural way. For in all caſes it holds, as to the vulgar, *the more myſtery, the more ſuperſtition!* So that if the people had been inclined to deify their legiſlator, his being ſuppoſed to diſappear all of a ſudden, without being ever ſeen or heard of more, furniſhed them with a better handle for it, than if they had ſeen his body laid in the grave to ſee corruption. But the truth is, the Jews don't ſeem to have had any inclination to worſhip their dead ſaints and heroes, or to pay religious honour to their relicks. Among all the ſuperſtitions they were guilty of, no traces of this are to be found in their hiſtory. In order, therefore, to confute all theſe frivolous conceits, the words might be much better rendered, *he was buried:* for active verbs in the Hebrew are often taken paſſively, of which we have produced ſeveral examples on *Lev.* xvi. 32. And as to that paſſage in *Jude* about the devil's contending with Michael for the body of Moſes, it is capable of a much better explication, to which we find a key in the prophecy of Zechariah, *ch.* iii. 1. There the prophet has a viſion of Joſhua the high-prieſt ſtanding before the angel of the Lord, and Satan ſtanding at his right-hand. And the Lord (i. e. the angel of the Lord) ſaid unto Satan, *The Lord rebuke thee*, the very words which St. Jude puts in the mouth of Michael; a plain indication that this is the paſſage to which the apoſtle refers. In order, therefore, to underſtand the meaning of St. Jude, we have only to explain the prophet Zechariah. The high-prieſt here repreſents the whole Jewiſh nation; the angel of the Lord, whom St. Jude calls Michael, appears there as the guardian angel or protector of the nation. Under which character he is often repreſented in ſcripture. See *Dan.* x. 13, 21. xii. 1. *Satan*, again, in ſcripture-ſtile ſignifies ſimply an *adverſary*; and the word *devil* is taken in general for an *accuſer* or *ſlanderer*. But the queſtion is, what was the ſubject of diſpute between thoſe two contending powers? And any one who conſiders the occaſion of Zechariah's prophecy, will find that this could be no other but about the re-eſtabliſhment of the Jewiſh religion and polity, after the return from the Babyloniſh captivity. This the Aſſyrians, under Tatnai their chief, attempted to interrupt, by ſeeking to ſpirit up Darius againſt the Jews, *Ezra* v. 3. This hiſtorical fact is related by St. Jude, under the notion of St. Michael, the guardian-angel of the Jews, contending with the devil about the body of Moſes, i. e. about that body politic, that commonwealth and ſyſtem or body of laws which Moſes had founded. See *Bibliotheque Raiſonnée, tome* 31. *article* 1.

Over-againſt Beth-peor,] In the land of Sihon king of the Amorites, *ch.* iv. 46. ſo called, as it would ſeem, from a temple of their idol *Peor* which ſtood there; for *Beth-peor* ſignifies the *houſe* or *temple of Peor.*

But no man knoweth of his ſepulchre.] This is thought to be an intimation that Moſes was buried in ſome ſupernatural manner, and that his ſepulchre was purpoſely concealed, leſt in future times the Iſraelites ſhould have viſited his tomb with ſuperſtitious veneration. But this is mere conjecture. And if the reader will remember what has been before obſerved, that this paſſage is an addition to the book of *Deuteronomy* by ſome other hand than that of Moſes, and probably written ſeveral hundred years after his death, we may take the words in this ſimple meaning: That time, which brings all things to decay, had left no footſteps of Moſes's monument, or had worn out the remembrance of the place where his body was laid.

7 And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his † natural force ‡ abated. 8 And the children of Iſrael wept for Moſes in the plains of Moab thirty days: ſo the days of weeping *and* mourning for Moſes were ended.

† Heb. *moiſture.*
‡ Heb. *fled.*

An. ante C. 1451.

EXPOSITION.

7 *And Moſes was an hundred and twenty, &c.*] The ſum of this verſe is this: That though Moſes lived the full length of human life, and to an age, which, though in others that live up to it, it be accompanied with many diſeaſes and infirmities, yet had made no great alteration in him; whom, for the ſupport of the great charge committed to him, a ſpecial Providence preſerved in full vigour of every faculty, both of body and mind, to his dying hour.

8 *And the children of Iſrael wept for Moſes —thirty days,*] They paid him the reſpect of a moſt ſolemn courſe of mourning for thirty days together, as alſo they did for Aaron, *Num.* xx. 29.

9 And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes. 10 And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew face to face: 11 In all the ſigns and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land, 12 And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

EXPOSITION.

9 *And Joſhua—was full of the ſpirit of wiſdom,*] See on *Ex.* xxviii. 3.

For Moſes had laid his hands upon him,] Whereby he committed to him the ſupreme authority after his departure, and implored the gifts of the Divine Spirit to qualify him for it. In like manner the laying on of hands, as a ſign of delegating a perſon to an office, was accompanied with prayer, in the times of the apoſtles, *Acts* vi. 6. 1 *Tim.* iv. 14. 2 *Tim.* i. 6. See alſo on *Ex.* xxix. 10. *Le Clerc.* It is to be obſerved, that the laying on of the hands of Moſes is not mentioned as a cauſe, but as a ſign of Joſhua's wiſdom: for Moſes laid his hands on him by God's direction, and to make it known that he was the perſon appointed and fitted by God for the employment he was called to. *Take thee Joſhua, the ſon of Nun, a man in whom is the ſpirit, and lay thine hands upon him,* Num. xxvii. 18. See *Kidder.*

10 *And there roſe not a prophet ſince—like to Moſes,*] Yet it is ſaid, *Deut.* xviii. 15. that God would raiſe up a prophet from the midſt of Iſrael like unto Moſes. Whence it follows, that this promiſe was not fulfilled either in Joſhua or Samuel, and the beſt of the Jews confeſs that it ſhall not be fulfilled till the *Meſſiah* come. See *Pat.* From theſe words, it plainly appears, that this chapter, at leaſt this verſe, could not be written till a long time after Moſes's death, after a great number of prophets had been known in Iſrael.

Whom the Lord knew face to face,] This was the pre-eminence of Moſes above all the prophets, that he enjoyed nearer and more familiar intercourſe with God than any of them did. See on *Num.* xii. 8.

11 *In all the ſigns, and the wonders which the Lord ſent him to do,*] In theſe too Moſes excelled all the prophets, doing more miracles than all that ſucceeded him. But our Saviour, *that* prophet whom God raiſed up like unto Moſes, in the latter days, not only equalled, but exceeded him, in this, as well as in every other atteſtation of his miſſion.

12 *And in all that mighty hand—which Moſes ſhewed in the ſight of all Iſrael,*] For Moſes wrought all his miracles publickly, the whole congregation being witneſſes of them.

And thus, with the death of this eminent prophet and lawgiver, endeth the PENTATEUCH; containing the ſacred hiſtory of the world, and of mankind in general, and of the Abrahamic family in particular, for the firſt two thouſand five hundred and fifty-three years, viz. from the creation, to the arrival of the Iſraelites in the land of Canaan.

Παντοτε Δοξα Θεω.

A

DISSERTATION

ON THE

MOSAIC SYSTEM

OF THE

CREATION.

AS all religion, whether natural or revealed, is founded on the belief of this fundamental article, That God is the Maker, and by conſequence the Governor of the univerſe; I ſhall here lay before the reader, in one view, the ſum of thoſe arguments which reaſon, experience and philoſophy, offer in confirmation of this important doctrine. 2dly, I ſhall endeavour to expoſe the weakneſs and abſurdity of the contrary atheiſtical hypotheſis, which aſcribes the origin of the world to blind chance or fatal neceſſity. 3dly, Anſwer the moſt conſiderable objections that are raiſed againſt the doctrine of creation.

Before I enter on the proofs of this great article, it may be proper to produce ſome teſtimonies from the great philoſophers and wiſe men of antiquity, who agree with Moſes in aſſerting the world to have been created by God.

It has been too generally taken for granted, that none of the pagan philoſophers had any notion of creation in the ſtrict ſenſe of the word, as it denotes a production out of nothing. Mr. Bayle, in particular, roundly aſſerts, (in *Epicurus, remark S.*) that they all unanimouſly believed matter to be both eternal and uncreated: but this aſſertion, like many others of that author, appears to be raſh and ill-grounded. It is plain that Plato, one of the greateſt of thoſe philoſophers, both had a clear idea of the creating power of God, which he defines to be *a power or cauſality, whereby things are made to exiſt which had no being before*, and likewiſe expreſsly aſſerts all things to be the effects of that divine creating power. His words are, *Shall we not ſay then that all animals and other things, by the divine efficiency alone, were brought into being when they had none before.* And leſt he ſhould be thought here to mean no more than the organical formation of animals out of pre exiſtent matter, he affirms that ſouls were produced by God, not only before this or that particular body, but before all bodies or all matter whatſoever, even before longitude, latitude and profundity, the eſſential properties of matter. It is certain that Proclus, his commentator, is ſo far from aſſerting matter to be unproduced or ſelf-exiſtent, that he ſtiles the Deity, *the ineffable cauſe of matter.* To which purpoſe he cites one of the Chaldaic oracles, commonly aſcribed to Zoroaſter, *From whence* (i. e. from the Deity) *abundantly ſprings forth the generation of multiform matter.* Jamblichus, in his Egyptian myſteries, records that Hermes Triſmegiſtus, and the old Egyptian theologers, held matter not to be ἀγένητον, *unproduced* or *ſelf-exiſtent.* And Orpheus, or the ancient author of thoſe fragments that go under his name, and which are reckoned to contain his ſentiments, teaches that the Divine Being, whom he calls life, light and wiſdom, drew all beings, viſible and inviſible, out of nothing.

Among other remains of the theology of Orpheus, Proclus has tranſmitted down to us the following paſſage: *The univerſe was produced by Jupiter, the Empyræum, the deep Tartarus, the earth, and the ocean, the immortal gods and goddeſſes; all that is, all that has been, and all that ſhall be, was contained originally in the fruitful boſom of Jupiter. Jupiter is the Firſt and the Laſt, the Beginning and the End. All beings derive their origin from him. He is the primitive father, and the immortal virgin. He is the life, the cauſe, and the energy of all things. There is but one only power, one only God, and one ſole univerſal King of all.* It would be endleſs to quote all the paſſages that might be produced to this purpoſe; for indeed all thinking men, in every age of the world, have been convinced of this great truth. Hence ſays Maximus Tyrius; *Amidſt all the various opinions wherein mankind have differed among themſelves, they have ſtill agreed in this, that there is one God, the King and Father of all: this the Greek and the barbarian, the dweller on the continent, and the inhabitant of the iſland, this both learned and unlearned with one conſenting voice declare.* (*Diſſertat.* 1.) And as the voice of reaſon concurs with Moſes in acknowledging God to be the Creator of the univerſe; ſo the tradition of almoſt all nations agrees with him in aſſerting that this earth was formed out of a chaos. In the ancient Phenician hiſtories, which are tranſlated by Philo Biblius from Sanchoniathon's collection, we read that the origin of the univerſe was from a dark and windy air or atmoſphere, and a troubled chaos covered with thick darkneſs. The Egyptians held, *that the heavens and the earth at firſt had one form, their natures being blended together.*

And the Greeks very fully agree with Moſes in this point. *In the beginning*, ſays Orpheus, *the heavens were made by God, and in the heavens there was a chaos, and a terrible darkneſs was on all the parts of the chaos.* And the ancient author of the Argonautica, who is looked upon to be a diſciple of Orpheus, ſays, *We will ſing an hymn upon the ancient chaos, how the heavens, the ſea, and the earth were formed out of it.* See ſundry quotations to the ſame purpoſe out of Heſiod, Laertius, Ariſtophanes, Ovid, &c. and in Grotius on the truth of the chriſtian religion. None of theſe authors ſeems to have preſerved to us the Greek tradition more fully than Ovid. His words are, *Before there was a ſea, an earth, and all-ſurrounding heaven, univerſal nature was but an indigeſted ſluggiſh maſs, called a Chaos, &c.* Metam. *l.* i. *ver.* 1.

How long the earth had remained an unformed chaos, and what ſtate it had been in before it received its preſent form and diſpoſition, we are no where told in the ſacred writings; and therefore what is offered on that head can at moſt but amount to ingenious conjecture. Des Cartes, in his principles of philoſophy, imagines that our earth was once a ſun, and the centre of a leſſer ſyſtem or vortex. Mr. Whiſton, in his *Theory of the earth*, *b.* ii. *hypoth.* 1. is of opinion that the ancient chaos, the origin of our earth, was the atmoſphere of a comet, and conſequently that the earth itſelf was once a comet. The mythology of the Orientals and Egyptians imports, that there was an happy and perfect ſtate of the world prior to this chaos, that as the Good Principle could never produce any evil thing, his firſt work could not be confuſion and diſorder. Hence ſome have been led to conjecture, that our earth was formed a perfect world at the ſame time with the reſt of the ſolar ſyſtem to which it belongs; but being deſtroyed for the ſins of its original inhabitants, the Almighty, who makes death the beginning of a new life, and the diſſolution of one world the reſurrection of another, formed the earth a-new, for the uſe of man, and the preſent terreſtrial inhabitants. Nor is there any thing in this hypotheſis repugnant to the ſacred text, for theſe words, *the earth was without form*, may ſignify, *the earth became or was become without form.* I ſhall only obſerve farther, that this opinion ſeems to have been favoured by the ingenious Mr. Hally, who, in an appendix to a paper containing ſome conjectures about the natural cauſes of an univerſal deluge, intimates that (in purſuance of ſome hints he had received from a certain great man) what he there advances ought rather to be underſtood of *ſuch changes as might have happened to the earth in times before the creation, and which might have reduced a former world to a chaos.* See *Phil. Tranſ. No.* 382. *art.* 7.

Proceed we next to the arguments which philoſophy offers in proof of this momentous article. Theſe are of two kinds. The firſt are commonly called arguments *a priori*, i. e. ſuch as are founded on thoſe firſt principles of reaſon in which all mankind are agreed. The arguments of the ſecond kind are called *a poſteriori*, becauſe from the nature of the effects in the viſible creation the firſt cauſe is traced out. Of the former kind the principal are theſe.

1. *Something* now exiſts; for every man knows certainly that he exiſts, and that he is *ſomething*. Hence it follows, that from eternity there muſt have been ſomething; ſince what was not from eternity had a beginning, and what had a beginning muſt be produced by ſomething elſe, till at laſt we arrive at a *firſt* and *eternal* cauſe. Again, the world either derives its original from God, or elſe it muſt be ſelf-exiſtent. Now whatever is ſelf-exiſtent, muſt exiſt neceſſarily, ſo as that it muſt be an expreſs contradiction to ſuppoſe it not to exiſt. But whether we conſider the form of the world, or the motion and matter of it, they are ſo far from being thus abſolutely neceſſary, that they are the moſt arbitrary and dependent things that can poſſibly be imagined. 1. He that affirms the form of the world to be abſolutely neceſſary, muſt affirm it to be a contradiction in terms, (ſuch a contradiction as it is to ſuppoſe twice two to be more or leſs than four,) in this ſenſe, I ſay, he muſt affirm it to be a contradiction in terms to ſuppoſe more or fewer ſtars, or planets, or to ſuppoſe their ſize, figure, or motion, different from what it now is; or to ſuppoſe more or fewer plants or animals upon earth, or the preſent ones of different ſhape and bigneſs from what they now are.

2. Nor is the motion of the world neceſſary; for if motion be ſuppoſed neceſſary, it muſt either be eſſential to ſome matter, but not to all, or to all matter in general. If the *motion in general* of all matter be neceſſary, then it muſt be a contradiction in terms to ſuppoſe any matter to be *at reſt*. Than which nothing can be more abſurd. Again, if motion, or, as ſome call it, a tending to motion be eſſential to all matter, this eſſential tendency muſt be either a tendency to move ſome one determinate way at once, or to move every way at once. Now a tendency to move ſome one determinate way, cannot be eſſential to any particle of matter, but muſt ariſe from ſome external cauſe, becauſe there is nothing in the pretended neceſſary nature of any particle to determine its motion *one way* rather than *another*. And a *tendency* to move every way at once could produce nothing in matter but an eternal *reſt* of all its parts, the contrary tendencies would deſtroy each other, juſt as if a body be drawn with equal force backward and forward, it will neither move one way nor other.

Laſtly, the bare matter of the univerſe cannot be neceſſary, otherwiſe there could be no *vacuum*; for if a vacuum actually be, then it is evidently more than poſſible for matter *not to be*. Now that there is a vacuum, is demonſtrable from various arguments and repeated experiments. *E. g.* If all ſpace was filled with matter, then all bodies of equal dimenſions would contain an equal quantity of matter, and conſequently would be equally ponderous; neither could any bodies deſcend in the air, becauſe if all ſpace was full, there could be no difference in the weight of bodies, even the air would be as ſpecifically heavy as any other body. Again, that there is a vacuum, is plain from matter of fact in the motion of the heavenly bodies, particularly of the comets, which, as often as they are viſible to us, are in the region of our planets; and they are obſerved to move, ſome in quite contrary courſes to theirs, and ſome in croſs and oblique ones, in planes inclined to the plane of the ecliptic, in all kinds of angles; which firmly evinces, that the regions of the ether are empty and free, and neither reſiſt nor aſſiſt the revolutions of the planets. It is even computed that the empty ſpace of our ſolar ſyſtem alone, that ſpace, I mean, in which the ſun and planets move, is 8575 hundred thouſand millions of millions of times more ample than all the matter or corporeal ſubſtance contained in it. And we may fairly ſuppoſe, that the ſame proportion may hold through the whole

whole extent of the univerſe. See *Bentley's ſerm. at Boyle's Lect.* According to Mr. Whiſton's computation, a ſmall pin bears much greater proportion to a cubical mile, than all the matter in our ſolar ſyſtem does to the empty ſpace therein contained. See *Aſtron. Prin. prop.* iv.

A firſt cauſe neceſſary.

Further, there muſt either have exiſted from eternity ſome being, from which all other beings that are in the univerſe have received their original, or elſe there has been an infinite ſucceſſion of beings, produced one from another in an endleſs progreſſion, without any cauſe: which laſt is impoſſible and contradictory, for it ſuppoſes an endleſs ſeries of beings to be cauſed abſolutely by nothing. Which proof is thus well illuſtrated by Mr. Woolaſton, *Relig. of Nat. p.* 67. Suppoſe a chain hung down out of the heavens, every link whereof gravitated towards the earth, but that it hangs down by nothing viſible. Should a queſtion ariſe, what ſupported this chain, would it be a ſufficient anſwer, to ſay, that the firſt or loweſt link hung upon the ſecond, the ſecond upon the third, and ſo on *in infinitum?* For, what holds up the whole? A chain of ten links would fall down, unleſs ſomething able to bear it hindered. One of *twenty*, if not ſtayed by ſomething of a yet greater ſtrength, in proportion to the increaſe of the weight. And therefore, *one of infinite links*, certainly, if not ſuſtained by ſomething *infinitely* ſtrong, and capable to bear up an infinite weight. And thus it is in a *chain* of *cauſes* and *effects*: the laſt or loweſt is ſuſpended upon the cauſe above it; this again, if it be not the firſt cauſe, upon ſomething above it, &c. And if they ſhould be infinite, unleſs (agreeably to what has been ſaid) there is ſome cauſe upon which all hang or depend, they would be but an infinite *effect*, without an *efficient*; and to aſſert there is any ſuch thing, would be as great an *abſurdity*, as to ſay, that a finite or little *weight* wants ſomething to ſuſtain it, but an infinite one (or the greateſt) does not. See *Clark on the Attributes, &c.* It is therefore as abſolutely certain, that the world muſt have been created by God, as that an effect muſt have a cauſe.

Arguments a poſteriori.

II. I now proceed to the other kind of arguments taken from the conſideration of the works themſelves. That the world is the work of an intelligent Being, appears abundantly from the order, beauty, and wonderful contrivance of all things in it, and their fitneſs to their proper and reſpective ends. This is an argument ſtrictly concluſive, and at the ſame time of all others the moſt intelligible, and adapted to every capacity. The Creator hath ſpread his works as a fair volume before us, wherein every thinking perſon may read indelible characters of his power, wiſdom, and goodneſs. "Should any man, ſays Cicero, enter a large and fair houſe, well contrived and regularly built, could he be brought to imagine that houſe was built by the mice and weaſels, though he ſhould not ſee the maſter thereof? So would we not think that man a fool, who ſeeing the orderly frame of the world, the great variety and beauty of the heavenly bodies, the prodigious extent and magnitude of ſea and land, ſhould doubt of their being the workmanſhip and habitation of the immortal gods?" *Cicero de Nat. Deor. l.* ii. *c.* 6. As to the manner how this beautiful fabric of the world was made, and how the ſeveral parts of it were formed, the greateſt philoſophers upon earth have been by no means able to diſcover. This only have they found, that theſe things are evidently the work of an intelligent and powerful cauſe, and can't poſſibly be the effect either of chance or neceſſity. And here we may obſerve, that the older the world grows, and the deeper men enquire into things, this argument grows continually the ſtronger; which is a certain evidence of its being founded in truth. For as Cicero obſerves, *Opinionum commenta delet dies, naturæ judicia confirmat.* i. e. Time weakens and deſtroys mere opinions, but confirms the judgments that are founded in nature.

That I may not loſe myſelf in ſo vaſt a field, I ſhall follow the order of the Moſaic creation, and conſider what particular proofs of a Deity are exhibited in each day's work. The firſt is light, the production of the firſt day. Waving the enumeration of all its particular uſes and benefits to our world, I ſhall only mention two things concerning light which deſerve our ſpecial remark, and ſhew it to be the wonderful work of God, namely, its ſwiftneſs, and extent. 1. As to the ſwiftneſs of light, it is almoſt incredible to think of it: for, by the greateſt philoſopher of his age, it has been computed that light takes no more than ſeven minutes and a half to reach us from the ſun: ſo that in half a quarter of an hour it moves as much as a cannon-bullet would do in two and thirty years. See *Derham's Phyſ. Theol. l.* i. *c.* 4. *Whiſton's Aſtron. Princ. prop.* iv. To what cauſe ſhall we attribute this prodigious velocity, but to the efficiency of a wiſe and benevolent God, who has thus provided that the planetary world, and our earth in particular, ſhould not be benighted in the horrors of darkneſs; but that the cheriſhing influences of the ſun, from which we are placed at ſo immenſe a diſtance, ſhould haſten to viſit us day after day. 2. Another thing of great conſideration about light, is its vaſt expanſion, which, as a late ingenious author ſays, (*Hook's poſthumous Works, Lect. of Light, p.* 76.) is as boundleſs and unlimited as the univerſe itſelf, or the expanſion of all material beings; the vaſtneſs of which is ſo great, that it exceeds the comprehenſion of man's underſtanding, inſomuch that very many have aſſerted it abſolutely infinite, and without any limits or bounds. Now as light is of the greateſt uſe to impower us to ſee objects, ſo the extenſion thereof is no leſs uſeful to enable us to ſee objects afar off. By which means we are afforded a ken of thoſe many glorious works of the infinite Creator, viſible in the heavens, and can improve them to ſome of the nobleſt ſciences, and moſt excellent uſes of our own globe.

2. The next thing that Moſes mentions is the *firmament*, i. e. the lower firmament, by which we are to underſtand the atmoſphere or airy region. That this too is the work of God, will appear, if we conſider the uſes of it, and how admirably it is adapted to thoſe uſes. 1. The air is of eſſential uſe to all animals for reſpiration, inſomuch, that breath and life are in ſcripture-phraſe taken as ſynonimous things. Nor is the air found to be leſs neceſſary to vegetable than animal life; for it is found by experience, that where there is no air, there can be no vegetation. Now were the air more expanded, or more condenſed than it naturally is, no animals could live and breathe. It is probable alſo that the vapours could not be duly raiſed and ſupported in it; which at once would deprive the earth of all its ornament and glory, of all its living inhabitants, and vegetables too. But it is certainly known and demonſtrated, that the condenſation and expanſion of any portion of the air, is always propor-

proportional to the weight and preſſure incumbent upon it: ſo that if the atmoſphere had been either much greater or leſs than it is, as it might eaſily have been, it would have had in its loweſt region on the ſurface of the earth a much greater denſity or tenuity of texture, and conſequently have been unſerviceable for life and vegetation. It muſt needs therefore be an intelligent Being that could ſo juſtly adapt it to theſe excellent purpoſes. Further, to the air is owing the refraction of the light, whence we derive the twilight, which in ſome meaſure ſupplies the place of the ſun. This is occaſioned by the ſun-beams touching the uppermoſt particles of our atmoſphere, which they do when the ſun is about eighteen degrees below the horizon, and as the beams reach more and more of the airy particles, ſo darkneſs goes off, and day-light comes on and encreaſes. Again; to the air we owe the winds, which are nothing elſe but air in motion, and are of ſuch abſolute neceſſity to the ſalubrity of the atmoſphere, that all the world would be poiſoned without the agitations thereof, experience ſhowing how unfit a ſtagnating air is for reſpiration. By the winds it is that men tranſport themſelves to the moſt diſtant regions of the world. In ſome countries, particularly, frequent winds are more neceſſary. In Auſtria if they ceaſe long in ſummer, the plague often enſues. And from ſome ſuch commotion of the air (probably) the plague at Grand Cairo ceaſes, as ſoon as the Nile begins to overflow. On theſe and the like accounts the winds are ſingled out by Seneca, as proper to raiſe our admiration of Divine Providence. See *Nat. Queſt. l.* v. *c.* 17, 18. Add to this, that the atmoſphere miniſters very much to the propagation of light, partly by reflecting the rays of light to our eye, and partly by refracting them, ſo as to make them viſible and uſeful to us, when otherwiſe they would not appear. See *Derham's Phyſ. Theol. l.* i. *c.* 1. and *Aſtro. Theol. l.* vii. *c.* 3.

Sea and land the work of the third day.

III. The next work of God which the ſacred hiſtorian mentions, is the dividing the *ſea* from the *dry land*. Here, too, footſteps of divine ſkill are clearly ſeen. The ſolids and the fluids of the terraqueous globe, inſtead of being jumbled into one maſs, are admirably parted, and as nicely laid in proper places. The earth depoſited in uſeful *ſtrata*; ſome for the ſervice of the vegetable kingdom; ſome for the generation and nouriſhment of minerals and metals; ſome for that of ſtones and foſſils; and ſome for the ſweetning and conveyance of the waters. And here it is remarkable, and an argument of a wiſe deſign, that all thoſe ſeveral *ſtrata*, or beds, are lodg'd at convenient depths and diſtances from the ſurface; that for vegetables, the uppermoſt, for man to cultivate; and this divided into various ſoils and moulds, for all the varieties of trees and plants; thoſe *ſtrata* that contain the minerals, metals and foſſils, at ſuch depths, as to lie out of the way where they might encumber or hurt us, but where they may be come at by us, when we have occaſion for them. And as for thoſe *ſtrata* that convey the ſweet waters, it is very remarkable, that they are ſo univerſal in all, or moſt parts of the world; that they conſiſt of ſuch proper and pervious matter; that they remain ſo diſtinct from and unmixed with the other *ſtrata*; and that they lie at ſuch due depths, as either to break out into fountains, or to be dug into for wells.

As the earth is full of the divine riches, ſo is this ſpacious ſea. It is not an uſeleſs waſte of waters, as ſome may ignorantly imagine; it is the grand reſervoir whence the ſun exhales the vapours, to lay them up in the clouds, as in ſtore-houſes, to deſcend again in ſhowers, or ſprinkling dews, to refreſh the thirſty earth, and nouriſh vegetation. Again, it is owing to the vaſtneſs of the ocean that the ſeveral countries, all over the face of the earth, are ſo well ſupplied with ſtreams and rivers. And we may obſerve that, inſtead of being a bar of ſeparation between diſtant countries, as ſome have inconſiderately alledged, the ocean is indeed the center of commerce for all nations. For whereas people could not go by land from one end of the world to the other, without infinite fatigue, and numberleſs dangers; by croſſing the bottomleſs deep in ſhips, the old world ſhakes hands with the new, and they mutually ſupply each other with the comforts and conveniencies of life.

Conſider the flux and reflux, or as it is commonly called, the ebbing and flowing of the ſea. However myſterious this cauſe may be, the effect is certain, conſtant, regular. Who has adjuſted the motion of that unruly element with ſo much exactneſs and proportion? A little more motion in a flood would drown whole kingdoms. Muſt it not then be a ſkilful, a divine hand, that has ſet to the ſea its unmovable boundary, which it has kept through a ſeries of ſo many ages, and ſaid to its proud waves, *hitherto ſhall you come, and no farther.*

To all which we may add that particular quality of the ſea, namely, its ſaltneſs, for which there appears an exceeding wiſe and good reaſon. Freſh water muſt be in continual and quick motion, to keep it from putrifying and ſtinking; but the channels of the ocean are ſo large as to render them incapable of a ſwift current, ſo that it can have no more motion than is given it by the winds, the reciprocation of the tides, and the revolution of the earth about its own axis. To compenſate this want of ſufficient motion therefore, the water was made ſalt, which produces the ſame effect as violent motion would do, and is ſeparated from it when it is exhaled into vapours. Laſtly, let it be obſerved, that even thoſe inequalities in the earth's ſurface, conſiſting of hills and dales, mountains and valleys, to which ſome have objected, are neither inconvenient nor unſeemly. Not inconvenient, ſince much greater inconveniencies would follow if it were otherwiſe. For if the ſuperficies of the earth were exactly level, the conſequence would be, that the water, which is lighteſt, would diffuſe itſelf every where uniformly, and cauſe an univerſal deluge; and ſo our globe could only be, in that caſe, a habitation for fiſhes and ſea-monſters. An inequality, therefore, was abſolutely neceſſary, to ſeparate the land from the water, and to keep the rivers in perpetual motion. And as to beauty, we may appeal to the ſenſe of mankind, if the face of nature, diverſified with hills and dales, has not more pleaſure and beauty than an uniform flat? Which flat, if ever it may be ſaid to be very delightful, is then only, when it is viewed from the top of a hill. What were the *Tempe* of *Theſſaly*, ſo celebrated in ancient ſtory for their unparalleled pleaſantneſs, but a vale divided with a river, and terminated with hills? Are not all the deſcriptions of poets embelliſhed with ſuch ideas, when they would repreſent any places of ſuperlative delight, any bliſsful ſeats of the muſes or the nymphs, any ſacred habitations of gods or goddeſſes? They will never admit that a wide flat can be pleaſant, no not in the very Elyſian fields, but thoſe too muſt be diverſified with

with depreſſed valleys and ſwelling aſcents.

At pater Anchiſes penitus convalle *virenti.*

And again;

Hoc ſuperate jugum
Et tumulum capit——

They cannot imagine even Paradiſe to be a place of pleaſure, nor heaven itſelf to be heaven, without them:

Flowers worthy of Paradiſe, which not nice art
In beds and curious knots, but nature boon
Pour'd forth profuſe on hill *and* dale *and* plain.
Par. Loſt. *l.* iv.

For earth hath this variety from heav'n
Of pleaſure ſituate in hill *and* dale.
Ibid, *l.* vi.

Let this, therefore, be another argument of the divine wiſdom and goodneſs, that the ſurface of the earth is not uniformly convex, (as many think it would naturally have been, if mechanically formed by a chaos) but diſtinguiſhed with mountains and valleys, and furrowed from pole to pole with the deep channel of the ſea; and that becauſe it is better that it ſhould be ſo.

And for the uſes of the mountains, theſe are they that by condenſing the vapours, and producing rains, and fountains, and rivers, give the very plains and valleys themſelves that fertility they boaſt of. Beſides, if there were no inequalities in the ſurface of the earth, we ſhould loſe a conſiderable ſhare in the vegetable kingdom; for all plants will not grow in an uniform level and the ſame temper of ſoil. See *Bentley's Sermons at Boyle's Lectures, ſer.* viii.

The vegetable kingdom, the ſecond part of the third day's work.

IV. Next in order follows the vegetable kingdom, which likewiſe exhibits to us an ample ſcene of the Creator's wiſdom and beneficence. And here the firſt thing to be remarked as to vegetables, is, that there is no ſuch thing as equivocal generation even in theſe. Every plant has its peculiar ſeed, which in ſome is ſo ſmall as ſcarce to be diſcerned by the ſenſes; yet in ſo minute an origin, are contained the whole *ſtamina* of the vegetable; all its veſſels, fibres, and fruit, folded up in the moſt artful and exquiſite manner. So that modern improvements in philoſophy have ſufficiently confirmed St. Paul's aſſertion, 1 *Cor.* xv. 38. *That God giveth them bodies as it hath pleaſed him, and to every ſeed its own body.* See *Clark's Enquiry into Evil, vol.* i. *p.* 235. *Phil. Tranſ. No* 287. and on *Gen.* i. 11, 12. Again, the exuberant goodneſs of the Creator appears in providing ſo great variety of trees and plants, for every uſe and occaſion of the world, ſome for food, ſome for phyſic, ſome for pleaſure: even the moſt abject vegetables have their uſe:

—*Salices humileſque geniſtæ,*
Aut illæ pecori frondem, aut paſtoribus umbram
Sufficiunt; ſepemque ſatis, & pabula melli.
Virg. Georg. *l.* ii. 434.

Even thiſtles, beſides their being food for ſome animals, ſerve for making glaſs, brambles for hedges, &c. If ſome ſpecies of them are noxious for food, they are uſeful for medicine; ſuch as are not nouriſhment for men, are proper food or medicine for other animals. Further, what art divine appears in the ſtructure of their bodies, it being obſerved by the curious that there is a direct communication between the parts of the tree and the fruit; ſo that the ſame fibres which conſtitute the root, trunk, and boughs, are extended into the very fruit. See *Lowthorp's Abridgm. vol.* ii. *p.* 710. And as there is a great analogy between vegetable and animal life, ſo there is admirable proviſion made for the conveyance of the eſſential juices through the parts, and for communicating the air, which, as has been ſaid, is found to be as neceſſary to vegetable as to animal life. Thus vegetables have *trachæa*, or air-veſſels, which anſwer to lungs in animals. And foraſmuch as the perpetuity and ſafety of the ſpecies depends, in a great meaſure, upon the ſafety of the ſeed and fruit, the God of nature hath taken peculiar care for the conſervation and ſafety hereof, particularly in ſuch plants as dare to ſhow their heads all the year, by locking up, during the winter, their flower, ſeed, or fruit, together with their leaves and branches in their gems, and fencing and covering them there with neat and cloſe tunics. And, for ſuch as dare not ſo to expoſe themſelves, by preſerving them with ſafety under the coverture of the earth, in their roots or ſeeds, till invited out by the kindly warmth of the ſpring. And when the whole vegetable race is unfolded, how carefully has nature guarded them againſt harms, by making ſome to lie down proſtrate, and others to cloſe themſelves up upon the touch of animals, and the moſt to ſhut up their flowers, their down, or other their like guard, towards evening, or in rain, eſpecially at the beginning of flowering, when the ſeed is young and tender. The ſame care of God for preſerving the ſeed, is ſeen in the various ways of nature in diſſipating and ſowing it, ſome being, for this end, furniſhed with light down, as with wings to be conveyed about by the winds; others being laid in elaſtick, ſpringy caſes, that when they burſt and crack, dart their ſeed at convenient diſtances, performing thereby the part of a good huſbandman. Many of them, by their uſefulneſs in human life, invite the huſbandman and gardener carefully to ſow and nurſe them up. See *Derham's Phyſ. Theol. l.* x. One thing very obſervable as to the growth of trees, and all tall and ſpreading vegetables, is, that they form all the interſections, which the ſhoots and branches make, in angles of about forty-five degrees only: which diſpoſition both fills up the top moſt gracefully, and makes an equilibration of all its parts. A viſible argument, that the plaſtick capacities of matter are governed and diſpoſed by an all-wiſe Agent. Again; the claſpers and tendrils whereby vines and ivy, &c. are furniſhed by nature, for the ſupport of their feeble bodies, are a plain indication of the Creator's providence and wiſe deſign; ſince theſe methods are ſo nicely accommodated to the indigencies of thoſe helpleſs vegetables, and not to be met with in any beſides. Laſtly, the hand of God appears not only in making the vegetable tribes ſubſervient to the uſe of man and other creatures, but in making ſuch as are moſt neceſſary to be the moſt fertile, and of eaſieſt culture: as among grain, ſuch as ſerve for bread, as wheat, &c. and among trees and plants, ſuch as are of principal uſe and convenience in life. And as our benevolent Parent has ſent us many medicinal plants which are wonderfully effectual to alleviate, and eaſe the acuteſt pains and diſtempers incident to the human bodies, particularly opium, and the bark of Peru, which Dr. Morton calls *Antidotus in levamen ærumnarum vitæ humanæ plurimarum divinitus conceſſa*; ſo ſome appear deſigned

ſigned for the cure of ſuch diſtempers, or the relief of ſuch inconveniencies as are incident to peculiar places, by growing more plentifully there than elſewhere. Some carry this ſo far as to aſſert, that one may know the diſtempers to which every country is moſt incident, by examining the plants that grow there in greateſt plenty. See *Ray's Hiſt. Plant. l.* xvi. *c.* 3. It is, for inſtance, an admirable proviſion made for ſome countries ſubject to drought, that when the waters every where fail, there are vegetables which contain not only moiſture enough to ſupply their own vegetation and wants, but afford drink alſo both to man and other creatures, in their extremities. This Sir Hans Sloane has particularly obſerved of the American aloe.

The heavenly bodies the work of the fourth day.

V. The next thing in order which we are led to conſider, is the conſtitution of the heavenly bodies, which Moſes tells us were *ſet in the firmament* on the fourth day. The heavens remarkably declare the glory of their Creator, and the firmament ſhews his handy work, to the conviction of all mankind in all ages. *Quid enim poteſt eſſe tam apertum tamque perſpicuum, cum cœlum ſuſpeximus, cœleſtiaque contemplati ſumus, quam eſſe aliquod numen præſtantiſſimæ mentis, quo hæc regantur?* So confident was Cicero that the heavenly orbs were diſpoſed and moved by an underſtanding Mind, as to declare, that whoever aſſerted the contrary, was himſelf void of all underſtanding; *Cæleſtem ergo, admirabilem ordinem incredibilemque conſtantiam, ex qua conſervatio & ſalus omnium omnis oritur, qui vacare mente putat, næ ipſe mentis expers habendus eſt.* See *Nat. Deor. l.* ii. And again, "Shall we, ſaith he, when we ſee an artificial engine, as a ſphere or dial, or the like, at firſt ſight acknowledge that it is the work of reaſon and art?" *Cum autem impetum cæli, admirabili cum celeritate moveri vertique videamus, conſtantiſſime conficientem viciſſitudines anniverſarias, cum ſumma ſalute & conſervatione rerum omnium, dubitare quin ea non ſolum ratione fiant, ſed excellenti quadam divinaque ratione.* i. e. "And can we, when we ſee the force of the heavens moved and whirled about with admirable celerity, moſt conſtantly finiſhing their annual viciſſitudes, to the eminent welfare and preſervation of all things, can we doubt their being performed not only by reaſon, but by a certain excellent and divine Reaſon?" If Tully, from the partial knowledge in aſtronomy which his times afforded, was thus convinced of divine wiſdom in the ſtructure of the heavens, what would he have ſaid if he had known the modern diſcoveries in aſtronomy? The immenſe greatneſs of the world, even of that part of it which falls under our obſervation; the exquiſite regularity of all the planetary motions, &c. See *Clark on the Attributes.*

Amidſt the various particulars which this ſubject affords, I ſhall ſingle out only a few inſtances, that are a ſenſible demonſtration of the wiſe and good deſign of the Creator in this part of his works. And 1. The motions of the heavenly bodies ſerve to give us high conceptions of the ſtupendous power of God. For let us but conſider the bulk and incredible velocity of the planets; the earth, for inſtance, which is ſo vaſt a body, is computed to move at the rate of above 1000 miles an hour. Nay, Jupiter, the largeſt of the planets, moves with a velocity that almoſt exceeds the power of imagination, being at the rate of 38,000 miles and upwards in an hour. Now what power but the Almighty hand of God could move bodies of ſuch immenſe bulk, with ſuch amazing rapidity?

2. As the motions demonſtrate the power, ſo they evidently prove the wiſdom of that Being by which they are moved. 1ſt. This appears from the regularity of their motions. All the planets obſerve the ſame laws of motion, performing their revolutions in times proportioned to their diſtances: and that with ſo much exactneſs, that the cubes of the diſtances both of the primary and ſecondary planets, accurately bear the ſame proportion to each other, as the ſquares of their periodical times. See *Whiſton's Aſtron. Prin. P.* III. *Prop.* 2. Which proportion, by the bye, demonſtrates, that the annual revolution belongs to the earth, and not to the ſun. For if the ſun revolv'd about the earth, from that analogy and harmony which is every where elſe obſerved in the heavens, the year ought to be 475 times as long as it now is. Now this law, which the heavenly bodies ſo uniformly obſerve, is a demonſtration that they muſt have been put into motion, at firſt, by the ſkillful and unnerring hand of God, who hath fixed this order among them all, which they can't tranſgreſs. For what can be more abſurd than to imagine, that chance could produce ſuch an harmonious regularity in the motion of bodies ſo immenſely great, ſo vaſtly diſtant. 2d. All the planets move one way, viz. from weſt to eaſt, and that in the ſame plane too, without any conſiderable variations. Now to what other cauſe can ſuch an admirable order and beauty be aſcribed, but to divine art and conduct? Eſpecially if we conſider 3d. That the ſmalleſt planets are ſituated neareſt the ſun and each other; whereas Jupiter and Saturn, that are vaſtly greater than the reſt, and have many Satellites about them, are wiſely removed to the extreme regions of the ſyſtem, and placed at an immenſe diſtance one from the other. This again plainly demonſtrates wiſe and beneficent deſign; for if ſuch maſſes of matter had been ſituated much nearer to the ſun, or to each other, (as they might as eaſily have been, for any mechanical or fortuitous agent) they muſt neceſſarily have cauſed a conſiderable diſorder and diſturbance in the whole ſyſtem. Laſtly, the concurrence of the ſame wiſe and powerful hand appears in the perpetuity and conſtancy of theſe motions. For without this almighty guide and manager, how is it poſſible that all thoſe vaſt and unweildly maſſes ſhould continue their beneficial motions throughout all ages? See *Bentley, Serm.* VII. *at Boyle's Lect. Derham. Aſtro-Theol. l.* iv. *c.* 6.

With what an awful world-revolving power,
Were firſt th' unweildy planets launch'd along
Th' illimitable void! thus to remain,
Amid the flux of many thouſand years,
That oft has ſwept the toiling race of men,
And all their labour'd monuments away, &c.
THOMSON's Summer.

But, to be ſomewhat more particular, what ſignal proofs of goodneſs and beneficent deſign appear in the ſun, the brighteſt repreſentative of divinity in all this inanimate creation. How came this body to be luminous? Not from the neceſſity of natural cauſes, or the conſtitution of the heavens. All the planets might have moved about him in the ſame orbs and the ſame degrees of velocity as now; and yet the ſun might have been an opaque and cold body like them. For, as the ſix primary planets revolve about him, ſo the ſecondary ones are moved about them. But then what horrid darkneſs and deſolation muſt

have reigned in the world? It had been unfit for the divine purpoſes in creating vegetable, ſenſitive and rational creatures. It was therefore the contrivance and choice of a wiſe and good being, that the central ſun ſhould be a lucid body, to communicate warmth, and light, and life to the habitable planets around him. Let us conſider next the particular ſituation of our earth, and its diſtance from the ſun. Suppoſe the earth ſhou'd be removed and placed much nearer to the ſun, then the whole ocean would even boil with extremity of heat, and be all exhaled into vapours; all plants and animals would be ſcorched up and conſumed as in a fiery furnace. But ſuppoſe the earth ſhould be carried to a much greater diſtance, then the whole globe would be one frigid zone, the deepeſt ſeas under the very equator would be frozen to the bottom; there would be no life, no germination, nor any thing that comes now under our knowledge or ſenſes. The earth was ſituated therefore where it is, by the wiſdom of ſome voluntary agent, and not by the blind motions of fortune or fate. 3. What various uſes ariſe from the diurnal revolution of the earth, whereby, in the ſpace of twenty four hours it revolves around its axis; for this is that which gives day and night ſucceſſively over the face of the whole earth, and makes it habitable all around: Without this diurnal rotation one hemiſphere would be dead and torpid in perpetual darkneſs and froſt, and the beſt part of the other would be burnt up and depopulated by ſo permanent a heat. Here therefore is an inſtance of wiſdom, divine wiſdom, that the earth ſhould often move about its own center, and make theſe uſeful viciſſitudes of night and day, and not expoſe always the ſame ſide to the action of the ſun. But how came it to be ſo moved? Not from any neceſſity of the laws of motion or the ſyſtem of the heavens. It might annually have compaſſed the ſun, and yet have always turned the ſame hemiſphere towards it. 4. Conſider the manner of this diurnal motion. 'Tis well known that the axis of the earth, about which its diurnal rotation is made, is not erect to the plane of the ecliptic, but inclines toward it in an angle of 23 degrees and a half. Now why it ſhould be thus rather than otherwiſe, can be reſolved into nothing but the beneficent deſign of the Creator, this being the ſole cauſe of thoſe grateful and uſeful viciſſitudes of the four ſeaſons of the year. Some, indeed, have imagined, that this inclined poſture of the axis is a moſt unfortunate and pernicious thing; that if the poles had been erect to the plane of the ecliptic, all mankind would have enjoyed a very paradiſe upon earth; a perpetual ſpring, an eternal calm and ſerenity, and the longævity of *Methuſelah* without pains or diſeaſes. See *Burnet*'s *Theory*. But as to this univerſal and perpetual ſpring, 'tis a mere poetical fancy, and (bating the equality of days and nights, which is a thing of ſmall value) as to the other properties of a ſpring, it is naturally impoſſible, being repugnant to the very form of the globe. For to thoſe people that dwell under or near the equator, this ſpring would be a moſt peſtilent and inſupportable ſummer; and as for thoſe countries that are nearer the poles, in which number are our own, and the moſt conſiderable nations in the world, a perpetual ſpring will not do their buſineſs; they muſt have longer days, a nearer approach of the ſun, and a leſs obliquity of his rays; they muſt have a ſummer and a harveſt time too to ripen their grain, and fruits, and vines, or elſe they muſt bid an eternal adieu to the very beſt of their ſuſtenance. Theſe things may ſuffice as a ſpecimen of the divine art and beneficence in this part of the creation.

The inclination of the earth's axis.

VI. Proceed we next to the conſideration of the animal world, where are exhibited ſtill higher proofs of a Deity. The contrivance of every animal, and eſpecially of a human body, is ſo curious and exquiſite, that it is almoſt impoſſible for any one who has not ſeen a diſſection well made, and anatomically conſidered, to imagine, what excellent workmanſhip is diſplay'd in that admirable engine. I ſhall tell you, in a word, ſays Mr. Boyle, (and it is no hyperbole) that as St. Paul ſaid on another occaſion, *The fooliſh things of God are wiſer than men*; *and the weak things of God ſtronger than men*: So we may ſay, that the meaneſt living creatures of God's making, are more wiſely contrived, than the moſt excellent pieces of workmanſhip that human heads and hands can boaſt of. And no watch or clock in the world is any way comparable for exquiſiteneſs of mechaniſm to the body of even an aſs or a frog. See *Boyle, of the veneration man's intellect owes to God.* The bounds of this diſcourſe will not allow me to inſiſt at large upon this ſubject: I ſhall therefore only ſingle out a few of the moſt ſtriking inſtances, and thoſe chiefly relating to the formation of man, the head of the animal creation. 1. As to the human body, a very ſlight ſurvey of this, or of any of its parts, is ſufficient to demonſtrate it to be the work of God. So exquiſitely made, ſo glorious a monument is this of the Creator's power and ſkill, that Galen very juſtly calls his treatiſe on the parts of the human body, *an Hymn to the Creator*. Now if Galen, ſo many ages ſince, could find in the conſtruction of the human body, ſuch undeniable marks of contrivance and deſign; what would he have ſaid, if he had known the late diſcoveries in anatomy and phyſic, the circulation of the blood, the uſes of numberleſs glands and valves for the ſecretion and motion of the juices; beſides ſeveral veins, and other veſſels not known in his days, but which now are diſcovered to ſerve the wiſeſt and moſt exquiſite ends? 2. The very poſture of the human body was conſidered, by the heathens, as a plain indication of the peculiar care of Providence towards men, as a diſtinguiſhing mark of his ſuperiority over the brute creation, and of his being deſign'd for a nobler end than they.

The animal and rational world the work of the fifth and ſixth day.

From the human body.

Pronaque cum ſpectent animalia cætera terram,
Os homini ſublime dedit: Cœlumque tueri
Juſſit, & erectos ad ſidera tollere vultus.
Ovid. Met. L. I. 84.

To the ſame purpoſe Cicero—*E quibus intelligatur, quantæ res hominibus a Deo, quamque eximiæ tributæ ſunt: qui primum eos humo excitatos, celſos & erectos conſtituit, ut deorum cognitionem, cœlum intuentes, capere poſſent. Sunt enim e terra homines, non ut incolæ, atque habitatores, ſed quaſi ſpectatores ſuperarum rerum, atque cœleſtium, quarum ſpectaculum ad nullum aliud genus animantium pertinet.* See *Cicer. de Nat. Deor. L.* II. *c.* 56. i. e. Among other inſtances of the diſtinguiſhed favour which God has conferred on man, he has not only raiſed him out of the duſt, but formed him erect, and of an upright poſture, that by contemplating the heavens he might attain to the knowledge of the gods. For

man is not so properly an inhabitant of the earth, as a spectator of things above, of the celestial world, a spectacle which belongs to no animal but himself. And as the erect posture, so the size and figure of the human body are the most commodious for a rational creature. See *Ray's Wisd. &c. p.* 279, &c. If man had been made with the body shaped like that of an ox, says Socrates, or some other animal, his understanding would have availed him much less than it does; he could not then have been so able to execute what his head projected: on the other hand, had any of the animals been formed with bodies like ours, yet been destitute of understanding, they would be but as others. See *Xen. Mem. Things.* And if we examine all the parts and members of this wonderful structure, such demonstrative proofs of the Creator's wise and beneficent design appear therein, as are sufficient not only to strike every thinking man with conviction, but with religious awe and veneration, like that of the Psalmist when he cries out, *I will praise thee, for I am fearfully and wonderfully made, &c.* It would be endless to insist on all the particulars; to single out one or two may be sufficient. Consider only the eye; so numerous and amazing are the characters of wise design that appear in this single member, that by way of eminence it may be called the Creator's *miracle*. The wisdom of God appears, first, in the form and figure of the eye, which is spherical, as being the fittest to contain the humors within, and to receive the images of objects from without. 2. In its situation in the head, the most convenient place for defence and security. To which purpose it is commodiously furnished with eye-lids to screen it from danger, to cleanse the ball from dust, to shed necessary moisture upon it thro' numerous glandules, and to be drawn over it like a curtain for the convenience of sleep. See *Xenophon's Mem. Things of Socrates, B.* I. 3. In its motion; which is upwards, downwards, backwards, forwards, and every way, for the most easy and distinct reception of the visual rays. And it is observable, that creatures whose heads and eyes are without motion, as divers insects, have either more than two eyes, or their eyes are nearly two protuberant hemispheres: by which means those creatures are so far from being denied any benefit of this noble sense, that they have probably more of it than others. Thus spiders, which want a neck, and so cannot move their head and eyes, have that defect supplied by the multiplicity of their eyes, which, in some are four, in some six, in some eight. 4. Another thing remarkable in the eye is its size, which in every animal is accommodated to its state and manner of life. Of this the mole is a signal instance, whose habitation being mostly under ground, she wants not a great deal of light, and is therefore endowed with a very small eye, just sufficient to supply it with as much light as it has occasion for; and at the same time situated so far in the head, and so well fenced and guarded, that they can receive no annoyance from the earth, but are of service to her when she comes above ground. For which purpose, it is observed, she can protend or put them forth beyond the skin, and again draw them back at pleasure, somewhat after the manner of snails. 5. Another thing which shews the Creator's wisdom and goodness with regard to the eye, is its number, which, in all animals, is two at least, and in some more. By this provision, the animal is prepared for the misfortune of losing one of these useful and necessary organs.

Its size and figure.

And yet what is chiefly remarkable, the object seen is not multiplied as well as the organ, and appears but one, tho' seen with two or more eyes. A manifest sign of divine contrivance, and exquisite art, employed in the formation of this noble part. But the divine wisdom is still more to be discovered in surveying the internal parts and mechanism of the eye. 1. Its *muscles*, which serve to suspend and govern it according to our occasions. One is design'd to raise the eye; a second to lower it; two others to bring it towards the nose and temples; a fifth, called the trochlear muscle, because it slides within a cartilaginous ring, like a cord over a pulley, being fasten'd to the globe of the eye in two points, makes it roll about at pleasure. The peculiar structure of this muscle is so admirable, that Sturmius cannot help crying out in view of it: Ὁ θεὸς ἐ μόνον ἀει γεωμετρεῖ, ἀλλα καὶ ἀει μηχανᾶται. "What mechanism, as "well as geometry, appears in all the works of "God!" 2. The structure of the eye is skillfully disposed according to the nature of light; and because light is bent several ways, according to the variety of the mediums it passes through, hence the eye is divided into three partitions, fill'd with three different humours, and so disposed, as to unite at the bottom of the eye the rays which, without that artifice, could never arrive thither in good order. And here we ought not to omit that exquisite contrivance for admitting more or less light to the eye, as occasion requires. This is done by means of the *Iris*, a coloured circle on the fore-part of the eye, which, by the playing of the minute muscles in proper time, dilates the eye-ball when we stand in need of a stronger light, and contracts it when an excess of light might either confound the image, or fatigue the organ. This you may see by holding a lighted candle before your eye at a looking-glass; for in proportion as you hold the candle nearer to the eye, you will see the eye-ball contract to exclude too great a quantity of light, and again gradually widen as the candle is further and further removed.

Again, as distinct vision depends on the union of all the rays coming from the same point of the object, on the same precise point of the *Retina*; and rays from objects at different distances being united at different distances behind the chrystalline humour; hence the eye could not see distinctly any two objects differently distant from it, had not some provision been made against this defect; and that by bringing the Chrystalline nearer to the Cornea, or further from it occasionally; which is effected by the *ciliary Ligament*, augmenting and diminishing the convexity of the Chrystalline, and setting it nearer or further from the Retina.

The last thing I shall observe on this head is the judgment which the mind passes upon objects that are communicated to it by the eye. A tree, for instance, delineates two images in my eyes, yet I see but one tree; it paints the image inverted, and I see the tree upright; it paints a tree which fills not the hundred thousandth part of a *line*, and I see a tree eighty-four foot high. The commonness of the thing is apt to make us look upon this operation as extremely plain and intelligible; it is, however, such a mystery as the greatest philosophers have acknowledged to be above their comprehension, and appears to be indeed the work of that God who continually operates within us.

These

These and thousands of other particulars relating to this member of the body prove it to be the work of an admirable artist. And thus it is in all the other organs of sense, the more accurately they are examined, the more exquisite strokes of divine art are discerned in them. But what has been said may suffice for a specimen. I cannot dismiss this subject without taking notice, with Dr. Bentley, that not only the uses of the parts, and the correspondent fitness of those parts to their respective uses, prove the human body to be the work of an intelligent Being; but the very position of the parts, with respect to the laws of specific gravity, shew it to be a work not only above chance, which is but a mere name, but above all the powers of mechanism: For suppose a human body to be formed in a fluid (the only proper substance for such a production) by a mere material agent, heat for instance, or fermentation, it will never be reconcileable to the known mechanical laws of Hydrostaticks; since in whatever posture the body be supposed to have been formed, the bones, whose component parts are the heavier, will be above some parts of the flesh, which are the lighter. Now what can make the heavier particles of bone ascend above the lighter ones of flesh, or depress these below those, against the laws of mechanism or the tendency of their own nature? How comes the head (which for its bigness is the heaviest of all the parts) to be uppermost? He who will pretend to explain this by the laws of motion, may as well undertake to demonstrate, that it is natural for iron to swim, or for cork to sink in water. See *Ray's Wisdom &c. p.* 53. *Bentley, Serm.* iv. *p.* 133. So much for the evidences of divine wisdom and goodness in the formation of the human body. If we consider next the powers of the human soul, we find still higher proofs of a Deity. We are all conscious that there is something within us which thinks and reasons: Now whence did this thinking, this reasoning principle proceed, and how came it into being? It did not exist from eternity: this is too absurd to be supposed; nor could it come out of nothing into being without any efficient cause. Something therefore must have created our souls out of nothing; and that something (since nothing can give more than it has) must itself have all the perfections with which those souls are endowed. He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know? There is therefore an intelligent Being, that created the human soul; which Being was either eternal itself, or ultimately created by the Eternal in whom all those perfections are originally inherent. There is therefore originally an *Eternal*, wise, beneficent Being, from whom the soul of man has derived such admirable powers and faculties. This is the amount of the argument in general, and it is so conclusive, that Cicero makes one of his speakers pronounce that man void of common sense and reason, who does not perceive the force of it: *Jam vero animum ipsum, mentemque hominis, rationem, consilium, prudentiam, qui non divina cura perfecta esse perspicit, is his ipsis rebus mihi videtur carere.* See *De Nat. Deor. l.* ii. *c.* 59.

But in order to be more deeply impressed with a sense of our Creator's wisdom and goodness in this part of the human constitution, let us descend a little to particulars: 1. The Creator's wise and beneficent design appears in establishing the union between our souls and our bodies; how this vital intimate union between soul and body is effected, by what invisible bonds and ligaments they are held together; how the soul, which is a spiritual substance, acts upon matter; what hold it lays upon the body, when it puts it in motion: And again, how the mind is affected by the body, how one bodily motion begets an idea of pleasure, and another as necessarily excites an idea of pain; all these operations of nature, tho' we are perfectly acquainted with them by daily experience, yet as to the manner of them, they are quite unexplicable. We can only resolve it into the pleasure of our omnipotent Creator, whose will is a law. But however ignorant we may be of the instrumental cause, yet the final causes of this constitution lie more open to our discernment. For as this earth is a beautiful fabrick, curiously framed and adorned, it was worthy the wise author of nature to furnish it with rational inhabitants fitted with proper powers and affections for enjoying it, and capable of discerning its various beauty, and applying it to the delightful purpose of celebrating the praises of our Maker, and rejoicing in the contemplation of his works. For this end it was necessary that our souls should be united to the corporeal world, by means of matter fitly organized to convey to us the notices of external things, and to be the mind's instrument of action.

Now if we examine the powers with which our souls are endowed, we shall find them excellently furnished for answering all the purposes of our present state.

1. With external senses, which are the mind's *interpreters*, to convey to it information of what passes in the material world, and which are not only the means of procuring us various innocent pleasures, but are our useful monitors to warn us what objects to pursue, and what to shun. For those sensations which tend to the preservation and welfare of our bodies are either agreeable or at least indifferent; whereas those which are hurtful to the body, are likewise the occasions of pain and uneasiness to the mind.

2. In order to furnish the mind with pleasures of a more refined nature, we are endowed with an *internal sense* or *perception*, whereby we are agreeably entertained in the contemplation of beauty, order, and regularity in the works of nature and art, with the harmony of sounds, and with the grandeur or novelty of objects. Now, although, as Mr. Addison observes in his elegant essay on the pleasures of the imagination, we are ignorant of the efficient cause of these pleasures, yet the *final causes* thereof lie obvious, and serve to give us new occasion of admiring the goodness and wisdom of our Creator. It is obvious, for example, that one of the final causes of our delight in objects great and unlimited, is to give the soul a just relish of the contemplation of the supreme Being, who is himself its last, adequate, and proper happiness. So the final cause, why God has annexed a secret pleasure to the idea of what is new and uncommon, is to encourage us in the pursuit after knowledge, and engage us to search into the wonders of the creation. Lastly, one obvious end why our benevolent parent has made so many objects appear beautiful to us, is that he might render the whole creation more gay and delightful. Things would make but a poor appearance to the eye, if we saw them only in their proper figures and motions; and what reason can we assign for exciting in us many of those ideas which are dif-

ferent from any thing that exiſts in the objects themſelves, were it not to add ſupernumerary ornaments to the univerſe, and make it more agreeable to the imagination."

3. Correſpondent to the twofold end of our being, namely *happineſs* and *uſefulneſs*, our Creator has planted in us two principles, Self-love, and Benevolence. By the former all are carried to the purſuit of their own private good, either real or apprehended. By the other they are prompted to purſue the good of the Syſtem or Community to which they belong. Theſe two Principles have each of them particular paſſions or affections belonging to them in order to give them the greater efficacy, in caſes which moſt require their vigorous operation. The general deſire of our own happineſs is cool and diſpaſſionate, and there being a variety of things neceſſary or convenient for the preſent life, which it could not put us upon ſeeking, uſing or avoiding with the diſpatch and earneſtneſs that is required, therefore this want is ſupplied by particular appetites and paſſions attended with uneaſineſs ſufficient to give them the needful force. Thus the appetite of Hunger and Thirſt prompts and in a manner compels us to uſe the means of ſelf-preſervation, without being left to the direction of cool ſelf-love which might often be too weak to anſwer that end. So Anger, which ſome have thought uſeleſs, is as neceſſary a paſſion as the reſt; for ſince men's intereſts often ſeem to interfere, and they are thereby led from ſelf-love to do the worſt injuries to each other, there could not therefore be a wiſer contrivance to reſtrain injuries than to make every mortal ſome way formidable to an unjuſt invader by ſuch a violent paſſion, which awakens all the energy of the ſoul, and makes every man bold in his own defence. In like manner tho' a common benevolence unites us to the whole human ſpecies, yet is it not ſufficient to all the purpoſes in the preſent condition of mankind; therefore there are particular inſtincts of the public kind planted in us, and many of them attended with uneaſineſs to give them force. For example, the helpleſs ſtate of children requires a peculiar care, and there is a ſtrong affection towards them planted in parents, which puts them upon running the utmoſt hazards, and enduring extreme toil and pain for the relief of their tender offspring. And becauſe mankind are ſo apt to fall into dangers and diſtreſſes, therefore have we the painful inſtinct of *Compaſſion* determining us ſuddenly to exert all our ability as the urgent need requires.

Now the goodneſs of our Creator appears not only in planting theſe two principles in human nature, but in uniting them in an entire harmony, and making them ſubſervient to each other.

Self-love and benevolence are ſo far from being inconſiſtent, that by cheriſhing and exerting thoſe affections which regard the good of our fellow-creatures, our ſelf love receives the moſt refined and higheſt gratification. *To dwell in love is to dwell in God*, to be humane, generous, friendly, compaſſionate, and forgiving, yields an enjoyment as far ſuperior to all ſenſual gratifications, as the angelical nature tranſcends that of a brute. 'Tis therefore a great miſtake to imagine that it is the ſtrength of ſelf-love which hinders mankind from being ſocial, and benevolent; for benevolence is ſo far from being at variance with ſelf-love, that it is in every reſpect friendly to it. And they who underſtand their own intereſt beſt will be at moſt pains to cultivate the ſocial affections. But as too many are unhappily engaged in the gratification of particular paſſions unſocial and unfriendly to benevolence, ſo they ſuffer the ſame paſſions to prevail over their cool ſelf-love, and to hurry them into exceſſes equally pernicious to themſelves and deſtructive to ſociety. So that the thing to be lamented is, not that men have ſo great regard to their own private good, but that they have ſo little regard both to their own good and that of others.

However, there is no more reaſon to repreſent mankind as void of all ſocial affections becauſe particular paſſions often get the better of them, than to repreſent them diveſted of ſelf-love, becauſe the ſame paſſions often prevail over that powerful principle. For experience ſhews that men are ſometimes governed by cool ſelf-love, often by the love of ſome external object, as power, honour, profit, or pleaſure, and the ſame perſons are often influenced by friendſhip, compaſſion, gratitude. Therefore ſince the benevolent affections take their turn amongſt other motives of action, 'tis as abſurd to ſay that mankind are wholly ſelfiſh, as that they are wholly benevolent and public-ſpirited, ſince of none of the human race can it be ſaid that they are wholly acted by either.

4. We have implanted in us a *ſenſe* of honour and ſhame, which makes the love, eſteem, and approbation of our fellow-creatures very delightful; their diſapprobation, on the contrary, their cenſure and reproach very painful and uneaſy, even when no other advantage is expected from the one, or diſadvantage from the other. This ſenſe has a mighty influence in life to incite men to the purſuit of praiſe-worthy actions, and to reſtrain them from ſuch as are baſe, unſeemly, and of ill repute.

5. The Author of nature has planted in all men a *moral ſenſe*, or perception of moral good and evil, which is otherwiſe called *natural conſcience*; whereby we feel a charm, a beauty, or dignity in virtue, a turpitude, deformity, and meanneſs in vice, whenever the idea of either riſes to our view. Upon a review of our life, or of what paſſes within our breaſts, we are either ſelf-approved or ſelf-condemned. The juſt, the upright, the benevolent temper reflected upon, either in ourſelves or others, appears a lovely object of contemplation; on the contrary, all falſity of heart, unſocial diſpoſitions, cruel, unjuſt, or ungenerous actions, are always reflected upon with diſguſt, and often with abhorrence. This ſenſe determines us to eſpouſe the cauſe of virtue at all adventures, to eſteem and love every good and benevolent character; it intereſts us in the fate of heroes and illuſtrious perſons, even when we do but read of them in hiſtory, or ſee their characters repreſented in tragedy. Eſpecially it commands our ſuperlative love and veneration towards the Deity whenever we view him in his true character, as the perfect model of univerſal benevolence, the inexhauſted ſource of love and goodneſs, to whom we and all mankind are indebted for every degree of happineſs we enjoy or hope for. Therefore no affection of mind recommends itſelf more to our approbation than reverence, love, and gratitude to ſo great and good a Being, accompanied with an ardent deſire to pleaſe and obey him. On the contrary, nothing more ſhocks our ſenſe of moral worth than profaneneſs and impiety to God. Neither does it make any difference in this caſe, that our piety and gratitude can be of no avail to him, for 'tis the temper itſelf that the mind approves or condemns,

demns, not its external effect upon the object. That man is vile and deteſtable who bears no love to his friend, retains no ſenſe of gratitude to his benefactor, whether the friend and benefactor can receive any compenſation from him or not.

Now in order to have a juſt idea of the internal ſyſtem or conſtitution of our nature, it is not enough that we conſider the forementioned appetites, paſſions, and ſenſes as parts of that ſyſtem, we muſt take in alſo the relation which thoſe parts have to each other, and eſpecially the authority of the moral ſenſe or conſcience. If man had nothing more in his nature but propenſions, appetites, and inſtincts, in obeying them according to the conſtitution of his body, and the external circumſtances he is in, he would act ſuitably to his whole nature; but ſomewhat further muſt be brought in, to give us an adequate account of human nature, namely, that conſcience plainly bears upon it marks of authority over all our other principles of action, and claims the abſolute direction of them to allow or forbid their gratification. The conſtitution of our minds requires that we bring our whole conduct before this ſupreme faculty, wait its determination, and make it the buſineſs of our lives to conform ourſelves to it. This ſuperiority, and directing power of conſcience, is what makes man a law to himſelf, and its voice ought to be reverenced by us as the voice of God himſelf, pronouncing this weighty and important ſentence, That the ſupreme dignity and excellence of man conſiſts in the perfection of virtue. Now, if we would attain to this perfection of virtue, we muſt firſt inform our conſciences aright, by conſidering whether thoſe affections and actions, which we approve, be really benevolent and right; or, in other words, whether or no they indeed tend to the public good, that we may not, upon a partial view of good, approve of that which, upon a fuller examination, we ſhall condemn. This done, we ought to adhere conſtantly and inviolably to this principle, as the rule of our life, and by it regulate all our paſſions, affections, and actions.

For this purpoſe we are made capable of reaſon and reflection, whereby we can examine our principles and motives of action, compare our affections among themſelves, to ſee which is too weak, which too ſtrong; take a retroſpect of the paſt, and look forward to the future; ſearch out the cauſes of things, and trace their conſequences, that, by enlarging our ideas, we may attain to a juſt notion of the public good, and, by acting conformably to a juſt ſtandard of right and wrong, be eſtabliſhed in the moſt effectual way to happineſs.

Again, 'tis for the ſame purpoſe we are endued with *liberty*, which makes us maſters of our actions, and accountable creatures. We have a liberty even in the acts of the underſtanding, whereby we can ſuſpend our judgment from *probable* arguments, until we examine whether this apparent *probability* be not oppoſite to *demonſtration*, or *ſuperior probability* on the other ſide. We have a liberty in the acts of the *will*, whereby we can weigh and compare every motive that may incline us to the purſuit of good. For altho' by the conſtitution of nature we are formed to deſire any apprehended attainable good, yet if we know or ſuſpect that the enjoyment of that good is inconſiſtent with ſome more valuable object, or may bring upon us ſome greater evil, the certain knowledge of this, or even the probable preſumption of it, is a motive ſufficient to ſtop the purſuit of that good. This liberty, whatever diſputes have been raiſed about it, every man is conſcious, from experience, that he enjoys. And the perfection of it conſiſts in having a clear unbiaſſed judgment, and in acting conformably thereunto; in hearkening to the dictates of conſcience and calm reflection, and in acting what the improved underſtanding judges to be fit, fit for a rational and moral agent in our circumſtances and ſituation to do.

In order to our attaining to this liberty, and right ballance of our affections, it behoves us to regulate our opinions of objects, becauſe it greatly depends upon our opinion of the object what influence it ſhall have upon our paſſions, and conſequently upon the happineſs of our lives. We ought eſpecially to endeavour, as much as poſſible, to break all falſe aſſociations of ideas; for this is a ſource of great and extenſive miſery. Before the intervention of aſſociated ideas, the appetites are eaſily gratified; but when opinion or fancy comes in, and repreſents ſome particular kind of diet or dreſs, furniture or equipage, or gallantry, as of great importance, then they furniſh us with endleſs labour and vexation. Even our benevolent affections require to be brought under proper regulation, otherwiſe it may happen that the violence of our paſſions for thoſe we love, may defeat their own end, either by making us incapable of effectually purſuing their good, or by ſinking us into an uſeleſs ſtate of ſorrow upon their misfortunes. To good men, their *public ſenſe* itſelf is often a ſource of unhappineſs; for, in proportion to the extent of their benevolence, and ſtrength of their ſocial affections, they muſt be more afflicted with the calamities of others: A good man ſympathizes with every individual of the human race as with a brother; *nil humanum a ſe alienum eſſe putat.* So that his virtue itſelf ſubjects him to pain and uneaſineſs, eſpecially he muſt partake in the ſufferings of his friends and country. What is to be done in this caſe? Are we to leſſen our benevolence, to reſtrain our public affections? If ſo, in proportion as we abate the ſorrows of compaſſion, we abridge the pleaſures of friendſhip, and the joys of ſocial love, the moſt exquiſite feelings our nature is capable of. What is then to be done? Indeed the evil is in ſome meaſure inſeparable from a benevolent nature, in this mixed ſtate of things; but it may be conſiderably alleviated by enlarging our views of things beyond this ſcene of mortality, cheriſhing in our minds a well-grounded expectation of a better life, and the belief of this moſt comfortable doctrine, that the adminiſtration of the univerſe is in the hands of a Being perfectly wiſe and good; that every thing happens according to the beſt general laws, calculated for producing the greateſt poſſible happineſs upon the whole; and that, in diſtant worlds, all the ſeeming confuſions of this ſhall end in real order and harmony, and all partial evils appear to be univerſal good.

From this view of our conſtitution, we may ſee how groundleſs the objections are of thoſe, who will allow no affections to be natural to men but ſuch as are ſelfiſh, and repreſent the byaſs of our nature to be oppoſite to the laws which God has given us; as if *pleaſure* attended only upon thoſe actions which are prohibited or indifferent, while the practice of morality and religion muſt be a conſtrained courſe of action, enforced only by penalties, contrary to our natural *affections* and *ſenſes*: Whereas every paſſion or affection, in its moderate degree, is innocent; many are directly *amiable*, and *morally good*. We have ſenſes

and affections leading us to public good, as well as to *private*; to *virtue*, as well as to other ſorts of pleaſure. *See Hutchinſon on the Paſſions, Butler's and Abernethy's Sermons.*

In order further to illuſtrate the goodneſs of God in the formation of man, I ſhall conſider next what reaſon we have to believe that this moral and intelligent being, which our Maker has given us, is to continue for ever.

However great the powers are of the human ſoul, yet, had we the gloomy proſpect of loſing them all at death, we ſhould have but little comfort in the enjoyment, and could hardly bring ourſelves to thank our Maker for beſtowing upon us ſuch a ſcanty exiſtence; and putting us in the poſſeſſion of ſo many noble faculties, only to torment us with the diſmal proſpect of parting with them for ever.

But how is the value of our being enhanced, and our Creator's goodneſs illuſtrated, when we are perſuaded that he has endowed our ſouls with immortality, and that this is only the infancy of our being; this world a nurſery, where our infant ſouls are placed in a proper ſituation to be diſciplined, and trained up for eternity! That there is no danger of our ever loſing this intellectual being; and that our faculties ſhall be ſtill gradually improving without meaſure, and without end. I ſhall therefore take a curſory view of the arguments on which our faith of this great article of religion depends.

Dr. Butler, the preſent biſhop of Briſtol, has offered ſeveral preſumptive arguments for the immortality of the ſoul, from the analogy of nature, which are well worth the conſidering.

1. Our being born into the world in an imperfect ſtate, and growing up from thence to mature age, ſhews it to be a general law, that the ſame individual creatures ſhould exiſt in degrees of life and perception, in one period of their being, greatly different from thoſe appointed them in another period of it. The difference of their capacities, and ſtate of life at their birth, and in maturity; the change of worms into flies—birds and inſects burſting their ſhell, and by this means entering into a new world, furniſhed with new accommodations, and finding a new ſphere of action aſſign'd them; theſe are inſtances of this general law of nature. But the ſtates of life in which we ourſelves exiſted formerly in the womb, and in our infancy, are almoſt as different from our preſent in mature age, as it is poſſible to conceive any two ſtates or degrees of life can be. Therefore, that we are to exiſt hereafter in a ſtate as different (ſuppoſe) from our preſent, as this is from our former, is but according to the analogy of nature.

2. Our having powers and capacities before death, is a preſumption that we ſhall retain them through and after death; indeed a probability ſufficient to act upon, unleſs there be ſome poſitive reaſon to think that death is the deſtruction of thoſe living powers.—Now if there be any poſitive reaſon for this apprehenſion, it muſt ariſe either from *the reaſon of the thing*, or from *the analogy of nature*. But we cannot argue from *the reaſon of the thing*, that death is the deſtruction of living agents, becauſe we know not what death is in itſelf; but only ſome of its effects, ſuch as the diſſolution of fleſh, ſkin, and bones; and theſe effects do in no wiſe appear to imply *the deſtruction* of a living agent. We know not even upon what the exiſtence of our living powers depends.—Sleep or a ſwoon ſhews us, that they exiſt where there is no preſent capacity of exerciſing them. Since, then, we know not upon what the exiſtence of our living powers depends, this ſhews there can no probability be collected from the reaſon of the thing, that death will be their deſtruction; becauſe their exiſtence may depend upon ſomewhat in no degree affected by death, upon ſomewhat quite out of the reach of this king of terrors. So that the *reaſon of the thing* ſhews no connection between death and the deſtruction of living agents.

Nor can we find any thing throughout the whole *analogy of nature*, to afford us even the ſlighteſt preſumption that animals ever loſe their living powers, much leſs that they loſe them by death; for we have no faculties to trace any beyond or through it, ſo as to ſee what becomes of them. Death removes them from our view; but affords no proof that they are then, or by that event, deprived of their powers. And our knowing that they were poſſeſſed of theſe powers, up to the very period to which we have faculties capable of tracing them, is itſelf a probability of their retaining them beyond it.

The preſumptions that death will be our deſtruction, ariſe from mere prejudice and groundleſs ſuppoſitions, *e. g.* from a ſuppoſition that our ſouls are compounded, and ſo diſcerptible; but conſciouſneſs ſhould teach us the contrary. For ſince conſciouſneſs is evidently indiviſible, ſo that it is a contradiction to ſuppoſe one part of it here, and the other there, it would ſeem, that the ſubject in which conſciouſneſs reſides, muſt be ſo too.——Whence it follows, that our organized bodies are no more ourſelves, or any part of ourſelves, than any other matter around us. And it is as eaſy to conceive that we may exiſt out of bodies as in them; that we might have animated bodies of any other organs and ſenſes, wholly different from theſe now given us; and that we may hereafter animate theſe ſame, or new bodies, variouſly modified and organized; as to conceive how we can animate ſuch bodies as the preſent. And laſtly, the diſſolution of all theſe ſeveral organized bodies, ſuppoſing ourſelves to have ſucceſſively animated them, would have no more conceiveable tendency to deſtroy the living beings ourſelves, or deprive us of living faculties, than the diſſolution of any foreign matter, which we are capable of receiving impreſſions from.

3. Again, we ſee by experience that men may loſe their limbs, their organs of ſenſe, and even the greateſt part of theſe bodies, and yet remain the ſame living agents. And perſons can trace up the exiſtence of themſelves to a time when the bulk of their bodies was extremely ſmall, in compariſon of what it is in mature age: And we cannot but think, that they might then have loſt a conſiderable part of that ſmall body, and yet have remained the ſame living agents; as they may now loſe great part of the preſent body, and remain ſo: and it is certain, that the bodies of all animals are in a conſtant flux, from that never-ceaſing attrition which there is in every part of them. Such things unavoidably teach us to diſtinguiſh between ourſelves and large quantities of matter, in which we are very nearly intereſted; ſince theſe may be alienated, are in a daily courſe of ſucceſſion, and changing their owners; whilſt we are aſſured, that each living agent remains one and the ſame permanent being.

4. Further, from our being ſo nearly related to certain ſyſtems of matter, ſuppoſe our fleſh and bones, and afterwards ceaſing to be related

to

to them, the living agents ourſelves remaining all this while undeſtroyed; it follows, that we have no reaſon to conclude any other, ſuppoſe *internal ſyſtems* of matter, to be the living agents ourſelves, becauſe we have no reaſon to conclude this but from our relation to ſuch other ſyſtems of matter; and therefore we have no reaſon to conclude, what befals thoſe ſyſtems of matter at death, to be the deſtruction of the living agents. We have already ſeveral times loſt a great part, or perhaps the whole of our body, according to certain eſtabliſhed laws of nature, yet we remain the ſame living agents. When we ſhall loſe as great a part, or the whole, by another eſtabliſhed law of nature, death, why may we not alſo remain the ſame?—From theſe obſervations the whole ground of the imagination is removed, that the diſſolution of any matter is the deſtruction of a living agent, from the intereſt he once had in ſuch matter.

5. If we conſider our body ſomewhat more diſtinctly, as made up of organs and inſtruments of perception, it will bring us to the ſame concluſion. Thus the common optical experiments ſhew, that we ſee with our eyes in the ſame ſenſe as we ſee with glaſſes. The like is to be ſaid of our hearing: and our feeling diſtant ſolid matter, by means of ſomewhat in our hands, ſeems an inſtance of the like kind. All theſe are inſtruments of our receiving ideas from external objects: they prepare and convey objects, in order to their being perceived, without affording any ſhadow of appearance, that they themſelves perceive.—This is confirmed by inſtances of perſons loſing ſome of them, the living beings themſelves remaining unimpaired. It is confirmed alſo by the experience of dreams, by which we find we are at preſent poſſeſſed of a latent power of perceiving ſenſible objects, in as lively a manner without our external organs of ſenſe, as with them.

6. Further, as it is evident our capacities of reaſon, memory, and affection do not depend upon our groſs body, in the manner in which perception by our organs of ſenſe does; ſo they do not appear to depend upon it in any ſuch manner, as to give us ground to think that the diſſolution of this body will be the deſtruction of theſe our powers of *reflection*, as it will of our powers of ſenſation; or to give ground that it will be ſo much as a ſuſpenſion of the former.

At preſent we exiſt in two ſtates of life and perception, greatly different from each other. When our ſenſes are affected, or appetites gratified with the objects of them, we may be ſaid to live in a ſtate of ſenſation. When none of our ſenſes are affected, or appetites gratified, and yet we perceive, and reaſon, and act, we may be ſaid to live in a ſtate of reflection. Now it is by no means certain that any thing, which is diſſolved by death, is any way neceſſary to the living being, in this its ſtate of reflection, after ideas are gained. For, tho' from our preſent condition of being, our external organs of ſenſe are neceſſary for conveying in ideas to our reflecting powers, as carriages, and leavers, and ſcaffolds are in architecture: yet, when theſe ideas are brought in, we are capable of reflecting in the moſt intenſe degree, without any aſſiſtance from our ſenſes; and without any at all, which we know of, from that body which will be diſſolved by death. It does not appear, then, that the diſſolution of this groſs body by death will be the deſtruction of thoſe preſent powers, which render us capable of this ſtate of reflection. Further, there are inſtances of mortal diſeaſes, which do not at all affect our preſent intellectual powers; for, in thoſe diſeaſes, perſons the moment before death appear to be in the higheſt vigour of life. They diſcover apprehenſion, memory, reaſon, all intire, with the utmoſt force of affection. Now, what pretence is there for thinking that a progreſſive diſeaſe, when arrived to that degree which is mortal, will deſtroy thoſe powers which were not impaired, which were not affected by it, during its whole progreſs quite up to that degree?

For ought, then, that appears to the contrary, death may immediately, in the natural courſe of things, put us into a higher and more enlarged ſtate of life, as our birth does: for as our relation to the body, and our external organs of ſenſe, renders us capable of exiſting in a ſtate of ſenſation, ſo it may be the only natural hindrance to our exiſting in a higher ſtate of reflection.

Theſe obſervations together, may be ſufficient to ſhew how little preſumption there is, that death is the deſtruction of human creatures. However, there is the ſhadow of an analogy, which may lead us to imagine it is; namely, the ſuppoſed likeneſs which is obſerved between the decay of vegetables and of living creatures. But, in reaſon, the analogy is ſo far from holding, that there appears no ground even for the compariſon, as to the preſent queſtion; becauſe one of the two ſubjects compared is wholly void of that, which is the principal or chief thing in the other, the power of perception and of action; and which is the only thing we are enquiring about the continuance of. So that the deſtruction of a vegetable is an event not ſimilar or analogous to the deſtruction of a living agent. Thus far Dr. Butler.

7. In the next place, the mind is naturally ſolicitous about futurity. Another ſtate of exiſtence is the object of its anxious hope, the ſubject of its preſaging thoughts. The mind conceives an inbred horror at the thought of annihilation, and pants after immortality with an unquenchable deſire. This, by ſome of the wiſe, has been thought a preſumptive argument that we are made to ſubſiſt in a future ſtate; for why ſhould our wiſe Creator, who does nothing in vain, have implanted in us ſuch a vehement longing after a chimerical object? Or can we, without arraigning his goodneſs, ſuppoſe he would have amuſed us with the hope of an here-after, only to fruſtrate that hope, and render it abortive?

8. Cicero has another argument for the immortality of the ſoul, which, tho' to many it may appear too metaphyſical, yet I think ought not to be omitted. The argument is this: "The "mind is a ſelf-moving principle, therefore (*obſerve the conſequence*) it is endowed with "immortality." For to be a ſelf-moving principle, is to have a power of beginning thought and motion *inherent* in itſelf, *i. e.* independent on the body, or any thing external; and conſequently if it enjoys this power independent on the body, it muſt enjoy it (I mean we may preſume it is the Creator's will that it ſhall enjoy it) in a ſtate of ſeparation from the body, no leſs than while it ſubſiſts in the body. *Sentit animus ſe vi ſua, non aliena, moveri; nec accidere poſſe ut ipſe unquam a ſe deſeratur—ex quo efficitur æternitas.* *Tuſc.* Diſp. l. 1. 23.

9. The dignity of the ſoul itſelf, the excellent faculties and endowments of its nature, are an indication of its being deſigned to ſubſiſt in a higher

higher world. A brute, ſays Mr. Addiſon, ſoon arrives at a point of perfection which he can never paſs. But the human ſoul is never at a ſtand in her accompliſhments, her faculties never arrive at their full evolution, but are ſtill capable of receiving new improvements in virtue and knowledge to eternity. Now can we believe a thinking being, that is in a perpetual progreſs of improvements, and travelling on from perfection to perfection, after having juſt looked abroad into the works of its Creator, and made a few diſcoveries of his infinite goodneſs, wiſdom and power, muſt periſh at her firſt ſetting out, and in the very beginning of her enquiries? A man has not time to ſubdue his paſſions, eſtabliſh his ſoul in virtue; and come up to the perfection of his nature, before he is hurried off the ſtage. Would an infinitely wiſe being make ſuch glorious creatures for ſo mean a purpoſe? Can he delight in the production of ſuch abortive intelligences?— Would he give us talents that are not to be exerted? Capacities that are never to be gratified? How can we find that wiſdom, which ſhines through all his works, in the formation of man, without looking on this world only as a nurſery for the next, and believing that the ſeveral generations of rational creatures which riſe up and diſappear in ſuch quick ſucceſſions, are only to receive their firſt rudiments of exiſtence here, and afterwards to be tranſplanted into a more friendly climate, where they may ſpread and flouriſh to all eternity?

10. The ſame argument may thus be ſet in another light. Suppoſe an intelligent being ſhould ſee a human fœtus lying in the womb, and was only left to conjecture for what end it was deſigned. By conſidering its make and conſtitution, particularly its eyes, and ears, its hands and feet, which are of little or no uſe to it in that embryo ſtate, he would naturally conclude, that the animal could not be made for no other purpoſe but to remain impriſoned in the dark cell of the womb, where thoſe members were unemployed and uſeleſs; but was deſigned to ſubſiſt in another ſtate, where its members might be unfolded and applied to uſe, and its ſenſes gratified with proper objects. Now what the womb is to the embryo, the ſame is the body to the human mind, a proper enough lodging-place where it may be formed and ripened for its more perfect and adult ſtate, but at the ſame time a priſon where its faculties are cramped and confined. There are ſome powers in the human ſoul, which have as plain a relation to another world, as the eyes of an animal have to the light of the ſun, or the feet and legs of an animal to walking upon the earth. That extenſive capacity of the mind, whereby it is qualified for making higher and higher improvements in virtue and knowledge, and of enlarging ſtill farther and farther its views of the works and ways of God: This faculty, I ſay, has as viſible a relation to a future ſtate, where man ſhall be placed in a proper ſituation for receiving a more perfect knowledge of the works of God, and where the compleated ſcheme of providence ſhall be unfolded, as the lungs of an animal have to its breathing in the open air.

11. Nay, let me add, that if death cloſes the ſcene of our exiſtence, it will be difficult, if not impoſſible, to vindicate the wiſdom and goodneſs of God in making ſuch a rank of beings as man, formed with larger expectations and proſpects than other animals, only to diſquiet and torment him, anxiouſly inquiſitive about futurity which belongs not to him, puzzled with the preſent intricate appearances in the *drama* of providence, and yet turned off the *ſtage* before he has an opportunity of ſeeing thoſe *intricacies* cleared up, the *clouds* diſpelled, and the grand *plot* unravelled.

Whereas, upon the ſuppoſition that there is a ſtate of more extenſive knowledge, and higher perfection, for which human nature is deſigned, then all will be eaſy; the preſent difficulties will vaniſh, even our ignorance and imperfections will appear ſufficiently reconcileable to, and inſeparable from a firſt ſtate of trial and probation.

12. Farther, another concluſive argument for a future life, is deduced from the unequal adminiſtration of juſtice in this world. Though in general the courſe of this world is ſo wiſely conducted as to ſhew that God takes care of things here below, and that Providence is on the ſide of virtue; yet there are particular caſes which cannot be explained, difficulties which cannot be ſolved, but upon the ſuppoſition of a future life. For do we not ſee that ſickneſs, poverty, pain, acute diſeaſes, and all thoſe ſwarms of natural ills which are incident to human life, happen promiſcuouſly to good and bad?—Nay, ſometimes a ſtedfaſt adherence to virtue and true religion is the cauſe of perſecution and ſuffering. And, as a late excellent writer juſtly obſerves, "Even "what may be called *the ſanction* of the law of "nature, the inward ſatisfaction which accom-"panies a conſciouſneſs of virtue, and the an-"guiſh which attends men's ſelf-accuſing "thoughts, as the preſent puniſhment of their "ſins, even this does not appear, as one would "expect the reſult of a judicial proceeding ſhould "do; it riſes and falls, not always in exact "proportion to merit and demerit, but men "have it in their power to make it more or leſs "ſenſibly felt; ſometimes good men, through "their diffidence, humility, or inattention, have "not all the enjoyment of their own ſin-"cerity which they might have; and bad men, "by encreaſing their wickedneſs, harden them-"ſelves into an inſenſibility, and leſſen the feel-"ings of their own ſufferings for it. We muſt "therefore conclude, that the preſent ſtate of "this world, though it is not without ſtrong "intimations of the divine juſtice, yet is not "the proper ſcene for that attribute to diſplay "itſelf fully in, and that God has appointed a "future time wherein he will judge men and "all other moral agents, in righteouſneſs, ren-"dering to them all according to their works."

We may further take notice on this head, what has been before hinted, that, to men of generous and compaſſionate natures, their virtue itſelf is often a ſource of exquiſite pain and miſery. When they ſee how much ingratitude, treachery oppreſſion, and cruelty abounds in the world, and to what variety of wretchedneſs their brethren of mankind are ſubject; how are their breaſts filled with many uneaſy reflections, againſt which they have no relief but from the belief of a future ſtate, where all ſeeming diſorders ſhall be rectified.

13. To all theſe arguments we may add the concurring teſtimony of the wiſeſt and beſt of men in all ages, who have with one voice aſſerted this great privilege of human nature, the immortality of the ſoul.

Theſe are at leaſt probable arguments to perſuade us that we are heirs of immortality. But to Chriſtians who really believe what they profeſs, this opinion is confirmed beyond queſtion, by a well

well atteſted divine revelation, by means whereof, even thoſe who have neither leiſure nor capacity for deep reflexion, have an opportunity of being convinced of this important truth.

Now upon the whole, the ſum of the argument reſulting from the former enquiries into the works of creation is this: That ſince there are ſuch ſtrong ſignatures of power, wiſdom, and goodneſs ſtamped upon the creation, the maker of all theſe muſt needs be a powerful, wiſe, and benevolent Being, eſpecially ſince theſe perfections are ſo illuſtriouſly diſplayed in the ſtructure of the human body, and much more in the conſtitution of the human mind, the ſupreme cauſe and great original muſt himſelf be in the higheſt degree poſſeſſed of the ſame perfections.

Had we acceſs next to penetrate into the world of ſpirits, and take a ſurvey of the angelical beings, thoſe higher orders of intelligences, thoſe prime productions of divine power and ſkill, how ſhould we be tranſported with religious admiration? and proſtrating ourſelves before the parent of the univerſe, be excited to cry out in raptures of divine love: *Great and marvellous are thy works, Lord God Almighty!*

The world not eternal.

Having thus offered ſome philoſophical arguments to prove the univerſe to be the work of God; I ſhall next conſider what ground there is to believe that the world was not created from eternity, but had a temporary beginning. Here, in order to rectify a vulgar error, it may be proper to obſerve, that it is neither the certain characteriſtic of an atheiſt to believe the world to be eternal; nor yet of a theiſt to believe it had a beginning. For Ariſtotle, Proclus, and others, who had too good ſenſe to be atheiſts, aſſerted the world to be eternal. But they were far from aſcribing its origin to chance or neceſſity; on the contrary, they believed it to be as much derived from and dependent upon God, as thoſe who hold the world's creation in time. They believed it to be the eternal effect of the eternal cauſe. Ariſtotle in particular, calls God the Firſt Mover of all things; and he expreſly affirms, that if there were nothing but matter in the world, there would be no original cauſe, but an infinite progreſſion of cauſes. And indeed, however it ſeems to have been a very common opinion among the heathens, that the matter of the world was eternal and uncreated; yet they could not help aſcribing its form and make to the wiſe deſign of an intelligent being. Thus Diodorus Siculus, l. ii. tells us, the Chaldeans aſſerted, that the world, as to its matter, was eternal, and neither had a beginning, nor ever will have an end; but that its orderly frame and diſpoſition was ſettled by a divine Providence. And from them ſeveral of the Platoniſts ſeem to have derived the ſame opinion; whoſe writings, however, are ſo far from favouring the atheiſtical hypotheſis, that they are a ſtanding confutation of atheiſm. If they will affirm that all things are *eternal*; yet ſtill the argument holds as ſtrong as before: that thing which cannot for any time exiſt without a cauſe, can much leſs, without a cauſe exiſt through all time.

On the other hand, the Epicureans, and many of thoſe who believed the world to have had a temporary beginning, were yet downright atheiſts, *i. e.* they aſcribed this temporary generation of the world to chance. See *Cudworth's Intell. Syſt. l.* i. *c.* 3. *p.* 118, *&c.*

In the mean time, the reaſon why we apprehend the world could not be eternal is, becauſe the thing appears impoſſible and a contradiction in terms, eternity being incompatible to a created being: for to be created is to have a beginning of being, and whatever has a beginning cannot be eternal. The Ariſtotelians, indeed, alledge, that if there be no abſurdity in ſuppoſing the Deity to exert his power from eternity, then the world may be conceived to be an eternal effect of his eternal power; juſt as light is an emanation from the ſun: ſo that altho' the light be derived from the ſun, and depend upon it, yet ſhould the ſun exiſt from eternity, the light would exiſt from eternity too. But the two caſes are by no means parallel; for light is a quality inherent in the ſun, whereas creatures, are no qualities or attributes of the Deity, but of natures and eſſences quite diſtinct from his; much more diſtinct than the dimmeſt taper is from the body of the ſun.

Now if we ſuppoſe a taper to have been lighted ever ſo early at the ſun-beams, yet ſtill the light of the ſun would be prior to that borrowed light, not only in order of nature, but in order of time. Juſt ſo let the world be ſuppoſed ever ſo early an emanation from the divine light and goodneſs; yet ſtill the Deity himſelf, the fountain of that emanation, will be prior to it both in order of nature and time.

As to our world in particular, the opinion of its having ſubſiſted eternally in a period of infinite generations is quite repugnant to reaſon, as well as to matter of fact. For it is a truth beyond oppoſition, that the univerſal ſpecies of mankind have had a gradual increaſe, notwithſtanding wars, famines, floods, peſtilence, conflagrations, *&c.* This is manifeſt from the hiſtory of the Jewiſh nation, from the account of the Roman *Cenſus*, and regiſters of our own country, where the proportion of births to burials is found upon obſervation to be yearly as fifty to forty. Now if mankind do increaſe, tho' never ſo ſlowly, but one couple ſuppoſe in an age; 'tis enough to evince the falſhood of infinite generations already expired. For tho' an atheiſt ſhould contend, that there were ten thouſand million couple of mankind now in being, (that we may allow him multitude enough) 'tis but going back ſo many ages, and we deſcend to a ſingle original pair. And 'tis all one in reſpect of eternal duration yet behind, whether we begin the world ſo many millions of ages ago, or date it from the late Æra of about ſix thouſand years. And moreover this recent beginning of the world is further eſtabliſhed from the known original of empires and kingdoms, and the invention of arts and ſciences: whereas if infinite ages of mankind had already preceded, there could nothing have been left to be invented or improved by the ſucceſsful induſtry and curioſity of our own. Again, we have this ſtrong preſumption in favour of the world's late beginning, viz. that there is no hiſtory nor tradition ancienter than what is conſiſtent with the ſacred accounts of the time of its beginning. *If the world had no beginning*, ſays Lucretius, *how is it the Greek poets mention nothing higher than the Theban war and the deſtruction of Troy?* Were there from all eternity no memorable actions done till about that time? Or had mankind no way, till of late, to record them, and propagate the memory of them to poſterity?

Præterea, ſi nulla fuit genitalis origo
Terrai & cæli, ſemperque æterna fuere:
Cur ſupra bellum Thebanum, & funera Trojæ,
Non alias alii quoque res cecinere poetæ?

Quò tot facta virum toties cecidere? nec uſquam
Æternis famæ monumentis inſita florent.
See Lucret. l. V. 325, &c.

Beſides theſe arguments which have been examined by ſeveral, (ſee *Bochart Phaleg. Bentley's Serm.* III. *Tillotſon's Serm. againſt Atheiſm.*) and are found to be conſiderable atteſtations to the ſacred chronology, the ſtate of the celeſtial motions, as well as the terreſtrial appearances, ſhew that the world can't be much older than the Scripture-accounts affirm. Thus the moon's menſtrual motion muſt be gradually ſtopped by the Æther, or fine Medium in which it revolves about the earth: but then this is hitherto ſo perfectly inſenſible, (ſee *Sir Iſaac Newton's Princip.* 2d edit. p. 481.) that Dr. Hally ſeems to have been the firſt that diſcovered any occaſion in Aſtronomy, for making the leaſt allowance for any inequality in that motion. Thus the earth's and moon's annual motion muſt be gradually retarded by the ſame reſiſtance; yet ſo ſmall has this hitherto been, that the Aſtronomers have not yet obſerved it. Thus the conſequence of the retardation of the earth's diurnal motion, which muſt alſo, in length of time, ariſe from the ſame reſiſtance, would be the receding of the ſea from the dry land in the torrid, and its overflowing in the frigid Zones: (unleſs the earth be fluid within, and ſo accommodates itſelf to ſuch alterations) which is not yet in the leaſt obſervable. Further, the fluids of our earth are found gradually to diminiſh; yet is this ſo very inconſiderable hitherto, as no way to be diſtinctly found by any inconveniencies ariſing from it. Thus the mountains do, for certain, waſh away, and are diminiſhed; and the valleys receive what the others loſe, and are augmented: yet do we not hitherto obſerve any notable inequalities ariſing therefrom. In ſhort, all ſuch defects, decays, or irregularities, which muſt in length of time, according to the ſettled laws of nature, ariſe in our preſent conſtitution, appear to have been hitherto ſo very ſmall and inconſiderable, ſince the beginning of this ſettlement, that we have thereby certain evidence that its age cannot be very much greater; and no evidence that it is at all greater than what is contained in the ſacred Chronology: which thing, how conſiderable a confirmation it is of that Chronology, I leave to the impartial to determine. Again, ſince the ſun and fixed ſtars ſend out perpetually, and with the utmoſt velocity, rays of light and heat from themſelves; and ſince we find, by mutations in our ſun, and by parallel mutations in ſeveral of the fixed ſtars, that theſe fountains and grand ſupports of the ſeveral ſyſtems, are equally liable to decay with the reſt of the univerſe; 'tis alſo hence plain, that all theſe ſuns and ſyſtems are not of permanent and eternal conſtitutions; but that, unleſs a miraculous power interpoſes, they muſt all, in length of time, decay and periſh, and be rendred utterly incapable of thoſe noble uſes for which at preſent they are ſo wonderfully adapted.

Laſtly, ſince all the motions in our ſolar ſyſtem muſt be ſo far at leaſt retarded, as their paſſage through a medium every where penetrated with the rays of light muſt imply; which retardation, how ſmall ſoever it be in itſelf, muſt in ſufficient length of time become ſenſible, (as it begins to be already in the caſe of the lunar period) it follows, that the ſeveral parts of this ſyſtem do by Gravitation naturally and conſtantly, unleſs a miraculous power interpoſe to hinder it, approach nearer and nearer to the center of gravity of this ſyſtem; and in a ſufficient number of years will actually meet in the ſame center, to its utter deſtruction. See *Whiſton's Aſtron. Prin.* P. IV. & VII.

Confutation of the Atheiſtical Hypotheſes.

Having thus ſhewn how agreeable the Moſaic account of the origin of the world is to reaſon and experience, we ſhall next endeavour to ſhew that the account which the atheiſt gives of the exiſtence of the world, is altogether incredible, abſurd, and contrary to common ſenſe.

We may obſerve that the patrons of the Atheiſtical hypotheſis are neither men of plain ſenſe and common underſtandings, for ſuch, as Ælian obſerves, are guided by common ſenſe to acknowledge a Deity. *Var. Hiſt.* L. II. 123. Nor men of ſolid judgment and deep penetration, for the greateſt thinkers have been the moſt zealous Theiſts; but they are the half thinkers, men who thro' affectation of being ſingular, ſtep'd aſide from the plain beaten road of common ſenſe, and forſaking the guidance of reaſon were led away by luſt or prejudice, various by-ways as roving fancy or blind conjecture directed. *A little learning is a dangerous thing.* Many have been involved in Atheiſm by ſtopping ſhort at ſecond cauſes. But how abſurd is it on this account to deny the firſt Cauſe. *Clark*, Vol. I. p. 6.

It has been before obſerved, that the greateſt philoſophers, and wiſe men of antiquity, agree with Moſes in aſcribing the origin of the univerſe to a ſupreme intelligence. And it was not till about the 50th Olympiad, near 600 years before the Chriſtian Æra, that the Greeks having loſt the traditional knowledge of the Orientals, began to lay aſide the doctrine of the ancients, and to reaſon about the divine nature, from prejudices which their ſenſes and imaginations ſuggeſted. Anaximander lived at that time, and was the firſt who ſet himſelf to deſtroy the belief of a ſupreme Intelligence, in order to account for every thing by the action of blind matter, which by neceſſity aſſumes all ſorts of forms. He was followed by Leucippus, Democritus, Epicurus, Strato, Lucretius, and all the ſchool of the Atomical Philoſophers. In theſe laſt ages the modern free-thinkers have only revived the ancient errors, diſguiſing them under new terms. Spinoſa, who lived in the former century, perceiving that thought could not be an effect of matter, endeavoured to prevent all objections againſt the Materialiſts, by maintaining that the whole univerſe is but one ſubſtance, that this one ſubſtance is endowed with an infinity of attributes, and among the reſt with extenſion and thought; that all the bodies in the univerſe are modifications of this ſubſtance, as extended, and all the ſouls modifications thereof, as indued with thought. See *Bayle in Spinoſa.*

Spinoſiſm.

Now it muſt be owned that many of the ancients held opinions not much different from theſe: as Orpheus, in particular, taught, "The "high thundering Jove is both the firſt and the "laſt, Jove is both the head and the middle of "all things: all things were made out of Jove. "Jove is the profundity of the earth, and ſtarry "heaven; Jove is the breath of all things; "Jove is the force of the untameable fire; Jove "is the bottom of the ſea; Jove is the ſun, "moon, and ſtars." See *Cudworth's Syſt.* p. 304.

In

In like manner, ſeveral of the Stoics and Pythagoreans held God to be the ſoul of the univerſe, or rather, they held the whole univerſe to be God, according to that of Lucan,

Jupiter eſt quodcunque vides, quocunque moveris.

As they conſidered the whole material univerſe to be the body of God, ſo they ſeem to have believed the ſubtile light, fire, or pure ethereal matter, to be the vehicle to which the Deity was more intimately united. And their notion of the human ſoul ſeems to have been, that it was a part or portion of the divine ſubſtance: *Particulam divinæ auræ.* (See *Cudworth*, ibid. p. 373.) However, it is certain that theſe philoſophers firmly believed the affairs of the univerſe to be governed by Providence and wiſe deſign. Whereas Spinoſa abſolutely excludes all wiſdom and deſign out of his ſyſtem; and on that account is deſervedly reputed a downright atheiſt. And if we examine his notions, they will be found, perhaps, the moſt monſtrous that ever entred into the mind of a reaſonable being; his ſyſtem is not only impious, but draws after it conſequences horrid to imagine. Spinoſa muſt affirm it to be a contradiction in terms for any thing to be imagined, in any reſpect, otherwiſe than it now is. He muſt ſay, motion is neceſſary of *itſelf*; and conſequently, that it is a contradiction in terms to ſuppoſe any matter to be at reſt. Or elſe he muſt affirm (which is rather the more abſurd of the two) that motion has been eternally communicated from one piece of matter to another, without having any original cauſe of its being. All which, and the like conſequences, are ſhewn above to be big with abſurdity.

But theſe are not the only, nor indeed the moſt ſhocking abſurdities that follow from this ſcheme. All theſe arguments that combat the doctrine of the ſoul's being a portion of the Divinity, conclude more ſtrongly againſt Spinoza. If not only our ſouls but our bodies too are parts of the Deity, then the divine Nature muſt be often torn in pieces, racked with exquiſite pain, and ſuffer all the miſeries that are incident to mankind or other beings. Since if man be only a modification of God, it will follow, that God both acts and ſuffers, and man acts and ſuffers nothing; it is as abſurd, in his ſyſtem, to ſay, *man thinks*, *man is afflicted*, &c. as to ſay, joy is joyful, ſadneſs is ſad. See *Bayle in Spinoza*, *Remark* IV. *Prop.* V. *& in Democrit.* 275.

Theſe monſtrous abſurdities 'tis probable Spinoza himſelf did not perceive to be the conſequences of his ſcheme, and therefore he is not to be charged with the belief of them: but as they are fairly deducible from his principles, this of itſelf is reaſon enough for our rejecting them with abhorrence. But this atheiſtical doctrine, even abſtracting from its hurtful conſequences to religion, has been juſtly contemned by the greateſt mathematicians of the age, chiefly for theſe two reaſons; 1. That none are more convinced of the multiplicity of ſubſtances, than thoſe who apply themſelves to the conſideration of extenſion. 2. That they admit, and demonſtrably prove a Vacuum, which ſaps the very foundation of Spinoza's opinion, that God and matter are but one ſubſtance; for what can more effectually overthrow this hypotheſis, than to prove, that all bodies are ſo far from being one ſubſtance, that theydon't ſo much as touch each other. See *Bayle*, *ibid.*

II. A ſecond, and indeed the moſt conſiderable ſpecies of atheiſts, is that of the Atomiſts, or Epicureans, who derive all things from blind chance. They hold that there is nothing in the univerſe but matter and motion, and pretend to ſolve all the phenomena of nature by the known properties of body, without having recourſe to intelligence or deſign. The invention of this ſyſtem is generally aſcribed, either to Democritus, who lived about the age of Socrates, or to Leucippus, who was ſomewhat ſenior. Ariſtotle aſcribes it commonly to both Democritus and Leucippus jointly. (See *Metaphyſ.* L. I. C. IV. *de Anima*, L. I. c. 11.) Plato attributes the invention thereof to Protagoras, (ſee *in Theæteto*, p. 119, &c.) whom Laertius makes an auditor of Democritus. (See L. ix. S. 50. See alſo, *A. Gell. Noct. Att.* L. v. c. 3. *& Suidas in Voce Protagoras.*) This much is certain, that Epicurus was not the founder of it, for we find it deſcribed by Plato, when Epicurus was as yet unborn. (See *De Leg.* L. x. p. 666.) But it is highly probable that none of them was the firſt inventor of the Atomical Phyſiology, becauſe they were all three atheiſts, and it is by no means likely that any atheiſt ſhould be the inventor of it. However atheiſts have adopted it, and endeavoured to ſerve their turn by it; yet if rightly underſtood, it is one of the moſt effectual engines againſt atheiſm. (See *Cudworth*, p. 48, &c.) Poſidonius, (ſee L. ix. *Act. Mathem.* p. 621.) as both Epicurus and Strabo tell us, avouched it for an old tradition, that the firſt inventor of this philoſophy was Moſchus, a Phenician, who lived before the Trojan war, and this Moſchus is thought by Selden, to be the ſame with Moſes. Be that as it will, Democritus or Leucippus appear to have been the firſt who ever dream'd of forming this philoſophy into a ſyſtem by itſelf, ſo as to derive the origin of all things in the univerſe from atoms, and exclude Deity altogether. Before them the doctrine of atoms was only a part of the philoſophic ſyſtem, and that the meaneſt part too, being only uſed to explain that which was purely corporeal in the world: for the ancient atomiſts always acknowledge a principle of life and ſelf-activity, *i. e.* immaterial or incorporeal ſubſtance, beſides matter and motion. For men tracing the ideas of their own minds, found that they had a diſtinct conception of two things, as the principles of whatever was in the univerſe, *viz.* paſſive matter, and active power; and as they apprehended a neceſſity of theſe two principles, ſo they conceived them to be ſuch as could not be confounded together into one and the ſame ſubſtance. In this ſenſe, Pythagoras appears to have been an Atomiſt, his *Monads* being underſtood by Ariſtotle and others to be nothing elſe but corporeal atoms. In like manner, Empedocles, who was alſo a Pythagorean, adopted the atomical phyſiology into his ſyſtem. But then it is certain that both theſe philoſophers held likewiſe an incorporeal ſubſtance diſtinct from the material world. The latter, namely Empedocles, ſuppoſed there were two cauſes of all things, *viz.* *Contention and Friendſhip*, i. e. Concretion and Secretion, but that both theſe cauſes depended on one ſupreme Deity, as their author. (See *Cudworth*, p. 391, &c.) So that the moſt ancient Atomiſts uſed the atomical phyſiology only in ſubordination to Theology and Religion, but they never went about, as the blundering Democritus did, to build up a world out of mere paſſive bulk, and ſluggiſh matter,

Epicureiſm.

Riſe of the atomical Philoſophy.

ter, without any active principles or incorporeal powers; understanding well that they could not have so much as motion (far less regular, and uniformly diversify'd motion) without the guidance of an higher principle. But they would have concluded it downright madness for men to assert that life, and sense, reason and understanding, were nothing else but local motion, and consequently themselves but machines. The atomical atheists suppose the matter of which the world is constituted to be eternal, and of itself, but they dare not alledge that this matter at the first jump fell into this regular frame of the universe, where there is such an agreeing harmony in the whole; but that by making all possible combinations in infinite space, and trying all manner of experiments, they did, after innumerable freaks and discongruous forms, fall at length into this present system, and by a lucky casualty entangle and settle themselves in this beautiful, regular frame of the world which we now see. (See *Lucret.* p. 835.) Now tho' this system is more worthy of ridicule than of a serious confutation; yet, because it is to be feared that many unthinking persons, drawn away by the authority of names, are apt to imbibe notions however absurd, that strike in with prejudices and inclinations, we shall endeavour to expose the nonsense and absurdity thereof in form. And in the first place, as we have proved before, that it is a contradiction to suppose matter to be self-existent, the whole doctrine of Epicurus, which is raised upon that foundation, falls to the ground.

2. It has been proved before, that motion is not essential to matter; consequently the Epicureans can assign no cause of motion at all: since they acknowledge no other principle in the formation of the universe, besides passive matter. For, to ascribe the origin of motion to chance, is all one as to ascribe it to no cause, chance signifying no more in this case but the absence of a cause.

But, 3. Upon their own hypothesis, granting matter to be self-existent, and motion to be essential to matter and that all its parts were once diffused thro' the mundane space; yet it is not only impossible that these parts or atoms should all meet together in the form of the present world, but it is next to impossible that any two particles or atoms should ever meet; for since, as has been before observed, there is a vacuum to such extent, that in that supposed chaos, every particle would have a void space around it many million times bigger than its own dimensions, it thence follows, that every atom would be many million times its own length distant from any other; so that if any one should be moved mechanically, it is many millions odds to one, that (without attraction) it would not strike upon any other atom, but eternally glide through an empty interval without contact. Nor will Lucretius be able to mend the matter, by having recourse to his *Clinamen Principiorum*, another kind of motion which he supposes inherent in his atoms, whereby they decline from the perpendicular: for if this quality be essential to the particles of matter as such, then they would all decline equally from the perpendicular, and consequently, still retaining their parallelism with respect to each other, would be as far from meeting together, as if they moved in direct lines. It follows therefore, that, by common motion, the matter of the chaos could never convene in the form of the present world; or should they convene into such great masses as the planets, yet it is absolutely impossible that these, by mere mechanism, should acquire such regular motions and revolutions, as they perform about the sun. For it is matter of certain experience, and universally allowed, that all bodies moved circularly have a perpetual endeavour to recede from the center, and every moment would fly out in right lines, if they were not violently restrained and kept in by contiguous matter. Now what has been said above, evinces the etherial regions to be free and empty, and consequently, that they can neither sensibly retard nor assist the revolutions of the planets. So that, tho' we should even grant that motion arose no body knows how, yet this will never solve these beautiful and orderly motions of the heavenly bodies.

The last refuge therefore of the Epicurean, and the only way how he can account for these circular revolutions of the heavenly bodies, is, by supposing the principle of attraction, and mutual gravitation to be innate and essential to matter. But upon this supposition he will overthrow his own hypothesis, which derives the system of the universe out of a *chaos*. For if attraction was essential to matter, there never could have been a chaos; bodies once united could never have been disjointed and broken into parts, unless some external power, which the atheist will not allow, had over-ruled the force of attraction. And if bodies had been some how or other disunited, yet their mutual attraction would soon have made them reunite, and thus all the bodies in the universe would long ere now have met in the common center of gravity, and so remained to eternity one useless inactive lump.

But secondly, it is repugnant to common sense and reason to affirm, that mutual gravitation, or spontaneous attraction, can possibly be innate and essential to matter. For, 1. This power acts upon the very inward substantial parts of bodies, as well as the outward and visible: whereas all mechanical causes are merely superficial, and act by external contact on the external surface only.

2. This power acts upon bodies equally, when they are in the most violent motion, and when they are at rest, which is likewise contrary to the known laws of mechanism. See *Bentley's Sermons.*

3. By this power, bodies act upon other bodies *at a distance*, nay, at all distances whatsoever; that is, they *act where they are not:* which is not only impossible for bodies mechanically to do, but indeed is impossible for all beings to do, either mechanically or immechanically; it being just as good sense to say, an agent can act when he is not in being, as where he is not present. Whence the best philosophers have with reason concluded, that this power of gravity must be the constant action of the divine being upon matter, he alone being present at all times in all those places, where this power is or can be seen. See *Whist. Astron. Prin. Prop.* III. *p.* 45. *Bentley, Serm.* vii. *p.* 277, &c.

Thus though we have made these absurd theorists all the liberal concessions they possibly can demand, still they are beat out of every hold, and their system, viewed in all its lights, appears an outrage to common sense. The truth is, reasoning is but thrown away upon doctrines so intirely void of, nay, contradictory to reason.

And

And therefore ſome of the greateſt maſters of argument, inſtead of formally confuting, have choſe to treat them with banter and ridicule.

This pretence, ſays Ariſtotle, (ſee *de Part. animal.* L. I. *c.* 1.) *of being able to account for all the phænomena of nature mechanically, without any intending and directing cauſe, is juſt as if a carpenter, joiner, or carver ſhould give this account, as the only ſatisfactory one, of any artificial fabrick or piece of carved imagery,* οὐ ἱκανὸς τὸν ὀργάνων τὸ μὲν κοῖλον ἐγκῦψαι, &c. *that becauſe the inſtruments, axes and hatchets, planes and chiſſels, happened to fall ſo and ſo upon the timber, cutting it here and there, that therefore it was hollow in one place and plain in another, and the like; and by that means the whole came to be of ſuch a form.* See *Cudworth, Ch.* III. *p.* 148. Amongſt the moderns, none have ſucceeded better in this way, than the excellent archbiſhop Tillotſon, with whoſe words I ſhall wind up this part of the diſſertation. "What "can be more unreaſonable, ſays he, than to im- "pute effects to chance, which carry in the "very face of them, all the arguments and "characters of a wiſe deſign and contrivance? "Was ever any conſiderable work, in which "there was required a great variety of parts, and "a regular and orderly diſpoſition of thoſe parts, "done by chance? Will chance fit means and "ends, and that in ten thouſand inſtances, "and not fail in any one? How often "might a man, after he had jumbled a ſet "of letters in a bag, fling them out upon "the ground, before they would fall into an "exact poem, yea, or ſo much as make a good "diſcourſe in proſe? and may not a little *book* "be as eaſily made by chance, as this great *volume* of the world? How long might a man "be in ſprinkling colours upon canvas with a "careleſs hand, before they would happen to "make the exact picture of a man? And is a "man eaſier made by chance than his picture? "How long might twenty thouſand *blind men*, "which ſhould be ſent out from the ſeveral re- "mote parts of England, wander up and down "before they would all meet upon *Saliſbury* "*Plains*, and fall into rank and file in the "exact order of an army? And yet this is much "more eaſy to be imagined, than how the in- "numerable blind parts of matter ſhould rendez- "vous themſelves into a world. A man that "ſees Henry the ſeventh's chapel at *Weſtminſter*, "might with as good reaſon maintain, (yea "with much better, conſidering the vaſt diffe- "rence betwixt that little ſtructure and the "huge fabric of the world) that it was never "contrived and built by any man, but that the "ſtones did by chance grow into thoſe various "figures, into which they ſeem to have been "cut and graven; and *that upon a time* (as tales "uſually begin) the materials of that building, "the ſtone, mortar, timber, iron, lead, and "glaſs, happily met together, and very fortu- "nately ranged themſelves into this delicate or- "der, in which we ſee them now ſo cloſe com- "pacted, that it muſt be a very great chance "that parts them again." See *Tillotſ. Serm. vol.* I. *Serm.* I.

Objections. We proceed now to conſider the principal objections raiſed againſt this great article of the world's being created by God.

1. It is objected, that creation is a thing impoſſible to be conceived; that with the utmoſt efforts of imagination, we can't form any idea of an act of power, that turns into a real ſubſtance that which was nothing before; and from thence they would infer, that the thing is in its own nature abſolutely impoſſible. But it will no more follow that creation is a thing impoſſible, becauſe we are not able to comprehend how it is; than that there can be no ſuch thing as light and colours, becauſe a man born blind can have no idea of them. And it is every whit as eaſy to conceive that ſomething ſhould be cauſed to be that was not before, as that any thing ſhould be of itſelf, which yet muſt be granted on both ſides; and therefore this difficulty ought not to be objected by either. That wonderful power which our minds have over our bodies, of moving the whole or any part thereof by a ſingle thought, may help us to conceive the higher power of God. For it may well be thought as eaſy for an omnipotent Being to make a whole world, matter and all, out of nothing, as it is for us to create a thought, or by a thought to move any part of the body, or for the ſun to emit rays, or for an opaque body to produce the image of itſelf in a glaſs. 'Tis true, we who never ſaw any thing created, but only formed, are apt to conform our idea of creation to that of formation; and to imagine, that as in all formation there is ſome pre-exiſting matter out of which a thing is formed; ſo in creation there muſt be conſidered pre-exiſting nothing, out of which, as out of a real material cauſe, a thing is created. But the true notion of creation is not a forming ſomething out of nothing as it were a material cauſe, but only a cauſing ſomething to exiſt now, that did not exiſt before, which is no more a contradiction, than the formation of any thing into a ſhape which it had not before.

2. It is objected, if the world be the work of God, why was it not made ſooner, ſince the power and goodneſs of God were from everlaſting? *Cur mundi Ædificator repente extiterit, innumerabilia ante ſecula dormierit?* ſays the Epicurean in Cicero. (*De Nat. Deor.* L. I. c. 20.) *i. e.* How came this builder and architect of the world to ſtart up of a ſudden, after he had loitered away a whole eternity in idleneſs and inaction? The reply which Calvin makes to this queſtion, in the words of a pious zealot: That God was not idle, for he had been preparing hell for ſuch curious impertinents, is rather humorous than ſolid: neither indeed is there any thing impertinent in inquiring into the reaſons even of the divine conduct, provided we do it with becoming modeſty. The queſtion therefore may be taken in two different ſenſes; either, why was not the world from eternity, ſince God and his goodneſs are eternal? or, 2. If the world could not be from eternity, yet why was it ſo lately made? The queſtion taken in the firſt ſenſe, has been already conſidered. As to the ſecond ſenſe of the queſtion, *why the world was ſo lately made?* For inſtance, why was it not made a million of ages, as well as five or ſix thouſand years ago? the amount of the queſtion is only this, why had the world a beginning, or why was it created in time? for whatſoever had a beginning muſt have been once but five or ſix thouſand years old, nay, muſt have heen once but the age of one day. But 3. 'Tis proper to obſerve that the objection turns upon the ſuppoſition, that no other beings were created before this world of ours; the contrary whereof we have reaſon to believe both from ſcripture and reaſon. That queſtion which God puts to Job, *ch.* xxxviii. 7. *Where waſt thou when I laid the foundations of the earth—When the morning ſtars ſang together, and*

all the ſons of God ſhouted for joy? implies that the angels or ſons of God exiſted before the foundations of this earth were laid. The truth is, we know not when God began to create, for this ſacred book gives us only an account of the origin of our own world. But probably numberleſs other worlds had been created, ages, millions of ages before ours was made. Our earth is but the ſatellite of one ſun, and probably there are as many ſuns as fixed ſtars; for the fixed ſtars ſhine with their own innate light, as our ſun doth. And if they are ſo many ſuns, what more probable than that they enlighten as many ſyſtems of planets, and there is no incongruity in ſuppoſing that all theſe ſyſtems are inhabited by happy creatures. When we conſider, that there is infinite ſpace for infinite worlds, and that the univerſe is the work of Omnipotence, exerted by infinite goodneſs, we can hardly ſet any bounds to it either of extent or duration. So that altho' we deny the abſolute eternity of the world, becauſe it ſeems a contradiction to aſcribe an abſolute, unlimited duration to any created, dependent being; yet ſome orders of creatures may have exiſted ſo long before this ſublunary world, that no power of number, no ſtrength of imagination can actually meaſure their paſt duration.

Laſtly, it is objected by the Epicureans, and others, that the world could not be created by God, becauſe he could have no end in creating it. He could not make it to ſupply any indigency of his own nature, ſince he is allowed to have been compleatly happy in himſelf from eternity.

Omnis enim per ſe Divum natura neceſſe'ſt
Immortali Ævo, ſumma cum pace, fruatur,
Semota a noſtris rebus, ſejunctaque longe.
Nam privata dolore omni, privata periclis,
Ipſa ſuis pollens opibus, nihil indiga noſtri.
Lucret. L. II. 645.

Was it then that he might have a more comfortable and chearful habitation that he lighted up the ſtars, as ſo many lamps in the vaſt abyſs of eternal darkneſs? If ſo, we deſtroy the idea of the divine ſelf-ſufficiency. Or was it becauſe company, and that variety of beings, with which heaven and earth are diſtinguiſhed, was deſireable to him? But what could theſe avail to an infinite being, who can have no companion or equal: *Cui nec viget quicquam ſimile aut ſecundum?* And as to the end which others aſſign, that the Deity made the world in order to receive the worſhip and adoration of his intelligent creatures; this is to repreſent the moſt perfect of all beings like weak mortals, vain-glorious and fond of empty applauſe and admiration. Beſides, what man, or what angel can aſcribe praiſe to God worthy his acceptance: ſince the divine perfections are both above the comprehenſion of their underſtandings, and the eloquence of their expreſſion. Why then would the Deity, being compleatly happy in himſelf, go about to make ſuperfluous things? μηδεν ελλειπων χαιρας αμελλεν επιχειρειν πραξεσι. All deſire of change and novelty, ſay they, argues ſatiety and diſguſt, and proceeds from defect and indigency.

Dicere porro, hominum cauſa voluiſſe parare
Præclaram mundi naturam,——
Deſipere'ſt; quid enim immortalibus, atque Beatis
Gratia noſtra queat largirier emolumenti,
Ut noſtra quicquam cauſa gerere adgrediantur?
Quidve novi potuit tantò poſt antè quietos
Inlicere, ut cuperent vitam mutare priorem?
&c. Lucret. L. V. 157, *&c.*

But ſurely theſe objections are extremely frivolous and trifling, when urged againſt the doctrine of the creation. Is it any argument, becauſe mortals, who are ſuch limited and dependent beings, ſeldom act for any other end but to promote their own intereſt, that therefore the Deity muſt likewiſe act either for ſelfiſh ends, or not act at all? Yet this is the amount of Lucretius's reaſoning, in the paſſage referred to: *it is abſurd*, ſays he, *to ſuppoſe the world to be the work of the gods, becauſe they could propoſe no benefit from us by making the world.* From the conſideration of the divine ſelf-ſufficiency, it indeed follows, that he can never act from any of the ſelfiſh motives of indigent mortals. But is this a reaſon for denying him to be the maker of the world? Are there then no ends, no motives, to determine an agent, but ſuch as are ſelfiſh and intereſted? This, Epicurus and his followers may, conſiſtently enough with their own principles, deny. But ſurely men, whoſe minds are not debauch'd by falſe philoſophy, will allow that there is no diſpoſition, no motive, more divine than that of doing good for goodneſs ſake. And this we affirm to have been the end for which a benevolent Deity created the univerſe. His pure and diſintereſted goodneſs prompted him to raiſe into being all the various orders of creatures, not that their ſervice could be profitable to him, or make any addition to his happineſs; but that they themſelves might be happy, and rejoice in the exiſtence which he communicated to them. Nor is this any ways inconſiſtent with the ſcripture-doctrine, which ſuppoſes God to have made all things for his own glory: for as the glory of the ſun is its diffuſing light and heat over the world; ſo the glory of God is the manifeſtation of his goodneſs. This he himſelf declares to be his glory, *Exod.* xxxiii. 19. The glory of God is the end of creation, only as the creation is worthy of himſelf, and he is glorified in all his ways. Now the glory of God is inſeparable from the happineſs of his creatures. Beſides, the divine goodneſs will not be the leſs worthy of eſteem that he acts for his own enjoyment, as well as for the good of his creatures: for is any man the leſs generous in ſupplying the wants of the indigent, who can be no way profitable to him, that he has, and knows before-hand he ſhall have, ſatisfaction in his liberality. Add to this, that as no event is new and unforeſeen to God, all the enjoyment which can ariſe to him from beneficence, is the reſult of his own operations, an enjoyment inſeparable from his own perfections. As to that other text in the *Proverbs* xvi. 4. which ſays, that *God made all things for himſelf, yea even the wicked for the day of evil*, thoſe who are acquainted with the original language know that it ought to have been tranſlated thus: *God hath made all things correſponding to one another, yea even the puniſhment of evil men to their evil deeds.* *See* Le Clerk in Locum. Dr. Clarke's Serm. on this text, Ser. 117. J. Clark on Evil, v. 1ſt. p. 51.

A

DISSERTATION

ON THE

Deſtruction of the Seven Nations of *Canaan*.

THIS is a queſtion of ſo much difficulty and importance, that I ſhall not take upon me to deliver my own opinion of it, but lay before the reader the moſt ſatisfactory account of the matter I have been able to collect from others. Of all the writers I have conſulted upon the ſubject, none appear to have examined into it more accurately and impartially than Dr. Sykes, in his *Connexion of natural and revealed religion*. The ſubſtance of what he offers is as follows.

It is granted on all hands that nothing that is immoral, unjuſt, or unworthy of God, can proceed from him. If therefore any revelation contains in it any abſurd or immoral precepts, or duties, or commands, it carries its own condemnation with itſelf, and all reaſonable creatures are bound to reject it. Now this is ſaid to be the caſe of the Moſaic inſtitution; it not only enjoins human ſacrifices, but has likewiſe commanded ſuch barbarity, ſuch inhumanity towards others, as cannot poſſibly be owing to ſo good and merciful a being as God is. Can he require the extirpation of whole nations at once? Can he order that any ſet of men ſhould be ſo brutal and barbarous as to murder whole cities, men and women, and even ſucking children? Could he bid any company of men to go any where and *not to ſave alive any thing that breatheth, but utterly to deſtroy all?* To command *human* ſacrifices implies a cruel, malicious diſpoſition: but to order the ſacrifice of *ſeven whole nations* at once, implies ſo monſtrous a degree of cruelty as is inconſiſtent with, nay, a flat contradiction to all our ideas of God. Should therefore any revelation pretend to come from God with ſuch monſtrous tenets in it, it requires no conſideration, it ought at once to be rejected.

As this is levelled at the *Moſaic inſtitution*, the conſequence is clear: for if the law of *Moſes* did enjoin *human ſacrifice*, did require ſuch a barbarous extirpation of *whole nations*, it will certainly be impoſſible to prove its coming from God.

It has been ſhewn, that the charge of inſtituting *human ſacrifices*, or of the Jews practiſing any ſuch cuſtom, is not to be imputed to the law of Moſes. See *the Expoſition of Lev.* xxvii. 29.

Nor is that cruelty and barbarity with which God is accuſed, in ordering the ſeven nations to be *maſſacred*, or *deſtroyed utterly*, to be found in the law.

The words of the law from whence this objection has been raiſed, are theſe: Deut. xx. 16, 17. *Of the cities of theſe people which the Lord thy God doth give thee for an inheritance, thou ſhalt ſave alive nothing that breatheth: but thou ſhalt utterly deſtroy them, namely the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee.* Deut. vii. 2—6. *When the Lord thy God ſhall deliver them* (viz. the ſeven nations) *before thee, thou ſhalt ſmite them, and utterly deſtroy them, thou ſhalt make no covenant with them, nor ſhew mercy unto them. Neither ſhalt thou make marriages with them: thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon. For they will turn away thy ſon from following me, that they may ſerve other Gods: ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly. But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.* Num. xxxiii. 51—54. *Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places. And ye ſhall diſpoſſeſs the inhabitants of the land, and dwell therein: for I have given you the land to poſſeſs it.*

This was the command in the law, and the practice conſequent upon it was: when the Iſraelites attacked *Arad the Canaanite*, Iſrael *vowed* a vow *unto the Lord*, and ſaid: *If thou wilt indeed deliver this people into my hand, then I will* utterly deſtroy *their* cities. *And the Lord hearkened to the voice of* Iſrael, *and delivered up the* Canaanites, *and they* utterly deſtroyed *them and their cities: none was* left alive. Num. xxi. 2, 3, 55. And it was much the ſame in the caſe of *Jericho*. *The city ſhall be accurſed, even it and all that are in it to the Lord*—and *you in any wiſe keep yourſelves from the* accurſed thing, *leſt ye make yourſelves* accurſed *when ye take of the* accurſed thing, *and make the camp of* Iſrael a curſe, *and trouble it. But all the ſilver and gold, the veſſels of braſs and iron are holineſs* unto the Lord; *they ſhall come into the treaſure of the Lord.* Joſ. vi. 17—24. And then follows the ſtory of *Achan*, ch. vii. and the exemplary puniſhment taken of him for appropriating to himſelf what was devoted to the Lord.

To ſet theſe matters in their true light, I ſhall conſider, 1. The caſe of the deſtruction of the ſeven nations; and then the nature of the *Hherem*, which does not always imply *deſtruction*.

1. 'Tis granted, that the *ſeven nations* were to be deſtroyed, and their polity, and form of government, and all power, were to be quite put an end to. But this does not imply, as the objection ſuppoſes, a *total deſtruction* or *putting to death* of every man, woman and child among them. *The nations* were to be deſtroyed as *nations*, that is, their polity and government was to be deſtroyed; but there was not any ſuch maſ-

ſacre as is imagined. And to prove this, it is plain that neither *Joſhua* nor any of the *Judges*, numerous as they were, nor *Samuel*, nor *David*, nor *Solomon*, nor others after him, ever underſtood theſe words of the law in ſuch a ſenſe as to imagine that they were obliged to cut off every ſoul of theſe nations, whenever they became ſubject unto them. Theſe people, or at leaſt ſeveral of the *Amorites*, *Hittites*, *Perizzites*, and *Jebuſites* continued quite unto *Solomon*'s days, as appears from 1 Kings ix. 20, 21. and long after. For the hiſtorian obſerves *all the* people *that were left of the* Amorites, Hittites, Perizzites, Hivites, *and* Jebuſites *which were not of the children of* Iſrael, *their* children *that were* left *after them in the land, whom the children of Iſrael alſo were not able* utterly to deſtroy. *Upon thoſe did* Solomon *levy a* tribute of bond-ſervice unto this day. If *Solomon*, therefore, when he had the people of theſe nations ſubject to him, levied only a *tribute of bond-ſervice* upon them, he could not apprehend himſelf obliged by the law of *Moſes* to *maſſacre* them, or put them to death. Suppoſe that the children of *Iſrael* were not able to *deſtroy* theſe people *before* the days of *Solomon*; yet when this king had them in ſubjection, he might have done it inſtead of making them either *tributaries* of *money*, or of *ſervice* to him: and upon ſuppoſition that he was antecedently obliged by the law of *Moſes* to put them to death, I do not ſee how he could have changed the command of *death* into a mere *tribute* of ſervice, or money, or both.

2. The caſe of *Uriah* the Hittite, 2 Sam. xi. 12. is well known. David's crime in cauſing him to be *ſlain* was ſeverely cenſured, condemned and puniſhed by God himſelf. Notwithſtanding *Uriah* was of thoſe nations devoted to deſtruction, yet ſtill *David* had no right to *murder* him; nor did the law, that commanded *not to ſpare any one that breatheth* of the ſeven nations, juſtify or excuſe the contrivance to take him away.

3. One part of the law here given ſuppoſes very manifeſtly that ALL univerſally were not to be deſtroyed. For it is ſaid: *thou ſhalt not make* marriages *with them*; thy daughter *thou ſhalt not give to his* ſon, *nor* his daughter *ſhalt thou take to* thy ſon, Deut. vii. 3. Could there poſſibly be occaſion for this injunction, if it be ſuppoſed that nothing that *breatheth was to be ſaved alive*, but all were *utterly to be deſtroyed?* Muſt not their *ſons* and *daughters* have been ſlain? Or what end would it ſerve to forbid all *intermarriages* with a people that is ſuppoſed not at all to *be?* I argue,

4thly, *If the known reaſon* and *end* of the law could be obtained without the abſolute deſtruction of theſe people, then it might fairly be concluded that ſuch deletion was not abſolutely required, unleſs it were impoſſible to attain ſuch end otherwiſe. A certain *end* is propoſed and declared, and this *end* may be obtained by different or various means. You cannot therefore argue that theſe people were to be *deſtroyed* in order to ſuch a given end; becauſe conſiſtent with their *not being deſtroyed*, that *end* may be ſecured. This end indeed could not be obtained without the deſtruction of them, as a *polity*, or as *nations*; but might very well be ſecured conſiſtent with their *lives*.

The reaſon given for their deſtruction was—*they will turn away thy ſon from following me, that they may ſerve other gods.* Deut. vii. 4.

If then theſe nations were to forſake their idolatry, and become converts unto the religion of the *Jews*, they would be then what God required them to be, *penitents*, and proper objects of *forgiveneſs*, and not of *puniſhments*. And it is a rule laid down in ſcripture, and founded in equity—*At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy it, if that nation, againſt whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.* Jer. xviii. 7, 8.

But theſe people not repenting, but continuing the objects of diſpleaſure, the command was, *utterly to deſtroy their cities.* Deut. xx. 16, 17. And to *ſmite thoſe nations*, and *to deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.* Deut. vii. 2. Whilſt they continued bodies *politique*, with power and influence, they might, by intermarriages, or leagues, keep up idolatry: and even when the *nations*, as ſuch, were deſtroyed, their altars, images, groves and pictures might tempt men to falſe worſhip; and therefore it was not proper to ſpare even ſuch things. But when the nations were ſubdued, the ſurviving captives, (made ſo by right of war) might reject the worſhip of falſe gods; and the occaſions of ſeducing the *Jews* might be removed, and theſe very people might be brought to the acknowledgment of the one God; and thus they might be preſerved alive, and the reaſon of the ſeverity be obſerved, without ſuch cruelty and barbarity as is ſuppoſed. And that this was in fact the caſe, I argue,

5thly, From the inſtances of *perſons* all along preſerved from this great deſtruction. *Rahab* and her *father*, and her *mother*, and her *brethren*, and *all her kindred*, were preſerved alive: not only ſhe herſelf, who might indeed have pleaded perſonal merit againſt the letter of the law, but all her kindred, and family were ſaved from deſtruction. Now if the law were to be interpreted as implying an unlimited command, in no caſe, and in no circumſtances to *ſave alive any thing that breatheth* of theſe ſeven nations, neither could the ſpies have promiſed, *to deal kindly and truly with her*, nor could *Joſhua*, without a manifeſt breach of the law, have performed the promiſe which they had made. Joſ. ii. 14. vi. 22.

So again we find it particularly remarked in *Joſhua*, ch. xvi. 10. that the *children of* Iſrael *drove out the* Canaanites *that dwelt in* Gezer: *but the* Canaanites *dwell among the* Ephraimites unto this day, *and* ſerve *under* tribute. So likewiſe it is remarked, Jud. i. 25. concerning the city of *Bethel*, when the houſe of *Joſeph* took it, they let *a man and his family*, that ſhewed them the way into the city, *go free.* Again, ver. 28. *it came to paſs when* Iſrael *was* ſtrong, *that they put the* Canaanites to tribute, *and did not* utterly drive them out. And 'tis obſerved, that neither did *Ephraim* drive out the *Canaanites* in *Gezer*, nor *Aſher* drive them out, in many places: and as to *Zebulun* and *Naphtali*, and the houſe of *Joſeph*, *they made the* Canaanites *and the* Amorites become tributaries *to them.* ver. 27—35. Since therefore neither *David* with all his power, nor *Solomon*, did deſtroy theſe people; ſince they ſubſiſted in that country from the days of *Moſes* upward of *four hundred and fourſcore years*; and ſince they were ſo far ſubdued as to become *tributaries* of *ſervice*, as well as of *money*; and ſince they might therefore have been abſolutely deſtroyed becauſe conquered, and yet were kept alive—Hence I argue, that theſe people were not to be abſolutely and entirely cut off, men, women and

children, without any mercy and compaſſion; but only that they were to be deſtroyed, as *nations*; and that if they ſubmitted, and became ſubject to the *Jews*, and relinquiſhed their idolatry, they were not to be deprived of life. For did none of the *Jews* in all this time underſtand the command? Did none of their generals, or ſucceſsful warriors, underſtand, their buſineſs was abſolutely to *deſtroy* all theſe people? Had they no opportunity? Had they no power? No, not when they made them tributaries? Was *Joſhua*, was *Samuel*, was *David*, ſuch a ſtranger to the law?

But what then is the meaning of thoſe words—*Thou* ſhalt *ſave alive* nothing that *breatheth*, but thou ſhall *utterly deſtroy* them?

The anſwer is: The *ſeven* nations were the peculiar people whoſe land the *Jews* were to take poſſeſſion of; and in whoſe place they were to dwell. They were to be outed quite, to make way for theſe new inhabitants: in courſe therefore they, as nations, were to be deſtroyed, and all power was to be taken from them; and they were ſo far to be conquered, and reduced, as not to have it in their power to teach the *Iſraelites to do after all their abominations which they had done to their gods*, ſo as to make them ſin *againſt the Lord*. No alliance was to be made with them; no treaties of peace were to be concerted; no peace was to be proclaimed unto them: but they were to be purſued and ſmitten without mercy, that the Iſraelites might have the inheritance which had been all along promiſed to them. With other nations or cities, peace and alliances might be made, but not with theſe. If a war aroſe between the *Jews*, and any other ſtate or city which was not of the ſeven nations, and ſuch city ſtood a ſiege, they were firſt to proclaim peace unto it; and if the city were willing to become *tributary* to them, it was to be accepted; if it ſtood the ſiege, and would not accept the terms propoſed, and it afterwards was taken, then its *males* were to be ſlain, but not the *women* and *children*. Deut. xx. 10—15. *But of the cities of theſe* people, *which the Lord thy God doth give thee for an* inheritance, thou ſhalt ſave nothing alive that breatheth, v. 16. With the ſeven nations the caſe was not to be the ſame as with thoſe people that were remote from them: but if a city ſtood the ſiege, and put the iſſue upon their courage and fortitude, then *all* were to be deſtroyed; not only *males*, but *females* and children. But then, if they did ſubmit themſelves, the law does not enjoin that males and females, and every thing that breatheth ſhall be deſtroy'd; but they might have their lives, and the *nation* only, as ſuch, was to be deſtroyed. This difference was to be made betwixt the *ſeven nations* and all *other cities:* in caſe of refuſal to ſurrender, *all* were to be deſtroyed, *men*, *women*, *and children*, *every thing that breatheth*, among the ſeven nations: among others, in like caſe of refuſal, only the *males* were to ſuffer: but at all adventures, thoſe nations were to have all power and dominion taken from them, and they were to be ſubverted: and thus will the law and the ſubſequent hiſtory be reconciled.

The Hivites were certainly one of the ſeven nations with whom no league ought to have been made; yet by their art, *Joſhua* made peace with them, and made a league, upon the condition which they themſelves offered; *We are your ſervants*, *Joſh.* ix. 11, 15. In the event of things, *there was not* a city *that made* peace *with the children of* Iſrael, *ſave the* Hivites.— *For it was of the* Lord *to* harden *their hearts*, *that they ſhould come againſt* Iſrael *in battle*, *that he might deſtroy them utterly*, *and that they might have* NO FAVOUR, but that he might *deſtroy* them, as the Lord commanded *Moſes*, *Joſh.* xi. 11, 20. The concluſion ſeems from hence very natural, that as they choſe to oppoſe themſelves, and try their ſucceſs in battle, and would not ſurrender, nor accept any offers of ſubmiſſion, they were *cut off*. But then, had they ſubmitted and ſurrendred themſelves up, they might have had FAVOUR, though they were not to have been received as *allies* or friends, whereby they might have had a power to make *Iſrael ſin againſt God*. —For, if thou ſerve their Gods, it will ſurely be a ſnare to thee. See *Exod.* xxiii. 32, 33. *Deut.* vii. 4.

It may be ſaid, and Le Clerc has urged it, that: "The words of the law are very expreſs, *Deut.* "xx. 15, 16. where the ſeven nations are ex- "cepted, ſo as not to be reckoned among thoſe "who were to have their lives, if they ſurren- "dred themſelves up. Beſides, there is a great "difference between a law which commands a "people utterly to be deſtroyed, leſt it ſhould "entice thoſe that ſpared them to idolatry, "(which is the caſe of the ſeven nations) and a "law which commands a people to be utterly "deſtroyed, unleſs it became tributary, and em- "braced the religion of their ſuperiors. Had "Moſes intended this latter caſe, he would cer- "tainly have expreſſed his mind clearer in thoſe "places, where he mentions the command to "deſtroy the Canaanites; and it was a caſe "which deſerves the utmoſt clearneſs, and the "*Jews* ought to have had it inculcated over "and over." See *Le Clerc. in Deut.* vii. 2.

But it is in fact in this, as it is in many other caſes, writers expreſs themſelves in their own manner; and the intelligent reader is forced to be at the pains of ſearching, and comparing many paſſages, if he will have the exact knowledge of almoſt any point. Practice will often determine the meaning of an obſcure law: and in the preſent caſe, we have inſtances for *five hundred* years together, of what the Jews did to theſe very Nations: which is a comment ſufficient to ſhew us, how they underſtood their law.

But, ſays Mr. Le Clerc, "What ſignifies it "to make many words? This was the nature "and obligation of the vow which the *Hebrews* "call *Hherem*, that enemies devoted in that form "were all to be *ſlain*. See *Lev.* xxvii. 29. And "the ſeven nations of Canaan were ſo de- "voted."

It appears ſufficiently that the law in *Leviticus* here referred to, does not relate to *putting to death* any *devoted* perſon; nor is there any inſtance of any perſon *devoted to the Lord*, who ever was, in virtue of being *devoted*, *put to death*. See *the expoſition of Leviticus* xxvii. 29. and conſequently this excellent commentator was miſtaken in this point.

In order to remove the foundation of this charge, it is neceſſary to have an exact notion of the meaning of the word *Hherem*, and to what that word is applied in the *Old Teſtament*. My author has therefore produced all the places where that word is uſed, and ſhewn its different ſenſes. He obſerves that the word *Hharam*, in the Arabic tongue, ſignifies, *to forbid*, *to be unlawful*; and the ſubſtantive from it, *a thing prohibited*. This he takes to be the original meaning of the word.

Agreeable to which derivation it ſignifies in the books of the law, 1. A thing abſolutely *prohibited*, ſuch as an *Idol*, or the gold of an Idol. As *Deut.* vii. 26. *Thou ſhalt utterly deteſt it — for it is* HHEREM, *a curſed thing*, i. e. a thing abſolutely prohibited. 2. Becauſe what was unlawful was not to be kept, or uſed, it came to ſignify in general, *to deſtroy*; and, 3. To deſtroy without mercy. So in that forecited, *Deut.* vii. 26. *Neither ſhalt thou bring an abomination into thine houſe, leſt thou be* HEREM, *i. e.* a thing to be deſtroyed *like that*. *Ex.* xxii. 20. *He that ſacrificeth to any God, ſave unto the Lord only, ſhall be* UTTERLY DESTROYED: יחרם *i. e.* He ſhall certainly be put to death *without favour*, or *mercy*. 4. Becauſe that was declared unlawful to be uſed, which was *given to the Lord*, and what was *given in perpetuity* could not be redeemed; hence what was *devoted to the Lord* in this manner, had the name of *Hherem*, Lev. xxvii. 21. The field, when it goeth out in jubilee, ſhall be holy to the Lord, as a *field devoted*; the poſſeſſion ſhall be the prieſts, *i. e.* it could never be redeemed by the proprietor, but was to continue the poſſeſſion of the prieſts *for ever*. Here *devoted*, ſignifies, *abſolutely given in perpetuity to the Lord*. Hence, 5. It ſignifies what was *appointed to deſtruction by God*. Iſ. xi. 15. *The Lord ſhall* utterly deſtroy *the tongue of the Egyptian ſea*. So ch. xxxiv. 2, 5. In which places it is applied as an act of God himſelf to *deſtroy things* as well as *perſons*. 6. Whatever was *forfeited* or *addicted* to the *ſacred treaſury*, by way of puniſhment, was called *Hherem*, Ezra x. 8. A proclamation was made, that whoſoever would not come within three days, all his *ſubſtance* ſhould be *forfeited*. 7. From the general ſignification *to deſtroy*, inſtruments of deſtruction to fiſh and beaſts, *viz. Nets* were called by the name of *Hherem*. Eccleſ. vii. 26. And I find more bitter than death, a woman whoſe heart is ſnares and nets, HHERAMIM. 8. Becauſe people that merited deſtruction were juſtly liable to *reproach* and *contumely*, though they were *not deſtroyed*, they are called *Hheren*, Iſ. xliii. 28. *Therefore I have profaned the princes of the ſanctuary, and have given* Jacob *to the* curſe, *le Hherem, and* Iſrael *to* reproaches. In this place *Hherem* doth not ſeem to ſignify a *total deſtruction*, but *abuſe, contempt, contumely*, conſiſtent with their being *not deſtroyed*.

From which paſſages it appears that there is not the leaſt foundation in word or thing to imagine, that perſons given to the Lord, or *devoted* by *Hherem*, were ever ſlain, or made ſacrifices of. *Thus far Dr. Sykes.*

To what hath been ſaid, it may be added, that the extirpation of the Canaanites appears to have been pre-determined in the counſels of heaven. See *Gen.* ix. 25, 26, 27. Yet their national wickedneſs was the only cauſe of their national ruin. For, notwithſtanding the aſſurance given to Abraham, that his poſterity ſhould be ſettled in the room of the Canaanites, it is expreſsly declared that this event ſhould not take place for ſeveral generations, till *the iniquity* of thoſe nations *ſhould be full*. Gen. xv. 16. that is, till their incorrigible wickedneſs had baffled all the gentler methods of providence, which, during the courſe of ſome hundred years, had been employed for their reformation. For 'tis agreeable to the procedure of a benevolent Deity in ſimilar inſtances, firſt to uſe the milder means of mercy and forbearance towards a people, to ſee if they can be reformed upon the principles of filial love, gratitude and generous remorſe; but if, inſtead of being reformed by theſe methods of indulgence and forbearance, they only become *hardened*, preſumptuous and inſenſible to all motives of honour and generoſity, then the ſword of juſtice awakes to ſtrike the long ſuſpended blow.

Now it appears from all hiſtorical records of thoſe ſeven Canaanitiſh nations, that before they were given up to utter deſolation, they were ſunk into the deepeſt degeneracy. For, not to reſt upon the authority of *Sanchoniathon*, who takes notice of their univerſal corruption, both in principle and practice, particularly of their giving up their moſt favourite children, in times of publick calamity, to appeaſe the wrath of their blood-thirſty Demons; we have the ſame account of their national depravity in the more authentick records of Scripture-hiſtory. Thus in the xviiith chapter of Leviticus, where the Iſraelites are cautioned againſt the commiſſion of ſeveral enormous crimes, ſuch as *offering their children to Moloch, lying with mankind as with womankind, lying with beaſts, and women ſtanding before beaſts to lie down thereto*; it is added, *For in all theſe, the nations are defiled which I caſt out before you.*— And again, *For all theſe abominations have the men of the land done, which were before you.* Thus it appears, that the deſtined period for their extirpation was arrived; *their iniquities were full*; and they brought down this deſolation upon themſelves.

And then the extirpation of this people, ſo ſunk in idolatry and wickedneſs, was a moſt awful and inſtructive example to the Jews; for ſuch was the proneneſs of the Jews themſelves, in that age of the world, to idolatry, that nothing leſs ſeemed effectual to reſtrain them from it, than to impreſs them with the moſt horrid idea of that crime, as what rendered men accurſed in the eyes of God and man. For which cauſe the idolatrous nations, whoſe lands were given them in poſſeſſion, were deſtined to be utterly extirpated from the face of the earth as a race of execrable monſters.

But it is urged, Why did not God puniſh the Canaanites for their iniquities with his own hand, by unfruitful ſeaſons, for example, or peſtilential diſtempers. *Anſwer*, Unfruitful ſeaſons, peſtilences, and the like, were interpreted common accidents, or to proceed from the diſpleaſure of their Dæmons, and ſo abuſed to give new ſtrength to idolatry, rather than to root it out. But when God is pleaſed to give a commiſſion to a people profeſſing the worſhip of the only true God, in oppoſition to all idols, when it ſhould appear that this one true God had granted the land of Canaan to this people, and given them poſſeſſion of it, with many viſible marks of ſupreme power, and maintained them in their poſſeſſion againſt all the powers of thoſe idols in whom the Canaanites truſted; you immediately perceive a ſtanding *confutation* of the hopes of idolaters, and a ſtanding *encouragement* to the hopes of the *Hebrews*, and of all other worſhippers of the one true God.

Yet ſtill there remains, ſome ſay, an unanſwerable objection, that ſuch an example will encourage *enthuſiaſts* and *impoſtors*, to invade their

their neighbours, to pretend religion whenever they have a mind to their eſtates.

But this extraordinary commiſſion to the Iſraelites for extirpating the Canaanites, can juſtify none to imitate the example, but ſuch as ſhall be in like circumſtances with the Jews, and who ſhall receive a like real commiſſion, as well and as fully atteſted as the *Hebrews* had. The puniſhment which they inflicted upon idolaters, was grounded upon a particular expreſs command from God, given them at a time when they were under a ſevere law, and under a *political theocracy*, even with reſpect to their civil government; and therefore can be no precedent to us, whoſe circumſtances are quite different from theirs. See *Lowman on the civil government of the Hebrews*.

To which we may add, that it is impious and abſurd ſo much as to ſuppoſe Chriſtians capable of receiving any ſuch commiſſion as that of the Jews now in queſtion; and that, becauſe it is repugnant to the very genius and eſſential principles of chriſtianity. The Chriſtian religion inſpires nothing but love and peace, and univerſal benevolence. The weapons of the Chriſtian warfare, which we are authorized to employ, are not *fire* and *ſword*, and deſolation; but the ſpiritual weapons of argument and perſuaſion, the ſoft inviting motives of forbearance, condeſcenſion, and inſtruction in meekneſs. Our religion allows us to hold no man, or nation of men, unclean or abhorr'd; but on the contrary teaches, that in *Chriſt Jeſus*, there is neither *Jew* nor *Gentile*, but that in every nation, he that feareth God and worketh righteouſneſs, is accepted of him. Our Saviour ſufficiently intimates how oppoſite a ſpirit of bigotry and perſecution is to the ſpirit of Chriſtianity, by rebuking his diſciples, who would have called for fire from heaven to have conſumed the Samaritans for rejecting him and his doctrine: *Ye know not what manner of ſpirit ye are of; for the ſon of man is not come to deſtroy men's lives, but to ſave them.* And after he has foretold the perſecutions that ſhould ariſe in the times of chriſtianity, when bigots ſhould arrive at ſuch a height of blind zeal, as to imagine they did God good ſervice, when they put their fellow-creatures to death on account of difference in religion, he adds, *Theſe things will they do, becauſe they have neither known me nor my Father*, i. e. becauſe they have neither known the principles of Chriſtianity, nor of natural religion. Therefore if ever the example of the Jews extirpating the idolatrous Canaanites, has been pleaded by any who called themſelves Chriſtians, as in that war, known by the name of the *Holy war*, wherein the Chriſtian powers combined together to exterminate the Saracens out of the Holy Land; and in thoſe perſecutions, known by the name of the *Cruſades*, which the crafty popes raiſed upon the ſame principles againſt Hereticks as well as Infidels, alledging it was as much for the glory of God to extirpate Hereſy as Infidelity; all ſuch pretenſions muſt have been either downright impoſture or enthuſiaſm.

To conclude, ſhould any profeſſed Chriſtian pretend a commiſſion from God, to propagate religion by violence and perſecution; ſhould he even vouch miracles and propheſies fulfilled in atteſtation of that commiſſion, he would deſerve as little regard, as a Jewiſh prophet or wonder-worker, who ſought to ſeduce the Iſraelites from their allegiance to the true God, Deut. xiii. 1. For idol-worſhip is not more oppoſite to the the Jewiſh religion, than perſecution is to the ſpirit of Chriſtianity.

F I N I S.

MVSEVM
BRITAN
NICVM